

Neville Goddard

The Lectures

Transcripts

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Contents

A Standing Order: The Death, Burial, Resurrection of God	6
A Strong Imagination Begets the Event	23
Acts Of God	40
All Imagination	57
All Things Exist	63
All-Powerful Human Words	80
Amnesia: The Sleep of Death	96
Andrew: 2nd Quality Disciple: Courage	112
Awake, O Sleeper	128
Blake on Religion	143
Blessed Are the Pure in Heart	169
Call Upon Self	188
Christ the Reality of Man	205
Consummation: The Pattern Man	222
David Christ	237
Divine Vision	255
Eighth of John	273
Ends: Ultimate and Temporary	289
Facts Overflow the World	307
Faith Is Loyalty to Unseen Reality	327
False Gods	343
Father Forgive Them	359
Feel After Him	375
Feel Chosen	394
Foundation Stone	409
Fulfillment of God's Promise	424
God and I Are One	441
God Imagining Creates	457
God Is Known By Experience Or Not At All	472
God's Greatest Gift	488

God's Law and His Promise	505
God's Plan of Salvation	522
God's Purpose	539
God's Seven Eyes	555
God's Son	570
God's Timeless Purpose	586
Have You Found Him: God in Action	600
He Is Dreaming Now	618
Hear, O Israel	635
Heirs to the Universe	651
His to Give, Yours to Receive	667
Hope Deferred	683
How to Really Pray	699
I Am All Imagination	706
I Am Reality Called Imagination	722
I Am the Lord Jesus Christ	739
I Am the True Vine	756
I Am the Truth	773
I Say You Are Gods	790
Immortal Man	805
Is Causation Imaginal?	823
It Is Done	843
It Is Within	859
Jehovah's Messiah	874
Justified States	889
Live in the End	907
Love Endures	930
Mind and Speech	951
My Glory	967
My Servant	983
Nothing But God	996
One Plus One Equals One	1010

Our Potter	1026
Our Real Belief	1040
Peter	1061
Poor Brother Donkey	1072
Power	1087
Power and Wisdom	1112
Prune The Vine	1127
Rearrange the Mind	1143
Revelation	1159
Secret of the Sperm Q&A	1173
Self-Abandonment	1192
Signs and Wonders	1207
Spiritually Known	1222
The Benediction	1238
The Dreamer	1252
The Duality of Man	1270
The End of the Play	1287
The Greatest Blessing	1304
The I of Man	1321
The Initiative	1338
The Invisible You	1355
The Law of Identical Harvest	1370
The Law: You Are the Operant Power of the Law of Assumption	1387
The Law: Your Choice and Risk	1403
The Man Within Lecture 1	1418
The Man Within Lecture 2	1439
The Marks of Jesus	1456
The Messenger	1474
The Mystery of Jesus Christ	1490
The Pattern of Scripture Is Real	1506
The Pearl of Great Price	1521
The Potter's House	1539

The Prophet Sees, Apostle Experiences Q&A	1555
The Rock	1571
The Secret of God	1588
The Secret of Imagining Class Lecture	1605
The Signs of the End	1623
The Spirit of God	1640
The Top Stone	1656
The True Exodus	1673
The True Freedom	1689
The Word of God	1703
The World Is a Stage	1720
This Is Your Future	1735
Those Who Know Thy Name	1751
Truth Seen Is Not Forgotten	1768
Turning Water Into Wine: The Three Levels of Awareness	1783
Two Adams	1798
Unless I Go Away	1816
What Is Man	1839
When and Where Did It Happen	1856
Where Are You Staying? Where Do You Live Psychologically	1871
Who Is Abraham, David, Jesus	1887
Who Is Jesus	1904
Who Is Jesus Christ	1923
Who Is Paul	1940
Whom God Hath Afflicted	1956

A Standing Order: The Death, Burial, Resurrection of God

Here we have the concentration of the Christian mystery in these three days. Today, the death of God, then the burial of God, and then the resurrection of God. And when you read it, you may think it is referring to someone outside of yourself. If I use the word God or the word Christ, the word Jesus, the word Lord, and in any way it conveys the sense of an existence, someone or something outside of yourself, You have the wrong concept of God or Christ. We are told, do you not realize that Jesus Christ is in you? Do you not realize that you are the temple of the living God? And the Spirit of God dwells in you?

But the word conveys this something outside of yourself. You've got the wrong God. So the one spoken of who was crucified is crucified on you. And the only cross that he ever bore is the cross you wear, the form that you wear, that garment of flesh and blood. That's the one spoken of when you're told, if he would follow after me, take up your cross daily and come after me. Don't you take it up daily? Don't you every morning after oblivion return to this cross? Don't you take it up and go through all the sorrows of the world? Are you not told should not Christ suffer all these things and then enter into his glory?

So the Christ on the cross is figured right here. And he's buried not in the Near East, as they're looking day after day for some little sepulcher. He is buried in the skull of man. That's where he's buried. And he will rise out

of that tomb where he is buried. And the tomb is the skull of man. He will rise there. He will awaken in the star. And when he awakens he will come out of that tomb. And all the imagery of Scripture concerning his birth will surround the one who awakens in his own skull and comes out of his own skull. And that is the concentrated drama that is taking place in memory, I would say, today.

For this is the memorial. What took place today, and will take place tomorrow in the churches, and on Sunday. This is the great mystery. Now, tonight, I will share with you what I know from experience. Let us go back to a portion of the Lord's Prayer. First of all let us take it in its original form there is a translation by Pharaoh Fenton, his father asked him the son being the outstanding Greek scholar, and the father asked him to translate the Lord's Prayer in the most literal manner possible, and this is the letter of the son to the father. And he said to his father, this is the literal translation of the original Greek. Our Father in the heavens, Thy name must be being allowed.

Thy kingdom must be being restored. restored Thy will must be being done as in heaven so in earth. He tells his father that that all other translations were taken from a translation of the Latin. And the Latin has no error of the imperative passive mood that was used in the original Greek. And therefore it could not convey the sense that the Savior intended. As Matthew and Luke expressed it in the original Greek. So we'll take now the statement Thy kingdom must be being restored. As he said, this imperative passive mood is to me a standing order, something that is to be done absolutely, Absolutely, and continuously. Conceive a play. An eternal drama. Which is God's plan of redemption.

And conceive of it. As an occurrence. A simple occurrence without reference to completeness or incompleteness. without reference to duration

or repetition without reference to its position in time although sometimes with reference to past time just imagine an eternal play and you and I as sons of God we see the play but we see it as something external to ourselves as we see a play. This play will lift us if we experience the play cast in the central role. It will lift us to a level far beyond where we are as the spectator. We together, the sons of God, form God. For the word God is Elohim. It's a plural word. One made up of others.

All the sons together form the father. We, the son, observing the play, are now going to be cast in the central role of that play. We are not going to be spectators. We are going to be the actor, the central actor in the drama. You can't do it in heaven, you do it on earth. That here, this bliss spoken of in Scripture, that we cannot actually consummate bliss without being generated on earth in these bodies of flesh and blood so we come down penetrate and annex the brain of bodies on earth we We are the sons of God. In doing that, we die. This is our crucifixion. When we penetrate and annex the brain of the bodies that we wear.

This is our calvary. As we are told in Scripture. and when you reach the place called the skull there they crucified him the skull not a little place that resembled a skull but literally the skull it's called Calvary well Calvary is a translation of the Greek word cranium which means cow mark uses the Hebrew word of the Aramaic word which is Golgotha but Golgotha means cow that no matter what word they use it is still skull Calvary Golgotha cow or cranium all these words are used in different translations, but each word used means skull. And it's not as our scholars will tell us, that they called it the skull because it resembled the human skull, the area where he was crucified.

It's literally the skull of man. That's where he's crucified. That's where he is buried. He is buried in the skull of man. Because he is in the skull of

man, and that skull is his tomb. When he is resurrected, he is resurrected there. He awakens in that tomb. He comes out of that tomb unassisted by any midwife, by anyone. And he rolls away that stone, which is the base of his skull, and he comes out of that hole, which is an opening, and he comes out in the same manner that a child comes out of the womb of a woman. He squeezes himself out as a child squeezes out of the womb of a woman.

And when he completely comes out, he looks back at that out of which he came, and it's the body, that very body that formerly he wore. He didn't realize that he was buried in the skull. for a number of centuries he walked and took up his cross every day and walked in the dream world this world is a dream and he walked in this world believing himself to be something completely independent of everything else and he is not a dreamer, no, he is a reality this is not a dream but the day that he begins to awake within it when he begins to rise within himself he realizes he has been dreaming all along now he is awakened from the dream of life it is we who lost in these stormy visions keep with phantom the unprofitable strife and we think that we are completely awake and we are doing all the things here fully conscious not knowing that we are dreaming and the dream is projected as it is when you dream at night that's a dream within a dream and this is the dream so as we are told in Scripture he was crucified on Golgotha that's the skull buried on Golgotha that's the skull and then he rose out of the same tomb in which he would place.

¶ Now, see the drama. A wonderful play that takes place forever and forever. No one knows when it will come to an end. When it comes to an end, the drama is over. We are now reproducing in ourselves what we saw. Now, you're told in the third chapter of the book of Galatians and the scripture foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham. Now if you read the story carefully,

Abraham in the 25th chapter of Genesis, the very beginning of the 66 books, he is dead, he dies, and he is buried. By the 25th chapter of Genesis, Abraham ceases to be. We are told in the book of Galatians, which is the first book chronologically speaking in the New Testament, not canonically, but chronologically, it was the first book written by Paul, which came before the gospel.

Here we are told that the scripture well it could only be the Old Testament because there was no new and it could only be the first 25 verses of the book of Genesis and the scripture foreseeing that God would justify the Gentiles which means the heathen for the same word is goyim and so the goyim is the heathen that which is other than the Hebrew rules, that being justified, then he forced Joe, that is, he gave a preview of the gospel to Abraham. Now we are told in the gospel, and Abraham rejoiced that he was to see my day. He saw it, and he was blessed. He saw the fulfillment of a play which was that the sons of God would actually become God.

That all would be raised to the level of God the Father. That they could be raised to that level only by passing through the horrors of this world. And you couldn't pass through the horrors of the world until you actually became embedded in a garment of flesh and blood. So the sons of God fell in love with the daughters of men and came down and penetrated and annexed the brain of these garments of flesh. And their penetration and annexation of the brain animated the body. Then we became subject to everything subject to man everything that man is capable of doing the son of God had to experience so as Blake said, I do not consider either the wicked or the just to be in a supreme state but to be every one of them tape of the sleep into which the soul may fall when it leaves paradise eyes following the serpent.

The symbol of wisdom, the symbol of knowledge. What knowledge?

The knowledge of good and evil. So we come into this world and experience all the things that man could experience. Pardon me. Having gone through all, we come to the climax. And the climax is resurrection. And may I tell you, it's an actual, literal fact. I have experienced it. I have reached the end of the drama. It came to me in 1959. I am now approaching my 12th birthday after my birth from above. And we are told we will not return to the kingdom of God, raised to the level of God the Father until we are born from above. And birth from above and resurrection coincide.

¶ Man awakens within his skull and he comes out of that skull to find the infant wrapped in swaddling clothes and the witnesses, the three witnesses present to the event. He is unseen by the witnesses because he is spirit, he is God, it is God being born, born this time not of blood, nor of the will of the flesh, nor of the will of man, but of God. So God is giving birth to himself, raising himself to higher levels of his own being. So all the sons come down into this world and they go back after they have completed the journey and they can get back until they are born from above as told us in the third chapter of John: you a master of Israel and you do not know?

Unless you are born from above, you cannot enter the kingdom of God. And do you not know as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up? And that is a literal fact: in the same serpentine manner you are lifted up, and when you take off the garment after these experiences and they are four mighty peculiar supernatural experiences. After the four, you will remain and you will tell it until that moment in time when you depart. Not restored anymore to life. Not restored. You are now in the kingdom clothed in your garment of glory. Your sheer power sheer wisdom and yet all guided and motivated by love

for God is love.

You do not exercise that power in any manner save motivated by love. You do not exercise your divine wisdom in any way save by love. For love embraced you before the whole thing started. There is no transforming power in death, as we call death here. None. About 15 or 20 years ago in Barbados, my wife and I, that is the little family of three, my little girl, we were there for maybe four or five months. There was a couple from Trinidad. He was a major in the British Army, serving, not serving, but working in Trinidad in some commercial venture. And he came to Barbados with his wife for a vacation. And he was all enthused about my thoughts concerning the law of God.

At the same time in the hotel was an elderly gentleman who had retired. He was a professor of chemistry at one of the great universities of England. And he came out to to set up some kind of a factory with local money, but with his knowledge, making soap. For we thought if we could simply produce local soap, we could save the currency we needed so badly, that was foreign currency, especially American currency and Canadian currency. If we could only produce soap out of the materials we had locally, well then that was perfect. So he came out to set the thing going. One day, over a few cocktails, this man, Major Morrison, said to him, you know, Neville has a concept concerning the spirit world.

That's how he described it. And he began to discuss certain things concerning one of my books, which I gave him, and he was reading the book. Well, the old gentleman said, I am not interested. I call myself an agnostic. In fact, I think I am really an atheist. But to make this talk and to blow, I say I am an agnostic. Everything in my life must be proven. I am a chemist. My whole life has been devoted to chemistry, to this physical world. And I can see nothing but this physical world. I take your brain,

your body, everything, and reduce it to simple chemicals. and so I am not interested said the old gentleman to Major Morrison I am present no offence said he I said no forget it you are here to do a job and undoubtedly you will do a wonderful job and give us a local factory that we can make our own soap and save foreign currency well last Wednesday morning on my return from my usual visit night after night as I am teaching what I am teaching you.

But I am not confined to this. For the world does not end where our senses cease to register it. When a man dies, as we call him dying, he doesn't cease to be. He is solidly real, restored in a body just like this, only he is young. He is about 20. He drops off at 90. He finds himself 20, restored to life. But he hasn't changed one iota. His ideas that were pleasant before he died are his ideas after, whatever they were. If he was stupid here, he's just as stupid there. If he was a thief here, he's a thief there. If whatever he is, he isn't there. Well, here on my way back on Wednesday morning, I encountered these two, Sir Archibald Cuke, who is the other gentleman and the professor.

And Artie is saying to this man, the professor, there's going to be a demonstration tonight on television. And he called it telly, for in England they always think of it as the telly. There's going to be a demonstration tonight on the telly, a scientific demonstration. Well, that would interest the old man, scientific. But then the the old gentleman discovered what he meant by scientific was a psychical demonstration, to demonstrate the reality of psychism, like extrasensory perception and all kinds of things concerning the psychic world. Well, the old man turned, as he would, sour. It meant nothing to him. But here is Artie, the same Artie. He is all completely, I would say, moved emotionally because it's coming on tonight, and that's exactly what he always wanted.

Why he was here, though a very able accountant, he had a big business in Barbados, taking care of all the big businesses and closing their book for them and advising them. But he was rightly interested in psychism. He was a very devout Methodist, in spite of the fact that he smoked, he was a chain smoker, which the Methodists abhor, and he could drink anyone under the table. Still, he called himself a devout Christian and a good Methodist. The other one was the atheist or the agnostic. But they had not changed one bit. One is still interested in these things and the other is not. One is still the scientist and they don't even know that they have departed this section of time.

They do not know because no one dies. God is the God of the living and nothing dies. Because it doesn't die, how can you tell a man when you're looking at him and you're talking to him, don't you know I went to your funeral? He laughed at you. What funeral? Well, I went to your funeral. I saw them put you down into the little grave." But he starts to laugh at you, saying, you're insane, because he knows he is not dead. But he doesn't know that he went through the so-called gate that we on this side of the veil call death. That happened to me years ago, back in 1946 it was. I came out here in 45.

No, it was 47. I came out here in 45, returned in 1946, in the summer. I got a cable from New York City that my secretary had dropped dead. It was a hot August day and there was somebody on the floor. He had died of a heart attack. I went back and took care of his funeral. He was a Catholic, and I gave him a good Catholic funeral in Haverstraw, New York. Six months later, I find myself in the world where he is. I am fully awake and fully conscious. I know that Jack died six months ago. I meet my sister-in-law, who always said to me, I like you as a brother-in-law because you're very kind to my sister and to your child, which is my niece.

But I don't believe one word that you talk about. I don't believe you at all. At that moment, here is my former and now departed secretary, Jack Butler. And I say to my sister-in-law, Al, her name is Alice. I said, Al, so you don't believe what I teach. You don't believe in survival because he always said, I'm a good Christian, but you survive only through the loins of your parents. And you perpetuate yourself in that manner. How can you be a Christian and tell that? Christianity is based upon the foundation stone, the fatherhood of God, the brotherhood of man. And you tell me now that there is no such thing as a Bible? Life everlasting is the third stone of the great foundation stone of Christianity— fatherhood of God, brotherhood of man, and life everlasting.

She said, "I still don't believe what you teach," and I said to her, "Then look at Jack." And she said to me, "What has that to do with it?" I said, "Don't you know that Jack died?" And her face blanched. She knew Jack had died. I said, "Oh, there he is, he's alive, isn't he?" And Jack said to me, "Who died?" I said, "Jack, you died. I went to your funeral. I buried you. I got a good Catholic funeral for you in Haverstraw, New York, put you all the way down, and covered you up with a lot of sand, and that's where that body was, and still is, decaying now out. He said, "Who's dead?"

I said, "You aren't dead, Jack, but you died." He said, "How stupid. I'm not dead, but I died." Jack had gone six months, and did not realize he had gone. People do not change. I'm telling you. They haven't any concept, because they're still dreaming. You're dreaming this world, and you're dreaming that world too. You only awaken when within your own scarf you become awake, and you are born from above. When you are born from above, you come out, and all that is said in Scripture concerning the birth of Christ, you experience. Then you realize who Christ is. Until then, you thought he was another, something in history 2,000 ,000 years ago. He is

not another.

It is Christ in you that is the hope of glory. And do you not realize that Jesus Christ is in you, and that you are the temple of God, and the Spirit of God dwells in you?" Well, people do not realize this. Today, in the Christian churches, maybe hundreds of millions attended some portion of the three-hour -hour service. On Sunday Sunday morning, they'll be crowded to capacity in all the churches of Christendom. You know why? To show their new hats and their new dresses. On Sunday, on Fifth Avenue in New York City, they'll be coming out of St. Pat's and St. Thomas and all the churches, and cameramen will be there to photograph them. And do you know why?

Two months ago, that was arranged. Being socially prominent women went into the editor of the New York Times and the other papers, and they made appointments. They told them exactly what they're going to wear, what the hat is like, what church they will attend, and what door they will make an exit from. And so the New New York Times will send their cameraman, and when this thing comes out, dressed as he knows it's supposed to be dressed like this, he is going to photograph it and put it in the paper on Monday morning. And so on Monday, this coming Monday, maybe 50,000 ,000 more papers than normally are sold will be sold, because each will buy 100.

Throw all the paper away and keep just the one page, and send it off to all their friends, and keep a few for themselves, for posterity. And then the New York Times complained that they had so many more sales. And all the advertisers who advertised in that paper for Monday just simply had a blank, because they aren't reading anything but their own little section. And it was all prearranged by the editor. That I know from experience. For my same Jack Buckner, when they made a mistake in one of my ads one, he

went down to investigate so he went to the editor of the religious section and she said he had to do something to pacify him and she said how would you like to see the editorial staff of the social section of our paper well Jack was always out for fun, he said I would love it and it was just about two months before Easter.

And all these ladies and their daughters were all around the place, dozens and dozens of them, waiting to be interviewed. Each was going to say exactly what we were going to wear. That's been ordered. The dresses all ordered and maybe already delivered. And the kind of a hat, and what church we attended, and where we were going to come out. And the cameras will be there to photograph it. And the morning several will carry it as spontaneous. All spontaneous. And that's the dream world. A man just retired after a very successful 30 years in the show business. His name is Tonatra. I recall this vividly when he was a young boy. I came out of my tailor on 48th Street, which was between 5th and Madison Avenue.

I'm walking towards 5th. When I got to 5th, here is three dozen young girls, all 16, 17. and here is a cab right in the middle of Fifth Avenue and here is this young lad well he's 10 years my junior so he was doing well whatever it was then when he left Dottie he's put on the runway the cab stalls traffic backed up all the horns are honking the coppers inquiring and he is signing autographs to these 30 or more all that was prearranged to block the traffic. So what? They'll give him a ticket. They give the cabbie a ticket. And he'll pay it. It'll cost him, what, \$50, \$100? But the publicity, all that was part of the promotion.

He kept that going until now. And people think, what a big, wonderful man that had been promoted from the time that he began to breathe as a young lad, as a singer. And it goes all through our entire dream world. And how are you... don't stop it, you can't stop it. It's part of the dream world. I

am not telling you the dream world. I am telling you of the world wherein you will awake. And when you awake, you'll be clothed in your immortal body. And that is heaven. Heaven is not a realm. It's not an area. Wherever you are clothed in your glorified body is heaven, because nothing remains imperfect in your presence if you walk through the petrified forest it would all burst into foliage if you walk in the desert the desert would blossom everything would become beautiful and things long dead or not even visible would suddenly appear because you walk by so wherever you go close in your glorified body which comes with your resurrection makes every place that you go perfect.

For wherever you are, things must be perfect. That's what we are celebrating this week. But they aren't telling it that way. They're telling of a little man who died a horrible death two thousand years ago. And then they took him down from the tree and then put him in a tomb. But God raised him from the dead. You are the ones spoken of and you are still hanging on that tree in a way for you are nailed upon this body and the nails of vortices thick vortices a vortex a vortex a vortex a vortex and both feet and they are whirling vortices that nailed you here and may I tell you from my own experience it was sheer ecstasy it wasn't painful there was no pain whatsoever sheer ecstasy and then oblivion and that oblivion was a complete forgetfulness of the being that you are and you are buried in your skull and in that skull you dream the dream of life as you are dreaming it now and because it is a dream, If you know it's a dream, you can dream anything it could be.

If you know it's a dream. You can control the dream. So what would the feeling be like if it were true? Well, you name what it is you would like to be true. And naming it, you dream it just as though it were true. Remain faithful to your assumption. And that assumption of yours, though, at the

moment, appears to be false and denied by your senses. If you persist in it, it will harden into fact. This is the story. And I am telling you what I know that I have experienced. I have experienced the law bringing things into being that I dare to assume because I wanted them to be brought into being. And the other, which is the fulfillment of God's promise.

¶for I was that Abraham so are you and we were shown the gospel beforehand we were given a preview of it and we were told you will go into a world that is not yours and there you will be enslaved and there you will be injured and there you will be maltreated but after 400 years you will come out Now the 400 is not 400 as you measure time. 400 is simply a symbolical number of a cross. It is a numerical number of the last letter of the Hebrew alphabet, which is the top. And top has the symbol of a cross. And this is the cross. So as long as I bear this, I am in the world of the Trinity.

But I will come out of it. I will awaken within it come out of it and one day soon after I awaken within it and come out of it I will share it and sharing it I will go back to the glory that was mine before that the world was but enhanced by reason of wearing the cross in this world because no one but no one can consummate this bliss that we saw before the world was unless he is generated rated here in this world in flesh and blood. ¶So I come down and I find myself wearing a garment woven in the womb of a woman. And I put on that garment and I'm nailed on it.

And then I'm buried in that garment but buried in the skull. And because I'm buried in the skull I come out of the skull. And when I come out of that skull still wearing the garment for a little interval of time to tell and share it with my brothers. To encourage them to continue, no matter what happens, to continue. Dream nobly and realize the dream. But dream nobly, because in the not distant future, you're going to awaken. And when

you awaken, you're going to take off the little garment. And that is the cross that you wore for your journey, which is called in Scripture the 400 years. years. Really it's thousands of years. We've been wearing it for thousands of years.

¶ For there is no death really, only restoration. Transformation in one sense. You move through the gate, don't even know you've gone. I got a call from New York today, 3 o'clock this afternoon and there was a voice a very sad voice I said hello you never this is Louise I have sad news for you I said what happened my darling she said Joseph died today he died in my arms I said what he's sick no just a great well I could see a rupture of the aorta right in my arms and Neville's arms never is my little namesake, one that I met before he came into this world. He's now 17. ¶ So together, we held him.

And he suffered seemingly for a little while, not too long, maybe a half an hour. He seemed to be in great pain, and then that was it. ¶ But he was 77, lived a full, wonderful life, and will leave her a considerable fortune. Factories here, factories in Paris, factories in Puerto Rico. And so, financially speaking, there is no problem, but a great tear. And what could I say to her? Couldn't even get her off the wire, but tell her certain stories. ¶ That Joseph, he lived a full, wonderful life up to the very end. Up to the end. to him the spirit world let it come later he said always let it come later tomorrow tomorrow and tomorrow but now he was after all he was a courtier making passion for the beautiful ladies and everything concerning the beauty of the physical form and he loved it and he played the field perfectly even to the end and he was 77 and so Joseph will still be the Joseph that I knew.

¶ He will not be interested in the birth from above. He will not be interested in the Word of God. He made a fortune and he's left a fortune all

to Louise and his one child, Neville. So they will have this enormous estate. And it really is enormous. But he is still the same Joseph. And when he finds himself as he was now, not seventy -seven, but twenty, and what a joy for him. ¶ He will be twenty, without any interest in spirituality, an interest in the human and fall. But they will come at the very end of the journey, as you're told in the eighth chapter of Amos. ¶ I will send a famine upon the world.

It will not be a hunger for bread, nor will it be a thirst for water, but for the hearing of the word of God. They will come to all, but it only comes at the end. It's the eighth chapter of Amos, the eighth verse. A hunger, and you cannot resist that hunger. ¶ Now the thing of the world can divert you. They can give you millions, it doesn't interest you. They can make you all kinds of offers, and it doesn't interest you. Only the word of God, and the understanding of that word. ¶ Now, speaking of the word of God, the eighth chapter, also the eighth verse, of Nehemiah. And you will read from the book, from the book of God.

And you will read it with understanding so that it will have meaning when you read it. And the whole book unfolds within you, because in the end, you're only going to fulfill the word of God. You being the Son of God, who is the Word of God, you are alive and you are sent into the world, the living Word, to realize within yourself the written Word. ¶ So today, the Memorial Day. Tomorrow Memorial and Easter's Memorial too. It's simply a memory. ¶ but you saw it before that the world was it was all foreseen then you forgot it as you were nailed upon the cross and then you played your part that you had to play and you loved and you hated you were injured and you injured you were the judge and the one judge and you've gone through the entire gamut of things that man can experience, but I mean the whole.

And when you have played all, and you were the big shot and the little one, you come to the end and then the hunger possesses you for the Word of God, and then it unfolds within you, and you realize you are the Lord Jesus Christ of whom the Scripture speaks. But no one who actually knows who he is would ever reveal it to the world. He doesn't reveal it. Knows exactly who he is, and he goes about his business telling it to the few who would listen, but he doesn't go out and try to demonstrate anything on the outside. ¶ Let's go into the third. Thank you.

A Strong Imagination Begets the Event

I've night after night, or day after day through my entire, well, matured years, that a strong imagination begets the event.

Biblical faith is essentially faith in God as Savior. But this God, of whom the Bible speaks, is your own wonderful human imagination. Your own imagination is God, the immortal you. That is the divine body, Jesus. Imagination is not some vague essence that one would be led to believe. It is a person, and that person is Jesus in you. That is your own wonderful human imagination. It is this being in you that must be raised. it. He's buried it.

Now I took that theme from the current issue of Time magazine. You might have read it. It's in the current issue. The man who said it was quoting Montaigne, the great French essay who lived in the 16th century. He undoubtedly influenced the thinking of most thinkers of the world. And he quoted it in Latin when he presented a product that he had, and then translated it for them, which is, a strong imagination begets the event.

Now, So this is his story. At the age of 36, in 1946, he inherited a business from his father. He became president of the company. It made photocopies of things. It was in Rochester, New York. It's called the Halloyd Company. But in 1946, the war was over, and all the great orders that came into him, or into the company, began to be cut back. The government cut it, done practically nothing. He had to look around for

something else, and someone Someone suggested that he look into a certain invention that came out in the 30s, but was never commercialized. It was offered to IBM and they turned it down. It was offered to Kodak and they turned it down. Offered to the A .B. Dick Company and they turned it down. So he took it home and looked it over. And to him he thought it had much in its favor. For the next 12 years, he simply imagined. Just imagine.

Of course, he did put money into it. His company was making money. And what they made in 12 years, he put all that they'd made in 12 years plus what he could borrow. So he invested \$75 million. Half of that his company in 12 years had made, and he borrowed loans and issued stocks in order to get this thing moving.

In 1960, 12 years later, he brought out the first tangible evidence of this machine. He took no salary in that interval. He took stock in lieu of salary. He persuaded his executives to do the same thing and just take stock if they could live. Well, he and 300 -odd became multimillionaires. That thing is zero. Today, it's 1,700,000,000 a year. One of the giants in our country. 1,700,000,000 a year. Last week he died having lunch with Governor Rockefeller and his wife. And sitting at the table having lunch he simply collapsed at the age of 61. He was chairman of the board of trustees of his alma mater, the University of Rochester.

And in that capacity he persuaded the board to put 196,000 of their money into his stock. In less than 10 years, that \$196,000 was worth \$120 million. That's what it was worth last week. \$196,000 became \$120 million. When he died, he left his alma mater, \$20 million outright. and millions more in trust. And under his lecture, if you have a copy, this week, it has imagined, imagined, imagined. When he made the first sales pitch for his machine, he quoted this Latin phrase of Montaigne, which translated simply means a strong imagination begets the event. So when I'm told to

believe in God? Yes, I believe in God, but not of some vague essence.

I believe in God as a person. I am a person. I do not speak of my imagination as something on the outside that I am manipulating. That's my reality. I am all imagination. Man is all imagination and God is man and exists in us and we in him. The eternal body of man is the imagination and that is God himself. The divine body we call the Lord Jesus. It is buried in these garments of flesh. And the true and full awakening of the human imagination is what everyone aches for. So here my whole concept of life is based upon this concept of God not something of the outside but that which is buried within me, my own wonderful human imagination, that is God.

Now I can test. I am told to come and test him in things. Do you not realize that Jesus Christ is in you unless of course you fail to meet the test? Test yourselves and see if you're holding to the faith. Do I really believe that Jesus Christ is in me? If I believe he's in me, then find out where he is. Don't just say he's in my skull, but in some strange way, try not only to locate him but to identify him, and so I have identified him, because by him all things are made, good, bad and indifferent. And if all things are made by him, I must watch what I am doing, to catch him, to find out who he is that makes things in my world.

I found him to be the dreamer, the dreamer in me that fashioned the dream, that the being, that God. That being in one twinkle of an eye, in the morning, brings me from a deep, deep sleep to the surface mind by building a bridge of incident in no time flat. He builds a bridge of incident through which or across which I travel to come to the surface of my being, only some majestic, magical being could do that. Who is he? He is the dreamer, the dreamer in me, the same dreamer that Dave dreamed, the same dreamer that took this man Joseph Chamberlain Wilson, and he took

this little thing that was turned on by the giant IBM, turned it down, Kodak turned it down, Evie Dick turned it down, all giants, but he had faith in it, but he had faith in his own imagination.

That is the story behind the entire article as you will see it in the current issue of Time magazine. A strong imagination begets the event. So I tell you, you can start now. It's never too late to start. If you know who God is, God is your own wonderful human imagination. And you can take any goal in this world, if you are willing to be as consistent as he was. And he took no salary to give me stuff. Others would call it plain paper, meaning nothing, all right, give it to me. When you can take a hundred and ninety-six thousand dollars and in less than ten years in pieces of paper called stuff, and that piece of paper today is worth a hundred and twenty million, do you know what he left?

When he took it over the years, only in stock, and he was chairman of the board, there were 300 women all become multi- multi- millionaires who believed what he said. I ask you to simply test it, test it, to see if you're holding to the faith. If I use the word Jesus Christ, or the word God, or the word Lord, or the word Jehovah, and it conveys in any way whatsoever the sense of some existence, something outside of man, you have failed the test. You have the wrong God, you have the wrong Lord, the wrong Jesus Christ, for the Lord God Jehovah is your imagination, and that is Jesus Christ. Now who is the dreamer in the Bible?

His name is Joseph. It. Read the 37th chapter of Genesis when you go home. It's a beautiful chapter. It begins with the history of the family of Jacob. That's how it starts. And then it says, now Jacob's name is Israel for Jacob wrestled successfully with the Lord. And he changed his name from Jacob, which means a supplanter, to Israel. And the word Israel, if you break it down, ish -resh -el. It is simply the man who rules as God. Not like

a God, as God, his God. That's Israel. Now Israel loved Joseph more than any other of his children because he was the son of his old age. But he wasn't the last one, for Benjamin was.

He was the 11th. Benjamin was the 12th. But then he sets a son of the old age. You can see this whole picture now with Abraham and Isaac. The son of his old age, he is the promised child, has come. Now, Joseph's name was changed to that of Joshua. Moses changed his name from Joseph to Joshua. Well, Joshua is the Hebraic form of the word Jesus, and Jesus means Jehovah his salvation. That's what the root of Jesus is, which is the root of Joshua. God, hey, vav, is the root of the word. So his name really is Joshua, which is Jesus. So he changed the name to Joshua. He had a dream. And when he interpreted the dream, the brothers hated him.

Then he had a second dream, which also now included the father and mother. When the father heard of it, the father kept it to himself. Jacob kept it to himself. Because the sun, the moon, and eleven stars bowed before him. Which meant the parents and the brothers would all bow before him as the ruler. He would be the Lord. Then we are told in the 37th chapter of Genesis that as he approached the brothers, they said, behold this dreamer come. Here comes the dreamer. And it was Joseph. And they sold him into slavery. So you're told in the New Testament that Jesus emptied himself and took upon himself the form of a slave. That's the same story told differently.

took upon himself the form of a slave and became obedient unto death, even death upon the cross. This is the cross. This is the garment of slavery. This is the garment of forgetfulness. And I actually became one who completely forgot who I am when I assumed this form of the slave. But who assumed it? The dreamer. And who is the dreamer? Joshua. And who is Joshua? Jesus. And who is Jesus? The Lord God Jehovah. That is your

own wonderful human imagination. That is Jesus.

Now we are told all things are possible to do. So when Paul speaks now of things that he believes, listen to him carefully. He's writing his final letter to Timothy. And in this letter to Timothy he says, I know whom I have believed. Not what. Everyone will tell you what he believes. I believe this, that, and the other. You ask a Christian who knows anything about the Creed, he will say and repeat the Creed. The Apostles' Creed. This is what he believes. That's what Paul said. That's all theology. That's all the ceremonies of the outer world. He said, I know whom I have believed. It's a person now. Now he turns to Timothy. He said now, follow the pattern of the true words which you have heard from me. Guard the truth which has been entrusted to you by the Holy Spirit who dwells within us. He dwells within me. He is the Holy One and he is the dreamer dreaming this life of mine. He waits on me just as as in difficulty, and as with when the will in me is evil, as when it is good.

It doesn't really matter, for out of him springs forth good and evil. Listen to the words of the 45th of Isaiah.

I form the light, and I create the darkness. I make wheel, and I create woe. I am the Lord who do all these things. Yes, out of me, all things come. Good, bad, or indifferent. Whatever I imagine.

But let anyone imagine anything that's going to come out into this world rung about them and project itself on the screen of space to bear witness to his own creative power. He's creating it morning, noon, and night. So watch what you are imagining. For that is God in action, is no other God. So as you imagine, so your life is going to be.

You want to be other than what you are? You can't be, if you know who God is. Because by him all things were made. And without him was not anything made that what made.

Now here is the secret. This fabulous world of ours is nothing more than the appeasement of hunger. The whole vast world is for that purpose, to appease your hunger. If you know who you are, you can view the world from any state in this world, an infinite state. And these states are purely a means to satisfy this hunger.

So if I want to be other than what I am at the moment, First of all, define what I want to be. What would I like to be in this world?

Now begin to imagine as if it were true. I know what I want to be. Well then, if I want to be it, cease wanting to be it and appropriate it. Make the feeling something that is real now. Suppose it were true. Begin now to imagine the thing as if it were true.

That is subjectively appropriating the objective hope. I hope it will be true. Well now, appropriated first subjectively, as though it is true. So I appropriated subjectively. As I appropriated subjectively, what am I appropriating? I am appropriating the objective hope.

That's what this man Wilson did. That's what he had in view. He wanted to have this thing because what he had before the war came to an end, the whole thing would fall apart. He had to find something new, a new product, and the big giants turned it down. But that didn't faze him, that they turned it down. They had all the money in the world to get behind it. But he bought the rights to it. And then for 12 years, he imagined and kept on and he never fought with it. He simply persisted in the imaginal act.

To change my world, I have to change the imaginal act. Every natural effect in this world has an imaginal act as the cause. It is not cause what things round about you. It's the unseen cause, the imaginal act that produces it. The so-called outside causes are all delusion based upon our own faulty memory. We can't remember when we imagine.

Few people can go back over 12 years and imagine and remember when he imagined that 12 years ago when others thought him stupid and wasteful. As he said in this article, it takes a youth, it takes a young man to make these, because he is naive anyway to make these decisions. If today at 61 I were asked would I do the same thing, I think I would have to be psychoanalyzed. But he was only 36 then. He called that the young man. At 61, you think I might have to be psychoanalyzed to make that decision to spend 75 million that I didn't have. For it took 12 years to make half of that for my company and I invested all of that plus what I could borrow and what I could raise by floating new stock and taking stock in lieu of salary and persuading my executives to do the same thing and 300 of them became millionaires multi-millionaires so I say to you tonight, if you have a goal I'm not here in judgment as to what your goal is you be the judge of what is is your goal.

If you have a goal, you can attain it. You can attain it by the use of your own wonderful human imagination, for that is God. There is no other God. Let the world speak of all kinds of gods from the Bible. Perfectly all right. They have them, but they do not exist. There are the little things on the wall that people make with their hands and then worship them. These concepts of God are not God. The true God, don't have a concept of him, is a person, and that person is your reality, and that reality that is immortal is your own wonderful human imagination. It cannot die. That is the immortal you.

If you should drop now, it survives. It's restored to life in a world just like this, but not yet awake. There's a vast difference between awaking from this dream and continuing the dream, and you do not end where your senses seem to pass away, as it were. So the world comes to an end when my father died, my mother died, my brother died, but they did not cease to be

where my senses ceased to relish them. They will restore the life but not resurrect it. The day will come each will be resurrected. Which means that they will awaken. From the dream of life. For who is awakening? Imagination. It is the Lord Jesus in you. Who will awake. From this dream of life. And when he awakens. He is God himself. So. Thinking from the end.

Is the secret of it all. Always go to the end. We are always imagining. ahead of our evidence. And the most creative thing in us is to imagine and to believe a thing into existence. As we are told in the letter to the Romans, And God calls things that are not seen as though they were seen, and the unseen becomes seen. That's the fourth chapter, the 17th verse of Romans. That is the Catholic translation. I prefer it to the Protestant translation, which is God calls a thing that does not exist, and the thing that does not exist comes into existence. Well, that's all right, but I prefer the Catholic translation.

He calls a thing that is not seen. You do not see with your mortal eye the man that you want to be. Not yet, but you will call it as though it is seen. But how would you call a thing as though it is seen? you walk in the assumption that you are that man so how will I know that I am really walking as that man well then think of friends of yours who never knew this man before and then let them see that man so when they pass you by in your mind's eye they see the man that you are assuming that you are and they will say of you I knew him when that would imply that you are not what they formerly knew I knew him when he didn't have a nigger.

I knew him when he lived on the other side of the street. I knew him when, let them say these things. All that would imply you are not that that they knew, but they know this man now. The new man. So you dare to clothe yourself with the new man. And you walk as if it were true. And

that's the way to success. As Shakespeare puts it so beautifully, it has been taught us from the primal state that he which is was wished until he was he which is was wished until he was so let us become man and remain man until man becomes God. That's the story. So the gods become man male female may be them to become man, that is, male, female, and they remain in man until man awakens, man being all imagination, and then you are God.

So tonight, take the most marvelous concept you could hold of yourself or of a friend and dare to assume it not only for yourself but for the friend, and walk in that assumption as though it were true, and though at the moment your reason denies it and your senses deny it, if you persist in it, it will harden into fact. This is what the Bible teaches. But we have gone so far astray with all the theology and all the ceremonies and all the ecclesiasticism. That is not religion. That's not true religion. That's not what the Bible teaches. If you read, you read it carefully. So you take the story and it presents presents itself as history, secular history.

It's not secular history. It's the story of salvation. So I will tell you now the history, said he, the history of the family of Jacob. And then you read it. And how he loved Joseph more than any other of his children because he was the son of his old age. And he made him a long and wonderful robe with sleeves. One day you will find out why the sleeves. Why that sleeve is severed, that the arm of the Lord may be revealed, which means the might and the power of God. And these things happen after you are born from above. That sleeve is torn away from your garment, and it's a beautiful color, lovely color.

So you're told of this garment, you made a multicolored garment. But the sleeve that comes off is the most beautiful baby blue when he tears it off. He who seems to be the author and he severs it and then pulls it off and

your arm is there from here to there and then you know the word who has believed our report and to whom has the arm of the Lord been revealed, then you see how literally true scripture is. It's not just only figurative but it is literally true. Actually, you go through that experience for your sleeve, for he made him a long robe with sleeves, you are told. And who did he clothe him?

He clothed Joseph, and Joseph's name is Joshua, and Joshua is Jesus. So whose arm has been unveiled? The Lord himself. Then you will know who you are. All these things add up to your knowledge of God, and you find God not as something external to yourself, you find him as yourself. You are the Lord. You are God. And there is nothing in the world but God. So if you take it seriously and test it, you'll prove it. Don't say no to it before you test it. And if there is evidence for a thing, it doesn't really matter how stupid it seems to be. On the surface, this little machine called Xerox seems stupid to IBM.

IBM, and all the brilliant minds that they employ, giving them fabulous salaries to bring new things into their company. And they pass their judgment that it's not good. You go to another firm with millions behind them to invest, Kodak, that's no good. And here he calls it Xerox because it's the Greek meaning dry writing. And so he named it Purposeful. At first it was called xerography, by writing, condensed it, Xerox. Now, wouldn't those who now have stock in IBM, who are the big giants in IBM, would they not like to have, say, a few thousand shares of Xerox when it was nothing? How rapidly in 12 years that thing grew from \$196,000 that produced \$120,000.

It doesn't make sense, does it? But they are the facts. So the facts tear you in the face. Well, here are the facts. \$196,000 invested for his alma mater, their money. And today they have \$120 million out of that

\$196,000. and he has made some multi multi millions he leaves them 20 million plus millions in trust because he wants to pay back what he felt they did for him as a graduate of the university of Rochester and he persuaded all others to do the same thing for their admirers if they had really applied this principle of imagining why I tell you God is your own wonderful the most human imagination. Others may tell you that it's something in the sky.

I turned on this evangelist the other night and it was raining. All the rain coming down on him. And he had to plug his father -in -law. Father -in -law got up and spoke in Chinese. I can't understand Chinese. Then he interpreted for us in English. Then he plugged his book. Then he tells this vast audience, 65,000 of them were there, plus the millions who were looking, and I was one of them. And he makes a big pitch for money. This cost an awful lot of money, he said. So let us hear from you. Well, he spent the first 15, 20 minutes on plugging for money, publicizing his father -in -law. The father -in -law takes the mic and publicizes him.

So the first 20 minutes went into self -congratulations. Then I turned the door. I couldn't wait any longer. Where's the message? What message is he going to give me concerning scripture? And I could think of nothing but that word of a George Russell, the great Irish mystic, poet, and painter. And all the priests met in Dublin one year, and he wrote his trained in America. There are a thousand priests here for some great convention. And it has started to rain, said A .E. And I do hope the good Lord shows his displeasure and grounds the baptism. Well, here the rain is coming down on him. And he is telling us how he is suffering in the rain.

All the others were on the shelter, but he's all right. But he's going to receive fortunes that night from his crusade. And that is called the work of Christ. And he's pointing on the outside to him. He's going to come from

someplace on the outside. He'll wait forever and never find him until he finds him within himself. And when he finds him, it's his son who reveals him. And his son is David. When David stands before him and calls him Father, then he will know who the Lord Christ Jesus is. He will know Christ who stands before him and he will know himself as the Lord Jesus, who is the Lord God Jehovah. Only then will he know it.

but now you take it and try to feel I hope you can actually identify yourself with the dreamer can you come to some identification with this dreamer so you not speak of something on the outside creating it but your own being is creating the dream the dream of night and this is the dream of day for this is just as much a dream people ask you never what is a vision I said, this is a vision. Right now, this is a vision. Oh, no, I don't mean that. I mean when you close your eyes and you see something. I said, this is the vision. This is just as much a vision as the vision of the night to me.

My visions of the night have cubic reality, just like this, solid, real. It's all that world, it seems. Blake said to his friend who wondered, what must I do to do what you do, to see as you He said, you only have to raise imagination to the point of vision and the thing is done. But, said he, the nature of visionary fanciful or imagination is very little known. People do not know it. They can't be intense about it. And raise it to something just like this. It is just like this. This is vision. The whole vast world is vision. and you are the one creating it all. So this is the dream of life. When you're awake, and it's a dream when you are asleep.

And you call that the dream. This is just as much the dream. And if you catch yourself dreaming, your chances are you're going to wake. But if you catch yourself dreaming and decide not to wake, you can control the dream and make it come out as you want it. The same thing here. If you know this is the dream, you can change the nature of the dream. And so you can

simply assume that you are what you would like to be, and that friends of yours are what you would like them to be, and walk in that assumption as though it were true. And to the degree that you are faithful to that assumption, having faith in God, who is your own wonderful human imagination, to that degree, it will externalize itself in your world.

Now that is my story to you and to everyone who will listen to me. I will not take back one word or alter one word the whole thing has been explained to me in the depths of my own being it's been revealed to me I am not speculating I am not trying to set up any workable philosophy of life I have no desire to set up a little church we have too many already all the little isms run for self-help really of the individual who runs them not for the help of those who come is just a personal little thing of those who set up the little organization. But I have no desire to set up any organization, just to tell it to you in the hope that your memory is good enough to retain it.

Now at least your memory is aided by these things here. If you've forgotten, you can always take the little thing and play it back, and then try to refresh your memory. ¶All I ask of you is: don't change it. There are those who attempt to change what I've said to make it conform to what they think I ought to have said. No, I say exactly what happened to me. So don't try to change it. As I told a friend tonight, a lady in San Francisco, she thought I should not mention certain things. She was a strict vegetarian and a strict teetotaler. And she altered my script to say that I, say a man, should be a vegetarian and a teetotaler.

Well, I've never said that. I take my martinis every day. I don't do it six days a week and not on Sunday. I have no Sunday. Every day is my Lord's Day. So I take it on Sunday, Saturday, Monday, but every day I have a few martinis before my evening meal and a nice bottle of wine for my lunch.

That and a little cheese is my lunch, but a bottle of wine. I thoroughly enjoy it. And she dares to take what I say and then rub it out and put in her own little concept and said this is what Neville teaches. So I'm asking you one thing. ¶ Do not change what I am saying. If you approve or disapprove, leave it just as it is.

I am telling you who I know to be God. I tell you over and over again, God is your own wonderful human imagination. And all things are possible to God. Therefore, all things are possible to your imagination. Everything you see in this world was first only imagined. It had to be first imagined. ¶ This little thing called Z -Rock, this man called Carlson invented it. No one showed any interest. And in the 1930s, he brought it out. He was a physicist and he knew it would work. But no one showed any interest, but he first had to imagine it. And then he executed it, till they would not accept it. ¶ Then comes one with real imagination who is awake only 36 years old in a business that he inherited from his father and he saw the potential and he was willing to take all the earnings of 12 years plus what he could borrow in loans and what he could get in issuing new stocks and he put 75 million dollars into a project because he imagined it and believed it.

He saw the reality. ¶ If I begin to imagine now and suddenly before my eyes comes the solid reality of what I'm imagining, who is going to tell me it isn't real? I can show it to someone else. But to me it's real, I saw it. Well, then I will go all out and sell everything I have to prove it to the world. ¶ If I had interest in business, my father did that. Every morning after breakfast, he would sit down in what we call the Burbese chair and put his feet out on the arms of a chair. It's a chair made in the West Indies. And there he would simply, with his eyes partly shut, he would see the day as he wanted it to be.

He would carry on mental conversations with men he had to meet that day from his premises and brought them to his conclusion. And that's how he worked. And my brother Victor did the same. ¶ It doesn't matter what things look like in the world. He sees it as he wants to see it. And things come up and now they've made millions. But millions in a little tiny place like Barbados. Put him here, he will be in the Z- Rock setup because he has a vivid imagination and he knows how to use it. But as Blake said, that the nature of visionary fancy or imagination is very little understood. They don't understand it. He said, everything I see in my world is vision.

The tree is vision. You think it's a solid reality? I can bring it before my mind's eye, it is just as solid as that. So I can make everything real. I know from my own experience. But I have no interest in business. I certainly could actually take a business concept and bring it to the point where I can see it to be real. But I have no desire whatsoever to go into business. So, my visions are based upon someone asking help of me, or the Bible, bringing it out from its so- called state and actually seeing it as something real into my world. And it's real. All these things are real. The Bible is reality from beginning to end, but it's all vision, from Genesis to Revelation.

The whole thing is vision. It's not any little concept that our church has told you about so I ask you to test me to put it into essence as this, believe in God, you believe in God, believe in your imagination, for that's God, so when you're told in the 14th of John, you believe in God, believe in me also, he's telling you he and the Father are one. He tells you later on in that same chapter. You see me, you see the Father. So you believe in God the Father, believe in me also. I am your imagination. Now believe in that and you can't go wrong. Believe in the reality of your imaginary life and they all become facts.

Every one of them. And I do hope you will start now if you haven't

started. I ask nothing of you in the way of Caesar's will, not one penny, but I would like confirmation in the form of a letter. I love to feel that you're getting the results, but you don't have to share with me the fruit of this principle. I'm not asking you for that at all. I've never asked for it. I've been doing this since 1938, and I've never made an appeal for my platform form or in any other form to raise money. I have never. And today I would quit and go elsewhere before I would ask you for one great penny outside the price you pay when you come here.

I have to pay for this place. And so it has to be depraved, expensive. But I have never appealed to anyone for a penny. I started on the second day of February 1938, anyone who can go back sorry enough will know I have never once asked for one nickel, I either had to prove it to myself or else let it fall by the wayside and so I tell you it works, it will not fail you, but we are the offering power, it doesn't operate itself; if I know what to do, do it; if I do not do what I know I should do, that's sinning; I'm going to miss the mob if I know what is right to do and I don't do it, well then that's sin.

So let us now go into the silence and see ourselves as we would like to be seen by the whole vast world, and when we break the silence and go home tonight, walk in the assumption that we are that person now. Let us go

Acts Of God

If I say to you that it was Jesus himself and not the crowd who was conscious of the mighty acts of God, would you think of another? I hope not. By Jesus I simply mean your own wonderful I amness. That is Jesus. So I mean the individual who has experienced these mighty acts of God, acts for his redemption. He's not an individual outside of you but your own wonderful I am that when you say I am that is God and that is Jesus here for the last three or four weeks they've been running a series of questions in the LA Times on Saturday in the religious section and the editor started it by asking a question how long could a sermon be.

And many of them said three minutes. For the fan of interest cannot be held. They cannot be attentive beyond, say, three minutes. For some, catch it to five. And then, this past Saturday, John Charles Thomas, Jr. You're familiar with the name, the great singer. Now whether he is a junior or this is his son, I do not know. But he wrote a very sweet letter and said he could take 15 minutes if it's well prepared and if the man who seeks it is convinced of what he says. If he really believes what he's talking about and he's prepared his thoughts, 15 minutes would be perfectly all right. But he added this much he had a sermon that disturbs the sermon that in some strange way moves the individual disturbs him like the comfortable person the complacent person, it is almost certain that that creature has an outsized cost of income, income.

Now that you may take it for the whole vast world. Fortunately, my heavenly father saw that my earthly father could supply me with that

outsized source of income. That I did not have to take. What I would have to take were I not free of Jesus' will. But But when I first came into this city back in 1945, I was confronted with just such a picture. I had already spent quite a few thousand dollars to come here. I brought my family of four, really, three, and my wife's niece. And we lived in the Gaylord Hotel. And I think the room was \$40 a day. That is a sweet, because there were four of us. Two little girls, my wife and myself, and we ate in hotels and lived normally, but it was quite an expensive journey.

And we came across the country by train in those days because planes were not flying, not commercially as they are today. And so the journey on a train for three and a half days across the country, and then here, and he tried overnight to shut me up because I was controversial that I said that I do not believe in the historicity of Jesus not as it's described by the priesthood of the world but as I get it out of the Bible, yes but not and he said, well, as far as I'm concerned I teach the historicity of Jesus and so you cannot take my platform form or any of my groups. And he had dozens scattered around the area where I was already contracted as B.

So John Charles Thomas was quite true. When this man learned that I was not dependent on his little monies to go back to New York just as I came, he relented. He relented too late, though. After I took one of those that really represented him and gave her all the money that he could have made, he went through the ceiling. ¶It was only money. It wasn't his to receive at all. It was a matter of money. He thought I would disturb those who gave to him generously. And so if you disturb the complacent, the comfortable, who support the churches because Because they're thumbed asleep three minutes, so they can't go beyond three minutes. Five minutes, that's too much.

By then they're snoring. ¶Ask anyone, what is the text of today's

sermon? And they can't tell you. But it was something to do. You were seen in church, and therefore you were a holy man. Like the chap who just dropped out of the skies with \$500,000 extorted. ¶He was a Sunday school teacher, a very good member of the church, a junior in the Mormon university, Brigham Young University, and undoubtedly a very bright lad. But he could extort \$500,000 from the company. Of course, he only had time enough to spend \$30 of it. They got him and they got almost the \$500,000. ¶But to come back to the substance of it all, when you take the pulpit, you are almost warned not to trade on tolls, not to trade on anything.

Just leave it asleep. And if you don't, well then out you go and we will simply call a meeting and bring in another one, another preacher who will not disturb. And if he doesn't have an outside source of income, he will have to toe the mark. ¶Well, that is life in this world. For he who sent me sought to it, I would not have to toe the mark. For when he embraced me, and he was infinite love, and then sent me, and told me, done with the blue glove. ¶In other words, with all protocol, with all ceremony, with all that is now given off in the form of Christianity, or religion for that matter, done with it by ignoring it and go all out and tell exactly what you are going to experience and so ¶I began to experience God's plan of redeeming them and so I was bold enough to go out and tell it just as it happened to me because I have what we call in Barbados a hind claw all.

¶When you find people chasing through the night to catch crabs, and the crab can run as fast as the individual behind him, and he can run in every direct just as fast, forward, backwards, sideways, anything, and they're going to make a wonderful dish out of crab meat. ¶Well, the crab can go to a precipice. It could be 70 feet tall, and right below is the ocean. And that crab can go just as fast as a man can run and disappear, but he isn't falling.

He has a hindclaw. And he simply holds on and simply buries himself and hides himself. If the man goes one second beyond his speed into the water 70 feet below, he goes.

¶ So we speak in Barbados of having a hindclaw. You can run and break your neck, but you aren't going to break it if you have a hindclaw. ¶ So let them try to get you off the pulpit, get you off the stage, all these things. And if you really are sane, it will be prepared for you. You will have the hindclaw. You will have that outside source of income. ¶ So you can speak boldly and tell exactly what has happened to you. ¶ Now Christianity is the fulfillment of Judaism. They are not two religions. It's one. is the tree and its fruit. And Christianity is based upon the affirmation that a series of events happened in which God revealed himself in action for the salvation of man.

And when did it happen? And where? Do you know it all happened in the Jewish synagogue? The entire Old Testament is written by you. Ninety percent of the New Testament is written by the Jew. The New Testament is telling you what happened in the synagogue. Why, in the synagogue, men began to experience the fulfillment of their own wonderful prophecy. And then they told it. Now you will say, well how did the one that is now symbolized as the one who told it? He was not the only one. It happened. As is happening here. Many of us are having now. If I preceded you by a few years, what does it matter? If I am the voice, but many of you are actually coming forward with the identical experiences.

experiences. So we would form the single unit. Jesus is only a name given. The word Jesus is I am. It's Jehovah. Jehovah is salvation. So in man, man is having this experience. Now, did he have an outside source of income? Well, may I tell you, you read the eighth chapter, the second and third verses of the book of Luke. If I said to the average Christian in the

world that he was supported by rich women, they'd slap me, they'd block my air. All I would have to say to them, go back to your Bible and read the eighth chapter, the second and third verses. If you're not familiar with scripture, may I quote it for you.

First of all, Luke mentioned three by name. Mary who was called Magdalene. Well, Magdalene was a lady of the evening. He said he came to the sinners. He came to the harlot. He came to the tax collector. These were his friends, those that the world calls sinners. So Mary Magdalene is mentioned first, then came Johanna, and then came Susanna, and then Luke adds, and many others, not just others, and many others gave to him of their means. Now the King James Version has it, him, which is a right translation of the Greek. The modern translation to modify it under pressure of the editors of the present day use the word them trying to include disciples and followers, which it is not.

The Greek word is him. It was to him that they gave of their means. and three women are mentioned and then and many others so he had an outside source of income if you take it on this level but you've got to take it on an entirely different level when we come to speak of Jesus Jesus is simply the individual who has experienced God's mighty acts of redemption now let us go back to the beginning of Luke first you start with the events here first of all were events these things that have been accomplished among us now the word translated among really should be translated within it's the same word that we read in the same book in the 17th chapter the kingdom of heaven is within you so So these things have been accomplished within, not among, but within.

But nevertheless, we start with the events. And here are the first four verses. Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, as they were dictated to us

by those who were ministers of the word who were eyewitnesses from the beginning it seemed good to me also having followed all things closely from the very beginning to write an orderly account for you most excellent theophilus that you may know the truth concerning the things that have been told you. You've heard these things. They're all things that man only heard from those who had experienced it. Can you believe it? ¶ Now all this happened in the synagogue. of.

It did not happen on the outside. These are all Jews who knew their Bible, but they're not scholars. They were not brilliant minds. They were not the Sanhedrin. They were men who simply, it happened within them, as told us in the book of Daniel. He will give it to the lowliest of men. He is not coming to give it to the so-called wise men of the world and those that are known, but to the lowliest of men. He will give it. ¶ So here are men and women in whom the thing began to unfold like a tree being ripe and suddenly the blossom unfolds and here we see the fruit. And they begin to describe their experiences and knowing scripture well enough they could pinpoint the events that were foreshadowed in the Old.

And here they are now, there's no New Testament but they know they've got the Old Testament and the only testament to fruition. And so they began to tell their story. ¶ So here we find first the events. Then we find the oral tradition. So people heard what the few experienced. And then there are the preachers who told the word. Then came the committing of the oral tradition to the written word. because it has to be recorded because those who actually heard it from those who experienced it are dying off and so it's time to recall for posterity what actually we heard so now it's committed to the written word now Luke sees what has been committed for he said inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us.

¶ Now, he does not criticize those who made the attempt, but he said, it seemed good to me also, having studied all things closely, from the very beginning, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. ¶ Now Theophilus means one who loves God it means you or you would not be here tonight you are in search of God and so he is speaking to you when he speaks or writing it for Theophilus one who loves God who is in search of God he does not condemn or in any way criticize those predecessors who attempted the narrative he simply claims that he He has a better arrangement of the source material and not necessarily a greater, I would say, chronological exactitude.

¶ He does not put it in a chronological manner. No one does in scripture. I think I have given you a far greater chronological picture than anyone I have ever seen in print. I have told you exactly how it happened to me and the spaces in between from the moment of the awakening within me, which is resurrection, and the birth coming the same night, 139 days later, for the discovery of the Son who reveals me as Father, then 123 days after that, for the prithing of the curtain of the temple, and I am the temple, for my whole body was split. ¶ And then another 298 days. No, two years beyond that, bringing it to 1260 days.

And here I've given you exactly one after the other chronologically. It's not really important, important, but I do feel that having been sent to do what I am doing and must do and will do, that it was important. For one night on my bed, I wondered, how long did it really take? I know what came first, what came second, and what came third, and I mark them all in my Bible. So I mark them all in the Bible and put the date down. and a voice said to me pump them up so I got off of my bed went to my living room turned on the light took my Bible and took the days and I went over

and over and over and each time it came out 1260 days which is the days numbered in the book of Daniel if your name is written in the book of life then what does it matter?

It takes 1260 days. Well I went in and I looked at it, I took my calendar, I went through the entire thing, I could hardly believe I'm seeing correctly. Went over the whole thing again, the next day the same thing, and as often as I go over it came out to 1260 days. And I know that no one saw all these mighty events of God in me, but I myself. So in Scripture, if you read it correctly, no one but the individual who experienced it.

Now here is the earliest of the Gospels. The book is Mark. It's the baptism. And he's coming out. As it is said, he saw the heavens open. open. Didn't say the crowd did. He saw the heavens open and the Spirit descending upon him in bodily form as a dove. Yes, there is a voice. In my case there was a voice. And the earliest rabbinical tradition has it that the voice of God is like the sound of the voice of the dove. It's called bath - chol, B -A -T -H -H -U -O -L, the echo of the voice of God. And when it comes down and descends upon you and mothers you with affection and your whole body is completely filled with love pardon me no one but you and the voice but the voice is now personified as a woman, the daughter of the voice of God and he said to me which is not recorded in scripture they meaning the dove avoid men because man gives off an awful odor, a horrible, horrible odor, most offensive odor.

But he loves you, and he penetrated that ring of offense to demonstrate his love for you. Well, now, the odor that I give off and you give off is not because we are carnivorous and eat meat, because the vegetarian thinks as much. They all do. It's not that. It is simply the thought we entertain. You and I entertain the most horrible thoughts in the course of a day. And man lives not by bread alone, but by every word that proceeds out of the mouth

of God. And God is I Am. So every idea that I entertain is proceeding out of me, and when I entertain these things I am feeding upon them and they give off the most offensive odor and the doubt the symbol of the Holy Spirit avoids man until that moment that is so compelling he has to penetrate that ring of offense and come down upon that one and gives his seal of approval So, the story opens up with this statement in Luke.

The Spirit of the Lord God is upon me. You read it in the early chapters of Luke. He comes out of the water. But may I tell you, you don't see water, but the dove floats. ¶ Well, a dove can float. It's not given like a duck or any bird of that nature. It doesn't have a webbed foot. And yet when I looked at the dove, they're 20 feet above me. It simply was stationary and the crystal clear atmosphere. ¶ As he said, the heavens opened. He saw the heavens open. And here is the dove floating, actually floating, because only if it floated could remain so stationary. And this eye on my eye, the most affectionate look, and then ¶ I raised my hand like Noah in the ark, and I raised it and my index finger on the left hand went out automatically, and the duck descended through this crystal clear area, and then lit on my finger, and I brought it to my face, and it smothered me in love and kisses and affection.

¶ And while he's actually smothering me with affection, the whole thing dissolved. No one saw it but the voice of the daughter, which is the echo of God. It was who stood on my left who told me of the offense that man gives off and how his love was so overpowering that he penetrated that ring of offense to demonstrate his love for me. And then he came down in bodily form upon me. ¶ So he fulfilled the 61st chapter of Isaiah. The spirit of the Lord God is upon me. He has anointed me to preach glad tidings to the poor and to open the prison doors of those who are enslaved. place. And then he closed the book and returned it to the attendant.

And then all the eyes were upon him because of what he had said. And in a matter of moments, they were stoning him to death. ¶ So he disturbed the complacency of people. ¶ So when you take the platform and you in any way disturb the comfortable, those who are complacent. Those who are now quite satisfied with the prefabricated misconception of Scripture. They don't want any disturbance. And you disturb them. And they'll warn you. You won't get a salary. You'll be out. ¶ But if they learn that you have an outside source of income, then they respect you. That's all they respect anyway. Money. What caused this man to take this \$500,000. Was it not the love of money?"

And someone imitating him within 24 hours, so they caught him. They said he was but an imbecile, but he was asking for another \$500,000 because how easy it was to get it. ¶ So they got them both. One had mapped the whole thing out and he thought it the perfect crime. They could never find it. He did everything he thought was the right thing, and seemingly betrayed by his intimate friend who knew his secret. ¶ Can't you see scripture? His closest friend betrayed him. No one can betray you who does not have your secret. And so his closest friend and his sister-in-law betrayed him for reasons not yet told, but they couldn't stand it.

And so we are told in scripture His closest friend, He who dipped into the dish with me, betrayed me. Only my intimate friend, to whom I revealed my secret, could ever betray me. No one knows the secrets of a man but the spirit of man. No one knows the secrets of God but the spirit of God. ¶ So if God reveals His secret, Only the one to whom he revealed it could be trained. And he has to be his closest friend. That's the theory. So he writes a narrative around these events. So you can tell all kinds of things around the series of events. And there are very many. They are mighty acts by which God unveils himself in the individual for the salvation of that

individual.

And the salvation of the individual is to reveal him as God himself. So this story of Jesus Christ, if I could only get you to feel, I would break it right into two and speak of Jesus as Lord and Christ as his son. But man hasn't been taught it that way yet. You will write it one day. I have given it to you from the platform, and now you have it on tape. That's all right. But I still feel the written word is more lasting. This is a wonderful electronic aid, and you can put it on if you have the machine. But the written word, when you have it written, so at leisure you can just turn back and read it.

One day someone is going to write it just as I have told it and now record it on cassette. said. But you will take it from the cassette and one of you will have the ability to write it. And he claimed he simply took the oral traditions, for he followed them closely from the very beginning. And having seen what others attempted to do, for inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, and how they came, that came by the oral tradition, the preachers of the word, that they heard. Then, having followed all things closely from the very beginning, it seemed good to me also to write an orderly account for you, Theophilus, you lover of God, that you may know the truth concerning these things of which you have been informed.

And so he writes the book of Luke and the book of Acts. With no bragging, claiming that he is better than, he claims he's simply a better arrangement of the oral tradition. Who Luke is, no one knows. They're all anonymous. Matthew, Mark, Luke, and John are anonymous names. No one knows who they are. But they were those who were qualified to write the oral traditions. For it all came down in that manner. But then when those who heard it from the source in the beginning are approaching the

point of dying from this section of time and leaving it, it naturally behooves someone to record it if it's worth recording. And so he thought it worth recording in the written form.

And so he recorded it in our Gospel called Luke. So that's how it's done. Now I have been sent to clarify points. I feel my entire mission is to tell you who Christ really is. And Christ is David. If the whole vast world rose in opposition tonight, and if I were physically nailed, it would make no difference. I would not enjoy the pain, naturally. But if that was what I had to pay, I would willingly pay, but I could not recant. I could not recant what I have experienced. That David of biblical fame is the Christ. He is the anointed of the Lord. He is the son of God. And the only one that can reveal God to you.

And he isn't going to say that is your father. He is going to look at you. And when he looks at you, you know who the father is. Because you know you are his father. And he is God's son and you know that. And there is no doubt in your mind as to who he is, and therefore who you are, because you know the relationship. And that's what I've been sent to tell you. And so in the not distant future, this garment will come off. You will have a record. Others will have an oral tradition. And someone will have the ability to tell it. And the power to tell it. But in the present state, my heavenly Father, the depth of my own being, so it fit to give me an outside source of income that I could tell it and that I could not be sundered from here to there because I am disturbing the stumbas of the complacent and the wealthy and the very comfortable people of the world.

Don't think for one second that it hasn't happened and happens and will happen forever. ever. One lady in New York City, she hated Bishop Manning. He was the bishop of St. Thomas, 53rd Street and Fifth Avenue. And she left two million dollars and her will was, it goes to St. Thomas if

Bishop Manning is dead. Or if he is still alive, it goes to St. Luke's Hospital. Well, St. Luke's is owned by the Episcopal Church, so it doesn't really matter. You give it to St. Thomas or you give it to St. Luke. So she left a will that if he is still alive, that thing, then St. Thomas does not get it. If he is dead, he'll get it.

If he is alive, St. Luke gets it. Now here one day I was dining at the University Club in New York City, and my friend who was my host took me to the window, and I looked out through the window, and I saw this enormous wall. And I said, what am I supposed to see? He said, just what you're seeing. Do you see anything? I said, well, just a wall, a plain wall that goes all the way up to the height of some building that is there. Well, he said that building that it hides is St. Thomas' Church and that is a fight wall built by John D. Rockefeller the first. He too had an argument with the bishop Bishop Manning and to fight him he built on his own land a wall that completely covered all the beautiful glass windows, these beautiful colors that face north in New York City.

And he left a will that even to this day, which is now the fourth generation after his death, they cannot break that will. So you're going to St. Thomas today and you'll see beautiful tapestries hanging where, if you could remove the tapestry and the wall to get the light through, you'll see the most most beautiful, wonderful glass that is there. You can only see the birth that faces the west and that which goes south. But the northern view is completely blocked out by the fight wall by a man who considered himself a very religious man. He was against prohibition, against smoking, against all things, and he was a devout Baptist. In practice, but not give up to the point he would not go and analyze all kinds of soil, and only he knew figures backwards.

And so he could just multiply it and multiply it into billions. And so he

thinks that is spirituality. And that was Tiller's there in New York, Connecticut. And you go to that lovely church. I've gone in many a time at the best just to hear the organ, a beautiful organ, and some great organist is always playing, so you're going especially in the winter months, when winter sets early, around four o'clock, it's all dark and quite often around four I was going to St. Thomas and just sit in the back and hear that beautiful organ and look to the setting sun because just before it was set we got from that that western view, that enormous birth through those beautiful colors that is over the altar.

And I could get a bit from the south, but the north, all hidden by these statues. But at least I thoroughly enjoy the beautiful music that came from the altar. So this is what everyone confronts in this world of Caesar. So, tomorrow, have a little fun. and ask the complacent and ask those who are completely asleep if Jesus had any supporters. And they will tell you, oh no, he could bring gold out of the fish's mouth. He could do all these things and why would he want anything other than the ability to do these things? And then just casually open the book of Luke to the eighth chapter and have him or her read the second and third verses that they gave him of their means and many others and they named three and one was a harlot he had a wonderful clientele and gave generously to one who set her free instead of condemning her for her profession, he let her go.

And then he took that one commandment from the ten. And any man, he uses that in the Sermon on the Mount. Any man who looks lovely on a woman has already committed the act in his heart with her. So then he said to her, what man is without sin? So go, my dear. and so she continued to go her way and reward him generously if you take it on that level but on all these levels you can take scripture for the ark is built on three levels and you have your physical level your psychological level and your spiritual level I

am trying to raise you to the spiritual level where these mighty acts take place within us And when they take place within us, they are seen by no one but the individual in whom they took place.

So the dove comes down, and who sees it? No one of the crowd. And so you're split in two, and who sees it? No one but you. You see David, and who sees it? Just you. you. You come back and you tell the story how you rose within a grave and you came out of that grave with an innate wisdom as to what to do. And no one saw you do it, will they believe you? I said to my dentist, I told the whole story to him one day, he said, do your brothers remember it? He had to bring it down to this level. For my three brothers were the witnesses to the event. As told you by tradition in Scripture, the three who witnessed, the three kings were brothers.

In my case, they were my brothers, Cecil, Victor, and Lauren. And the three kings in the book of Matthew were considered brothers. And so tradition has it that way. In my case, they were brothers. And they came from afar, 5,000 miles away. But certainly they came in spirit. And they have no knowledge in this conscious little world of Caesar of the part they've placed in my awakening. None whatsoever. I told them when I went home. I got the air of the one who found the child. But I didn't get the air of the other. They thought, well, it's Neville. He's still dreaming. He was dreaming when he was a child. He is still dreaming.

Still the same, mystical child, doing what he did when he was a child. He hasn't changed at all. So leave them to themselves. My brother Lawrence, before he departed this world, he had the experience. And he questioned me seriously when I went home and would ask me certain passages of Scripture. Can you quote, said the first verse of Hebrews when I did, the first of Luke, and the first of this, the first of that? And he was so surprised. How can you do this? I said, because I love the book. Sometimes,

Lawrence, I feel I wrote it. I feel I so love it. I feel sometimes I inspire it, because I am now awakening to remembering.

And I'm actually having the experiences of all that is there. And so I can't deny the feeling sometimes that possesses me, that I inspired him. Because if he who is the father of David inspired the book, I certainly must because I am the father of David. But Lawrence took that under consideration. And then, a year later, he was gone from this section of time. The other two are still with us, and they are businessmen, and very successful businessmen and they have no time for this. I am Neville and they are what they are and they allow me to be what I am. But it was so set up in the beginning with my Heavenly Father that he is going to send me into this world to do what I have to do and do I must and do I will and knowing what happens to the preacher When he steps on the toes of the sleeping ones who contribute to his income, they can fire him overnight.

He saw to it that I would not be fired. And oh, the thing that struck me so forcefully when I first came here, when this man with all of these degrees, all self-imposed, because where did he get them? He gave them all to himself. And then he dared to tell me that I must not teach from his platform the non-historicity of Jesus. And I told him that I know from experience that he is the only reality in the world, but not secularly, though. It's not secular history that our evangelists were writing. Matthew, Mark, Luke, and John, they themselves are unknown, and they were not writing secular history. They were writing theology. They were not writing as historians, as biographers.

They were putting down things that no mortal eye could see and building around it the most glorious story that it could enter into lowly minds, just like yours. And so you believe in the historicity. And he wouldn't bat an eye to take from you what was in your pockets if you

didn't have them nailed down. I'm not criticizing him. I'm just telling you what I know from experience. I went through that with him.

All Imagination

Christianity has to be continually redeemed from secular history, for Jesus Christ is the human imagination.

As Paul tells us in his first letter to the Corinthians, we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed upon us by God. Now tonight we will show you one of these gifts. If you really understand who Jesus Christ is, I tell you he is your own wonderful human imagination. Death is Christ. It comes as a shock when you first hear it if you are raised in the tradition as the speaker was.

I was raised in a Christian home. And naturally, like the hundreds of millions of Christians, we were taught it as secular history. A little boy who was born of a woman who knew not a man, and that his father was God and he was the son of God and that was the story as I was taught it. But I was searching and seeking from the time I think I can remember. I believed the story as Mother taught it to him. I did believe it. And I can't tell anyone the shock that was mine. And sometimes maybe I wondered if it would not have been better to turn back, like Israel in the desert, and go back into slavery. But I couldn't, any more than they could. They had to keep moving towards the promised land.

For when you are disillusioned, having been taught the story, as we all have been taught it, to discover that he is not something in history. He is nearer than your breathing. In fact, he can't even be there. He is your very self. He is your own wonderful human imagination. He comes as quite a

shock.

Well I can tell it best by telling you a story. The year was 1933. Roosevelt was elected. I had been in this country for 11 years. I never really wanted to go back to Barbados. My parents came up in that year and they pleaded with me to come to Barbados and join the family, become a member of the family. And I declined. I said no. I saw them off at the boat and strangely enough as they sailed and they were on the deck and I waved goodbye to them, a peculiar feeling came over me. And I had a desire that I never had in the 11 years, to go to Barbados. I had just said goodbye to them and said no to their request. They would have paid all expenses and dropped me back and everything would have been perfect. it.

Then from the boat I went to my old friend Abdullah. He was born, so I am told, in Ethiopia. He was a black man, raised in the Jewish faith, but really understood Christianity as few men that I ever met understood it. He understood the law, not the promise. He understood the

So I went to him and I told him the feeling that came over me, that I wanted to go to Barbados. I just waved at my parents and a peculiar feeling possessed me. And he said to me, you are in Barbados. Well that did not make sense to me. I'm standing in his place on 72nd Street, off Central Park West. That's where he lived. He lived at 30 West 72nd Street. And then I am in this place. And he is telling me that I am in Barbados. He didn't explain what he meant.

So as the days went by, I said to him, Ab, I am no nearer to Barbados than I was when I spoke to you.

And he said to me, if you are in Barbados, you cannot discuss the means of getting to Barbados. You must actually live in Barbados, in your imagination, as though you were there, just as this. And view the world from Barbados. If you sleep in Barbados and view the world from

Barbados, the means will appear and you will go to Barbados, but as far as I am concerned you are already in Barbados because you desire it very intensely. All you have to do is simply to enter it and you enter it now in New York City, even though that's 2,000 miles across water, and you won't want to walk across water, but you enter Barbados and view the world from it. If you see the world from Barbados this, then you have to be embodied.

He did not explain to me then, but I learned later, that man, being all imagination, man is wherever he is in imagination. And imagination is the God in man that is the eternal body of the Lord Jesus Christ. And all things are possible to him. And by him all things were made, and without him was not anything made that was made. But what is now proven was once only imagined.

These things I did not know then. He simply talked in the overall picture. But I did my best, and I slept mentally in Barbados, in my mother's home. I looked at the world and saw it, some marvelous. I saw New York City 2,000 miles to the north of us. The northwest. For we are on a certain latitude, 13 north. New York is 42 north. We are the 59th longitude. New York is the 74th. So I saw it northwest, as I could imagine it. I heard the tropical noises. We call this land tropical. It really isn't tropical in the two, really two senses of the word. When you go into the tropics, it's something entirely different. I was born in the tropics, almost on the equator. It's an entirely different odor.

Concepts go like this. You look at a sun and the sun disappears suddenly. A ball of red light becomes green. You're looking at the sun and suddenly, in a matter of a fifth second, you're seeing a green sun. You're seeing the complement of red. So we have no twilight in Barbados. The sun goes down rapidly from a red ball to a green ball and you're seeing a green

ball. So the whole atmosphere differs.

Well, I put myself into this and felt that my mother and father were in their room and that my brothers, those who were not yet got married, were in the house of a huge, big, old home of ours. And there I slept. This was now late October.

When it came to the end of November, I said to Ed, I said, Ed, I am no nearer Barbados. He said, you are in Barbados. Then he turned his back on he walked over to his bedroom and slammed the door, which was not an invitation to solitude, if you understood as. He was teaching me a lesson, the lesson of faith. If I am actually sleeping in Barbados, no power in the world could interfere with my journey to Barbados.

This is now late November. The last trip out of New York City, sailing for Barbados, was the 6th of December. I wanted to get there by Christmas. And so I could not raise the question anymore.

But on the morning of the 4th or the 3rd of December, I got a letter from my brother Victor.

I did, did not ask him or any member of my family to bring me to Barbados. He wrote a letter and he justified the content in this manner. He said, we are, you know, a large family. Nine brothers and a sister. We have never been united around our Christmas table at Christmas since we were a family. For there was an interval between my sister, Gatsby, and the last two boys of eight years. By that time, my oldest brother had left for Demerara in British Guiana. And by then, when he came back, my brother Lawrence went off to McGill to study medicine. And we were always moving around. But this time, every one was present but George Curie. And he said, I'm imposing a small little draft, \$50. But in 1933, when there were 17.5 million unemployed, and we didn't have 204 million citizens, he only had 120 -odd million. It was an enormous thing. If you're not old enough to

know it, may I tell you it was really a horror.

For I was numbered among the unemployed. And so he knew that I could come if the terms were there, that I had my passage paid. So he enclosed a \$50 draft to buy a suit. Well, you could buy a suit in those days for \$12, \$10. You could buy her shoes, McCann shoes, for \$3, and so I went down to the steam ship company because in the letter he said, I've notified the company to issue a ticket and then the little \$50 you buy what you need for the trip and then sign the chip and when the ship comes in I'll meet the ship and pay all the things that you have incurred, all the debts. So I went down to the ship, they say to me, I'm sorry Mr. Goddard but we do not have a first class passage for you. We can accommodate you third class. You have the first class accommodation for meals and you can have all the other areas of the first class. But for sleeping you have to go to the third class. I said, sir, if you're alright with me, I'll take it.

I went back to Abdullah and I told him. You know what he did? When I said, I am I'm going third class to Barbados, but I have the accommodation with the first for the daylight hours. He said, who told you you're going third class? You are already in Barbados. And you went first class. Again, he closed the door on me.

I went down to the ship the morning it sailed on the 6th of December. And the ticket agent said to me, Mr. Goddard, I have good news for you. We have a cancellation. And now you can go first pass, but you'll share it with two others, the three in the cabin. It's perfectly all right with me. And so I went down first pass. Abdullah said to me, you know, Neville, when you return from Barbados, you will have died. Never explain a statement of that nature. You will have died. I'm coming back from Barbados, but I will have died. He spoke in these cryptic manners. Well, I did, I went down to Barbados. I was a strict vegetarian. I had not eaten one piece of meat or fish

or fowl in seven years, no smoking, no alcohol, no sex, disillusioned in my first marriage, and the whole thing was simply I became a celibate. I came back from Barbados and in Barbados I was the same being that I was when I arrived, to the annoyance of my family.

For they made all their money in groceries selling meat, pigs, alcohol, everything. And I am enjoying a trip based upon their efforts and here I am not taking what they offer.

On my way north I did everything I had not done in seven years. He was right, I died, that state of consciousness died. That's what died. Never is the immortal being, that is the inner man, is immortal. I was locked in a state. The state I departed from, so as far as I am concerned, I died to that state.

You see, life is nothing more than a hunger. This whole vast world is a hunger. And there are a number of states of consciousness.

All Things Exist

He is concentrated in us, and his name and himself are one.

To go back now to the Old Testament, where the drama is unfolded. And here is the story that is told to us in the third chapter of the book of Exodus. It's the conversation between Moses and God.

Now when we use the word Moses or any name in Scripture of this Christ, bear in mind these are not persons as you and I are persons. these are states of consciousness through which you, the American you passed and you passed until you awakened to the being that you really are so when we speak of Moses or we speak of Jesus Christ we are speaking of a state of consciousness and so and God says to Moses or Moses says to God and when I come to the people of Israel. And I say to God of your fathers, that's essentially Jesus. And they say to me, what is his name? What shall I say? And God said to Moses, say this to the people of Israel, I ask, that is who I am. and say this to the people of Israel, I, Adam, have sent me to you. This is my name forever and by this name I shall be known throughout all generations.

Now here is an Adam race. Here is a foreshadowing. In this state of consciousness

As the word Moses means, Moses means that which is to be born. It is the old perfection of the Egyptian verse to be born. Something is coming to birth. It has not yet been born. So Moses cannot go into the former land, if you know the story. He remains back, and he dies, and no one knows the

various places of Moses. it. There is a state of consciousness that does not end in it. It's a foreshadowing of that which must be born, the man.

For he appears as coming from without. What he thinks he must be heard from beneath. So I hear it coming from below, as God's teaching. And here the The God is speaking seemingly coming from outside of my being. And the God is saying to me, I am. That is who I am. And say this to the people of Israel. I am has sent me to you. This is my name forever. And by this name I shall be known throughout all generations.

Eventually, that which is heard seemingly from within must be heard from within. When it is heard from within, the world will not believe him. The world is trained, I'm sure of that, to believe in an external causation, something coming from within. as the cold was a phenomena of my life, that I am a victim of this God and the other that someone else is. Call it by any name, but it's something on the outside.

Eventually, it comes within man, and what is heard in the beginning, coming from without, is now heard from within. And that is called in Scripture, in the New Testament, Jesus Christ. The God of the Old Testament that seemingly spoke from without, through his prophet, now is in the New, speaks from within. Amen.

So we are told in the New Testament, do you not realize Jesus Christ is is within me? Well, you ask that of any Christian of the world. They'll read it in their own scripture, but they do not believe it. They talk and they speak of a Christ from the outside, not something who lived 2000 years ago. And they turn to him and pray to him. They stick sitting on the wall and cross themselves for love. Death is not the God of Scripture. The God of Scripture comes from within. He makes everything safe in the New Testament, which was an unbridled statement in the Old. You are going to experience coming from within. But, it starts in this manner.

And the woman is to marry take this in. I know that Messiah is coming, the one who is called Christ. He will tell us all things. And then Jesus answers. And you think Jesus is speaking from the outside. But go back now to the statement. Do you not realize that Jesus Christ is within you? And now forget completely any Jesus disguise who is talking and kissing from the outside. It's all from the inside. What originally seemed to come from the outside in man's early stage has actually begun to awaken from within. So Christ is sitting out from within and you and I, we are the woman at the well of Samaria. This well of Jesus where the woman came to draw water.

And now from within us we are hearing a voice coming from within ourselves. And it is I who speak to you and he. I and he. What I and he? Nettles, John, Mary, no. Your own wonderful human imagination. Your awareness of being, that is the being that is the one spoken of in the beginning of scripture as God. God became as I am, that I may be as he is. For God actually became man and took upon himself the limitations of man. And in time he awoken in man as the man in whom he entered. he entered into me he entered into you as he entered into you it is your own wonderful human imagination that is I am that is I now take all the I am statements in the book of John or the gospel for that matter but John has them all unless you believe that I am me you die in your prison Is your praise your false pride when you pray to something on the outside?

Is your praise with a cue card you appropriate that which he asked for? Is the subjective appropriation of the objective hope? That's how you pray. A billion people drop to their knees and pray. Well, who is listening? Who is listening when you pray? Is it not something coming from within? Do you believe in the reality of what you have seen? You are called upon to assume that you are, or that things are, as you desire them to be. So the

subjective appropriation of the objective hope is square. So unless you believe that I am he, you die in your sins. Sin is to miss the mark. You will miss the mark in life unless you dare to appropriate that feeling and then sustain it with ease as though it were true.

How no one knows what you are in faith. Those who know thy name, says the prophet, put their trust in thee. For the name is not Jehovah. The name is not God. The name is not Jesus. The name is not Jesus Christ. The name is I. You can't really pronounce the name I am in Hebrew. It's in a plural consonant. Yah -v -eh -v -el -peh. It translates as plural consonant as the Lord. All right, so we get it at first. But when you say the Lord, you think of something on the outside. But when you say I am, you can't think of something on the outside. How can you say I am and say it immediately?

You can say I am rich. I am poor. I am known, I am unknown. I am this, that, or anything else in the world. But I am is the root of all. That is the God of Scripture. That is the God of whom the Scriptures speak. The God that no one is talking about. He shall just put him on the outside. And they pray to God which is not something that is real. And though bountiful some little silly thing man made with his hands, not knowing that man himself is the temple in whom God dwells, and God dwelling in man is man's own wonderful human imagination, that is ours. Now you are called upon this to put into the test.

Everything said concerning this being I know from experience to be true. and when you have lifted up the Son of Man you will know that I am peace well how is the Son of Man lifted up he has told in Scripture as Moses in the desert lifted up the serpent so must the Son of Man be lifted up well that's an analogy, that is of course character. You are told that all the things of whom you spoke and those of you who spoke the country, they were copies, they were shadows of the realities. So you copied what

you saw. You saw something like a serpent move up, and you copied it. It moved up on a straight line, and so you made a copy of the realities.

Now comes the reality. Would I experience that reality? Yes, I have experienced that reality. As Moses, in the wilderness, lifted up his servant, so must the Son of Man be lifted up. Well, in my own case, suddenly I was slipped into from top to bottom, at the bottom, in the middle of the bottom, and the voice of the shrine was chosen, then lift to Christ. And as I contemplated it, I knew it was myself. And as I contemplated it, I healed of it. And healing of it, like a fiery person, I have sent it into my own skull, as the only heaven in the world. This is the heaven. Into your own wonderful skull, what you are saying, like a fiery person.

For as Moses lived like a serpent in the wood, and it's told that the Son of Man be lifted up, saying, you know, who the Son of Man is. And it's called in Scripture, Jesus Christ. And Jesus Christ is what? Your old I am. Because who was lifted up? I am. I went up. Not another. I went up. So I know exactly what he's talking about. So everything said of him, I have explained. So I've shown you my own experiences. These things are true. They are literally true. But they are told in a language that is figurative. So it's not a serpent on the outside to whom you turn that you get cured. It is a serpent in their own being.

You are the being that came down into this world. You are the being that will rise up out of this world. You came down into generation. And you have made yourself full. And at the end you were simply a stone leading you to regeneration. It was perfect. Not a thing you did in this world that was wrong to bring you down into this world. It was a challenge of God. And God came down. There is only God in the world. There is nothing but God. God plays all the parts of the world. ¶is remained in this world is God's train of thought. And when you know it, then see

everything is yourself pushed out. And having experienced it, you can tell them exactly how this whole thing is taking place.

So unless you believe that I am He, you'll continue missing the mark in life. Well now, if I really believe that I am He and I have a goal in life, how do I feel about getting it? Well, then what would the feeling be like if you had it? What would the feeling be like if you had it? Well, dare to assume the feeling of that wish fulfilled. If you dare to assume the feeling of the wish fulfilled, who is doing it? God is doing it. ¶Of God is I Am. So if you are I Am, and you name it, even though reason denies it and your senses deny it, if you persist in that assumption, that assumption will pardon me to face.

This is the story of Christian. But as long as you believe in a God outside, who looks over the entire future, and you do not believe for one moment that he acts himself within you, you have a poor God. So God comes first seemingly speaking to us as one coming from without us. And so Moses said to God, or said to God something on the outside, and then God said to Moses, that the word Moses means to be born. ¶Here is something that is coming to birth. And when it comes to birth, he is the God who will walk with the man. He can't come to birth without man, for man is the cradle in whom God is born.

This is the great major. This is the tomb in which God buries himself. God himself brings his death door, the human skull, and lays down in his grave for those who enter. He visions of eternity. And when the fullness of time comes, he awaits. And the ones in whom he lays down are wished as gods. You are not something he does send. You are wished as the god who enters the Jordan. So God so loved you, it is emanating. Then he actually shared with you in that tomb the dream of life. And when the dream comes to its end, you and God who entered it are one. My emanating of my

life till the seat of death is passed.

So God changes the human skull, which is the grave, the only supper for the world where God is buried. That is the Golgotha, spoken of in Scripture. That is cast. And when God changes character, the human skull, that was the incarnation of God. That was the beginning of the drama. And then he moves forward, blessing him, which is when you await as God. So God becomes man at Tarot, which is called the Truth of Christian Inscription, that man may become God at death in him. So the whole thing takes place in the skull of man. And man is here for the most divine purpose in the world, to awaken as God himself does, because there is only God in the world.

¶ Now, shortly, I will tell you these things before they take place, that when they do take place, you may believe, what? That I am Jesus. It's not a being on the outside possibility, for if Jesus Christ, who is the Lord, is speaking, and Jesus Christ is within me, he has to take place within me. So it's not a being on the outside possibility and telling me that I'm talking to you. It is looking immediately on the second thing. But to understand it and to write it, it is told in the form of a story. For truth in body in the trail shall enter in at lowly doors. So you take this fantastic story, and you have to tell it in the form of a story.

How would you tell it? A man talking to another man, or the man talking to the woman of the way. And so you tell it in the form of a story. And eventually that story shows that seemingly between two people they are external to each other is actually unfolding within oneself and the whole thing is taking place within one being. You are the gods of survival. You are the Jesus Christ of survival. But in the beginning, in your sleep, is talked of coming from without. out. And eventually he unfolds from within. And you realize that you yourself are the Lord Jesus Christ. So in

the end there is only the Lord Jesus Christ. But the Lord Jesus Christ is not a name.

It's your own one. For I am him. That's the Lord Jesus Christ. If he is no other, Jesus Christ. If he is with me, what is the center of my own being? I am. Can I go any place and leave it behind me? To listen to the world. I am with you always. Even to the very only desire. Can you get away from who I am? In a dream, who is dreaming? I am. And who works in the moment? I am. You can't go away from I am. You can't get away from God. For God is omnipresent. God is human. He is actually indweller. And you can't get away from God. Now, if you believe in God, you must first believe in your own wonderful human imagination.

For if all things are possible to God, all things are possible to your own wonderful human imagination. then what does it take to make it become lead in my world? Faith. Faith in God. The biblical truth is faith in God as faithless. For faith is not only the saving from which ultimate which is death, but the saving from everything in the world that should come from which I would like to escape. You might have got to eat it, maybe I am poor when I can't share my lunch. That is a problem. But can God save me? Yes. The ultimate would be to save me from death. But before that moment in time, there are so many things from which I could escape.

I must turn to God. But I can't turn to any God on the outside. I can turn to God, if I really turn to him, on the inside. He dwells on the inside. He is my own wonderful I am, my consciousness, my imagination. That is God. If you really would believe in God, then you come from that original state where you speak seemingly from the past, to which means when I hear enough as another, I myself experience extremely boring thing that I can say to anyone but I did it. I walked within my own style. It wasn't another who walked. I came out of my own style. It wasn't another who

came out. So I was born from above as told in Scripture.

I arose from the grave, for the grave was my style. That was a separator. With all who found, the essence of all the things I've ever done in this world, and the person put together and personified was a son, and the same with these, and set all the things I've ever done in eternity, I've placed all the parts in the world. At the very same, when they all are gathered together and personified, that is a son.

Now I know that God is not only the power of the universe, he is a father. a loving thought. And then comes rings in my work. The favorite thing I've ever done at the moment sometimes it was bitter. Sometimes I was disgusted with the things that I do. But in the end I realized it was all love. It was all love. Did you ever have a dream where you embraced one that you loved dearly? The most sweet too much embrace. And then the face turns and changes and it's face of another you want embrace. And then another, and then another, and then another. And all of a sudden you realize all these, though some turn bigger and some turn, well, horrible in your world. At that moment of the embrace it puts down. And then, as you begin to awaken from it all, you realize that everything in this world, you've gone between too loud.

So we're told in the scripture, God is take past loud. And loud is not loud. It's take. Hold. Hold. If I fall in love with something and suddenly it is not what I thought I should love it. And then I think that is not love, not the love of scripture. For love is not love which alters when it hits alteration time. And I have these experiences where suddenly it is the world that I once loved and then in one wonderful night, you fall in love with a woman, doesn't love, that you really love, to find that as you're embracing her, if you're the man or if you're the woman embracing him, that all these things change and their faces come on the very least, and you realize the whole bad

thing is love.

Even though it seems to have changed in your journey from love to hate, but in the end of the journey, it is all love. And all plays their part in your world. And all are forgiven in the end because of all love. It's all love.

I hope you've heard it. If you haven't heard it, please, you are going to have it. so that in the end everything is forgiven, everything created enough. And there's only God in the world, and God is your own wonderful human imagination. That is God. And with God all things are possible, everything is possible. So in this world, if you really believe so, that he is in you, called in the New Testament Jesus Christ. Called in the Old Testament Jehovah or the Lord or God. It's the same thing. But it really means I am.

So when I come to the people of Egypt and they say to me, who's Saint? Just say to them, I am. That is who I am. And if they ask me for my name, just say, I am as they say, and which is my name forever. And by this name I shall be known throughout all generations. But he heard it as coming from without. He based it, he who is to be born. That's what the name means. Moses is to be born. When he works with his within, he is born, then he comes not from without. It comes from within. And he hears it rising within himself. It's I am this. And so and so, to the moment of primaria, or to any other person, I am he.

Your soul can go come, he has come. I am he. Not a little thing called Neville. I'm speaking now of the being between us. But one being in all of us. That all will awaken to discover that he is God. There is nothing but God. And so I assure you before it takes place, that when it does take place, you may believe. Believe what? That I am he. Before Abraham, I am. Before Abraham was I am. The consolation mark, where it suits you best. But we show the world I am but we show the world that I am it has no

beginning it has no end and it lives again it came down into a world of death, everything here begins and ends, everything dies in this world, including the stars; they are fading, they may take a number of light years, but they are dying.

Everything done and that which cannot die, it has no beginning or end, comes down into the world of death and conquers the last energy, which is death. You cannot die, for nothing dies, but tonight you can put it to the screen test. In some English you can prove, in this central world, that priests were were damaged anyway, but you proved it. And see, the whole thing comes into this world. And I've handed you the theory that is historical, because your memory returns, and the long- lost language of symbolism returns with it. And seeing that the world is simply for a sigh, and meaning nothing, but comes to you in the form of a dream, has the most wonderful significance in the world.

Yet it has no significance to the world, and they're simply eliminated, and they turn to a troll or turn to his disciple and try to give meaning and fall based upon what they call sex. I'm not denying the importance of sex in the world as generated. But every little simple thing you dream is so important. When memory returns, everything comes back real, and you see it so far. There is a simple, simple little example. It has happened to me through the years. In the story, Joppa, which means Jesus, and Jesus and Joppa is Jehovah. The same Yahweh Baal is the root of the word. So Yahweh Baal is the root of Jehovah, Yahweh Baal is the root of Jasper or Jesus.

And Jasper goes because Moses cannot go. He is to be born. Jasper, which is the Lord, is born. So he goes into the Comet's land. And his head is driven one. And the one is Keded. Because Kedesh in Hebrew means the dog. The Oter means a male fowl who serves the queen in the temple. But the symbol is a dog, as so was in the 22nd Psalm, the dog surrounded. Well,

the word Kedesh is his companion who goes with him into the promised land. And here, whatever I see in my grief, a dog, I'm walking with a dog, or the dog is in the hand of another. And when the dog defecates, quite before me, in a generous manner, I've always known that a very large sum of money will come to me.

David got my case twice before. It comes so soon I am not even absolutely sure. It doesn't make sense to the world. Well, the next morning I woke up five. I was having this wonderful experience. And here was a dog. It began as some other kind of an animal. and finally became a dog. And as it personally turned its right on the tide of war, it defecated in a generous amount, walked a foot or two, and repeated the act. For as quick as it was, its efficient vision repeats itself. It leaves the screen as it has been fixed by God, and it will shortly come to pass. Well, I was alone at age 15. I thought, now this is the time I was shaving and bathing.

My head was under the shower and I was taking a shampoo. And I heard the bit of dog in our apartment. I don't own a dog, but my daughter has a dog and she leaves it with me four days a week. Well, it so happens yesterday was the day that she left the dog with me. He's barking like mad and it's only about 8.15. I said, who on earth could be disturbing the door? I said, well, pull the chandler. And I got that out. I threw a rope open, went to the front door, and here is the postman on the outside. He's just about to leave. When I saw him, and then I opened the door, and he stuck a letter through the special register.

I had no time for all that, so I threw it on the table, and it was completed in my shampoo, and completed in my drawer for the morning. When I came out, I opened the letter, and my brother sent me a cheque for \$2,500. It's not a good little cheque. It's a cheque for \$2,500. Now here the world will laugh at a thing like this, but see, when you awaken from the

dream of life, memory reshapes, and with the memories, the language of symbolism reshapes, and all regions are symbols, telling you the most fantastic story in the world. And here was the dream. And here it would show the dedication to place fights, dedicated fights, which means it would shortly come to pass.

He would go, surely I must miss this. There I am with my head full of sand tools, and here he is bringing the bear which I would not have heard pouring out for the dog. And the dog is walking at some end, who is bringing the doorbell, because under the shower I could never have heard it if he only rang the doorbell. But the dog is talking. I wonder what on earth is Tandy doing? For his name, by the way, is Tandy. And so I went out and I wondered what are you doing? And here was the postman taking this thing. And I also, I apologize for my appearance, for I was full of water and citadels on me.

And he gave me a check. Now here is the thing, it was not a dividend check. It was not something doing at all. Just then. Now I assure you, this is how the law operates in this world. It's a fantastic thing. It's all is from one source. There is only God in the world. There is nothing but God. God speaks to man through the medium of room, when man doesn't understand the language of God, because he shall get awakened to the language of God. One day he will awaken from the dream of life, and strangely little things simpler to world will happen to the other certain that would be a most offensive thing to us.

You walk down the street and some lady, instead of curbing the dog, allows it to use the sidewalk and you've got to step over it and you're offended. And everything here also is a dream. But people don't realize it. Everything here is really a symbol. Every one of the world is a symbol. The whole vast world is a symbol. Screaming at it from the outside. One day

you will understand it from the inside. And so I am he. When I told you, not a man standing on a platform, that he is the one, I am telling you, you one day will know that I am, meaning yourself, I am he. as first it comes to you as one come without and so we heard the voice as one coming from without saying so unto them I am especially to you and it is my name forever to be known to a whole generation but you shall not enter for you are not yet born for Moses means to be born so we cannot go into this world for the thing that goes in in the face of Moses is Jotah, and the word Jotah is the Hebraic form of Jesus.

And Jesus and Jotah were praying in the boat of Jehovah. They looped Yod -Hobel. Yod -Hobel praying would be the four continents, and they had Yod -Hobel -Sinai. It's the same dukha, meaning salvation. Jehovah says, Jehovah is salvation. But as long as you hear it as something coming from the doubt, you don't really believe it. But if you can begin now, before you are born, to believe in the name, and those who believe in thy name put their trust in thee. If I put my trust in thee even before I am born, it will work. But I must know who he is, and who is he? My own wonderful human imagination. That is God. If I could believe that my imaginal act is a fact, I am going to think it is a thing without effort.

Just as though it was fact. I called a friend of mine on the telephone, and I spoke to him and told him what it is. And I believed what he told. For now, this is a thing matter. You treat it just as lightly as that, with faith. Faith in the reality of the unteamed faith. If I really believe it, this subjective assumption, that subjective appropriation of the objective hope, and what is already true, he will come to pass. He will all come to pass. This is what I'm talking about. Morning, noon and night. Now the world is not believing it, and may I tell you, I know that eventually there is going to be a religion, but really I'm not stressed.

I'm not voting any drug vessels to compel them to believe it, because I really don't care, because I am convinced eventually everyone will believe in God. And the God of Israel is the only God. But that God comes to its fulfillment in man, in the New Testament. The New Testament is the fulfillment of the Old Testament. There's only one. Here is the tree, and here is the fruit. So the New Testament fulfills it, but the New Testament, as understood by one billion who call themselves Christians, they don't understand it at all. They still do the same external worship of the old world, and they believe that that makes them a Christian by attending mass or attending service by contributing to their church.

These are lovely things if you want to do it. ¶ Firstly, all right. Nothing wrong about it. But that is not what the Bible is talking about. The Bible is telling you of the most fantastic thing in the world, that God became man, that man made him come down. And Calvary is the beginning. Calvary is crucifixion. ¶ It's not the end of the drama, it's the beginning of the drama. And you and I have already been crucified with God. Or we couldn't even breathe. ¶ The very moment you breathed as a child, that was the death of God. ¶ The very first death that a child caused, an explosion of his lungs and thighs, that's the death of God.

And that was the life of man. ¶ Mainly through the death of God. That's a crucifixion, a particular crucifixion. Forget the little cross and wood. Forget all of the things that God told about. ¶ The death of God is the birth of a child. That's when God died. And the breath was his mouth, and the breath was God, for the words, and the words, are the same in both Hebrew and Greek. ¶ So the very breath, when the child breathed for the first time, that was the breath of God. ¶ His complete and capital breath was in his God, and the living of man. And then he's moving towards Bethlehem. And that became the awakening of God who had died to make

that child alive.

¶ So Calvary just gave birth to a child and that became his new awakening. He met, met a son. ¶ So when he awakens, who awakens? I. And who is experiencing? I am. And that became death to God's name. ¶ We try it tonight and you will realize that I am telling you the truth. I told you the historical place. ¶ When it does take place, you may believe. Believe what? That I am this. All the things he said, you are going to believe. He said, I am the light of the world. May I tell you that it's true? ¶ One night in 1926 it was, or 27, I was in New York at a large -scale show club. I was either 21 or 23, for I was born in 1905.

And there was a huge big dance going on. ¶ Now that was the day of prohibition. But prohibition was only a nit, because there's much liquor serving date as there is today. If you knew where to get it, you could get it. And so there's all kinds of liquor. But this was a dance for the young people. ¶ Well, I was only 21 or 22, but I was the guest of the assistant manager of the cloud. And he didn't think that all he had to mingle with the guests and the members of the cloud. That would be too inappropriate. Because that would simply not be a thing he thought to do. For I would simply be his guest and he was only an assistant manager and these were simply the members of the cloud and I should mingle with the members all day.

again. ¶ So I went to bed and I did something that I rarely do. I wrote in bed. And I had this book. It was a book on the life of Buddha. And here I'm reading the book. I have a light on and the music is playing and I long to dance all through the night for I was a professor then. I was a doctor of God and Spirit at my dancing partner who was my, well, friend's daughter, who variously became. And I would have loved to have gone upstairs and played, but he thought it unwise for his position to have me do it. So I sat

in bed, and I reclined, reading the book, and the next thing I knew it was about nine in the morning.

The light is still burning; it has a mild day. The thunder music is over. As it is still, and here I am at nine in the morning with the book sat on my chest, which means I did not turn in the course of the evening. ¶ I was fell into a trance, a cataleptic state, so the book was still open on my chest, the light was on, and it's now nine in the morning. I must have fallen off about ten that night. So here almost twelve hours of a cataleptic state. ¶ I was infinite life, there was no self, there was nothing but infinite pulsing living life, nothing but life, and what I earned was filter without the compass, infinite life, living pulsing life.

So when you are told in scripture, He who speaks from within, I am the light of the world. I know that from experience. ¶ And the world is simply my emanation. Yes, my life. Till the sleep of death you stand. The whole vast world is your house for child. The day will come you will know from experience you are the light of the world. All things said in those pictures is true, literally true, but when you read it, the words are psychic. And if I quite rest it, how could you be the light of the world? ¶ For our little sun is only a faint little part of the infinity of light. For its rock, it is God's size, all the other great suns and their constellations.

And yet I know from experience that you fish the whole vast infinite world of suns and their constellations. ¶ And this light, faint, all, contains all and gets it all, but it's only light. Living wonderful, pulsing life without circumference, and you the center, and the center is I, and so you are the God of scripture. ¶ And to really understand the God of scripture, you must understand his name. And his name is concentrated in you. ¶ Thank you.

All-Powerful Human Words

Passion. And that's music. He graduated from the New England Conservatives of Music, but felt that he was not equal to the concert field. He was highly competitive, and he really felt he was not right of that timber. He was born and raised in poverty, extreme poverty. He was an orphan when he was simply a little child, a little baby. Well he came west, got a job when he came to my meetings after about two years I met him, I rather liked him and I asked him if he would like to do what I am doing, and he said yes, I would, but I'm not qualified. I said, you've only answered correctly; if you felt you were qualified, you'll be no earthly good.

Today I would say I am not qualified. If you ask me for my intellectual background, I couldn't qualify. Ask me for any background and I couldn't qualify. I once met Damrosch in New York City at the Bohemian Club. At the Harvard Club they met once a month. And when I was introduced to him by this most outgoing person, he asked me what was my background. Was it Germanic as far as my teaching? Was it Germanic? Was it French? Was it English? And I said, no, it all came by revelation. And the old man turned his back on me as though he was talking to the sum of the earth. Here was a social gathering. He judged you by your background based upon were you trained in the Germanic school, the French school, the English school, and he named it.

Well, I could not have answered in the affirmative to his questions, so that he turned his back. So I said to Freedom, you do not need any background. You trust me. I like you. I think you're honest, and you will

not deceive anyone. You'll go north, and you will teach. So he went north and he's been teaching successfully. He bought himself a home in Cambrian, as I say, between, midway between Hale and San Francisco. It's a modest home, but at least it's his home. It's all Clare. But there's one consuming passion that he has, it's music. He loves music. And he had this lovely grand piano. But something was needed. He had to have it not repaired, but something must be done.

And there was a modest charge of \$400 to do to it what he thought should be done. But they could only do it if he sent it back to the factory. It was sent to the factory. They would not ship it to him unless he first came down and tested it and tried it out. Everything ought to be just right as he thought it to be right. So he came down, played on it, and he loved it. Then they gave him a date of delivery. So he waited home, and there was no piano. The next day, no piano. Then he called them. They said, well, we were waiting for a full load. But now there is a full load, and so you will get your piano.

Wednesday of last week. Not this week, Wednesday of last week. He waited in all day and there was no piano. So when he called, they said, strange Dina, our driver and the truck and its contents have disappeared and we cannot locate him or locate the truck or the contents. The next day when he called, no trace of the driver. So in desperation he called D. He said, I know, I teach this law, but never every penny that I have is really locked up in my piano. I have my home but I have no income at the moment and my one outgoing thing is simply to play. And it's only insured for \$2,000 and I could not replace it for \$4,000.

But long before I could get the \$2,000, if ever, here I am strapped and I'm calling you to help. you're the only one to whom I can turn so thank you for the confidence and then that was it before I hung up or right after I

hung up I heard him play that piano I could put my hands upon his shoulder and I could feel freedom I could feel the piano and I heard this lovely music then that night I turn on, as I quite often do if I'm up, between 8 and 10, there's a lovely program that comes on, and KFAC, and it's usually piano music, but it's lovely music all through the day, 24 hours a day.

So any time of the day I can turn that on, which is really turned on all the time anyway. And I heard this glorious concerto, and I imagined freedom was playing it. And I simply put my hands upon him and thanked him for the joy he gave me in the playing of this concerto, and that I could feel the piano. Yesterday morning at 11 o'clock, he called. I was not available, but my wife answered. He said, I would have called you at 4 .30 this morning when the piano was delivered, but I thought it unwise to disturb you at that hour in the morning at 4 .30. But now I'm going to call you because you must be up.

he said I'm going to give you all the details eventually, I can do it now over the phone, the strange strange thing, he did say this much, the driver was arrested in San Luis Obispo he refused to give anything concerning the whereabouts of the truck and its contents only the past week I read in the paper that our banks banks lose from men who hold up the banks, oh, maybe \$7, \$8 million a year. But the investment that goes on within the banks from trusted employees runs into tens of millions. And then this enormous hundreds of millions between our ports, airports, and, well, warehouses, in lost cargo, all stolen. A man takes off and everything disappears, the truck and its contents.

And it runs into hundreds and hundreds of millions of dollars a year. But I don't care what I write in the paper. I am remaining faithful to principle.

There is one infallible statement concerning the unforgivable sin. The unforgivable sin in the Bible is the sin against the Holy Spirit. Every sin in the world is forgiven, but the sin against the Holy Spirit. What is that unforgivable sin? Doubt. He who created the universe and sustains it, and you doubt his power to do anything in this world? That is the one unforgivable sin. For heaven reached the end of God's plan for all of us. I will not doubt. I did not ask freedom anything beyond his request. He wanted his piano. And all that I did, I simply heard him play it. I put my hands, my mental hands, my imaginary hands upon his shoulder, and thanked him for the joy I got from hearing him play.

And then when I turned on KFAC between eight and ten, and heard this delightful piano concerto, I assumed it was freedom playing it. And I so enjoyed the master who played it, that I thanked him for the joy of having heard it. And then I dropped it. Now, I'm waiting for the details, but I do not really concern myself with how it happened. In spite of the hundreds of millions of dollars that are lost every year and never recovered, that did not please me for one moment. He had his piano back. That's all that mattered. And so I simply lost myself in that act, and that was it. We forget what we do. A lady who was here tonight, she has forgotten.

About two or three months ago, she said to me, "Look how fat I'm getting, bursting out of my clothes." I said, "You aren't too fat at all." Then she said, "I want to be thin." I said, "Well, you are thin. You are as thin as you want to be, or even thinner." And she left. She returned tonight and said, "Look, I can't stand it, how thin I am." I said, "Do you recall that two months ago, or maybe three months ago, you said to me, "How fat you are?" And I couldn't say it, but to you it was fat, and you despised yourself for the fatness." And these are the words of Blake: "Oh, what have I said?

What have I done?" Done. All all -powerful human words. All -

powerful human words. Yes, because man is God. God's word cannot be turned unto him void. It must accomplish that which he sent it to accomplish. It must actively fulfill its purpose. Well, God is man, and man in his idle moments makes makes all kinds of statements, then he reaps it and he doesn't recognize his own harvest. So she comes back and she's thin. Yes, she is thin, obviously very thin. For a small little lady, it is quite a loss of weight. But she herself put it into, I would say, into the rhythm that brought about this loss of weight. You can do it with anything in this world.

Now what is the statement concerning Moses? Moses, show me thy glory. And the Lord said to him, "I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen." That is in the 33rd chapter of the book of Exodus. You'll read it in the verses, the 18th through the 25th verses. And you ask, what on earth does it mean? Well, if you know the meaning of the word Moses, which means to be born, there is something that is planted in the rock, in the cleft of the rock that is to be born.

When that is born, on, then God has brought his purpose to a climax. From then on, and this is a strange thing to tell you, but I mean every word of it, you do not go forward from that moment on. You go backward. You go all the way back to the source. He brought you towards the climax. And then you only see the back now until you go all the way back. When you come all the way back, you see the face, the glory of God. As we are told in the second letter of Paul to the Corinthians, the fourth chapter, I think it's the sixth verse, to behold the glory of God in the face of Christ.

Christ. You will never know your faith until you see it in your son's face. So in that poem of Browning, called Saul, now Saul in Scripture was demented. He was the choice of humanity, the king of Israel, and he was

mentally deficient. He wanted this lad to play him on the harp and to soothe his spirit. And Browning, by experience, wrote this beautiful poem. And Browning now calls it Saul, based upon the 17th chapter of 1 Samuel. And David turns before Saul, telling him of the coming of Messiah. And these are Browning's words. And David said, O soul, a face like my face shall receive thee, and a man like unto me thou shalt love and be loved by forever.

A hand like this hand shall throw open the doors of new life to thee. See the Christ stand. David stands before him now Saul's name was changed to Paul Saul was of the tribe of Benjamin in the Old Testament of Abraham's descent Paul of the New Testament was first called Saul and when he confronted the risen Lord his name was changed to Paul and he tells you so the poem is called so and here standing before the demented humanity who does not recognize his own offspring like amnesia that here a face like my face shall receive thee a man like unto me thou shalt love and be loved by forever A hand like this hand shall throw open the gates of new life to thee.

He, the Christ, stand. Here is David, the Christ. He is the Christ, the anointed of the Lord. So we speak in Scripture of the Lord and his Christ. His son, David, who reveals him as the Lord. So Moses cannot see the face until now he moves backward. See the back. You shall not see the face. So when divine history comes to its climax in what is known in Scripture as the resurrection, then comes these four majestic acts which is culminating in the descent of the Holy Spirit in bodily form as a dove. Now, the Gospels all begin the missionary, the message of Jesus with the descent of the Holy Spirit at baptism. They all begin it.

Because the last shall be first. That is the end. That's the climax. So they all begin it. In the earliest Gospel is Mark. He begins it with the story of the

baptism when the dove descends upon Jesus. John, the most profound and the most mystical, he begins it with this descent of the Holy Spirit upon Jesus. We come now to Luke, and then Luke makes a statement concerning the descent of the Holy Spirit in bodily form as a dove. Then he goes right in, and he has Jesus declare that he is the fulfillment of that which was announced in Isaiah 61. And the Spirit of the Lord God is upon me, for he has anointed me to preach good news, glad tidings to the afflicted, to the poor, and to proclaim liberty to those who are captive, and to open the prison doors of all that are bound.

Here is one. He proclaims that he is the fulfillment of that announcement in the 61st chapter of Isaiah. Day. Now he goes back. Read the story, and all the events now go back. Why? As he disappears from life, he is buried in us. Now he tells us, I have told you all these things before they take place, that when they do take place, you may believe. And now your hearts are troubled, because I said unto you in a little while I will leave you. Again in a little while I will return. And so your hearts are troubled.

But I tell you the truth. It is to your advantage that I go away.

For unless I go away the Holy Spirit the Spirit of Truth cannot come. But if I go away, I will send him to you, and he will lead you into all knowledge, and bring to your remembrance all that I have told you.

And who then is this Holy Spirit? He is called the Spirit of Truth. And Jesus said, I am the Truth. It is the spirit of the Lord Jesus who comes into man when the visible Lord disappears from man. He disappears completely. He is the teacher, and he disappears. He tells you what happened to him, and he disappears.

Where could he go? Back to the Father. There's no other place to go but to the Father. So I came out from the Father, and I came into the world.

Again, I am leaving the world, and I am returning to the Father.

But where is the Father? The Father is in you. No, he is the Spirit in man.

Now, the Spirit of truth, called the Holy Spirit, against which you must not, really, not doubt its power to do anything in this world, he will bring to your remembrance all the things that I have told you.

Therefore, who is the spirit of truth other than the remembrance self? He remembers. The whole thing is done. That's why I can say boldly, salvation is accomplished. Redemption is perfect. No one can fail because the spirit, the remembrance, is now buried in man. And he can take you forward. To God, the Father, he takes you backward. So he rises at a point called the awakening in you. The moment he awakens in you, you are born from above. The two sides of the same coin.

Then he takes you backward. And when he gets all the way back, now you will see the face of God. In the face of Christ, his son David. David is the anointed of the Lord.

and you will know what you look like by looking right into the face of your son called David. And David is Christ. You are the Father, but you came out into the world.

Now he makes the statement, I and my Father are one. He who sees me sees him who sent me. He has never left me. Yet he makes this statement, which has confused all the priesthoods of the world. My Father is greater than I. You'll read that in the 14th chapter of the book of John. In the 10th chapter of the book of John, he makes the statement, I and my Father are one.

Now he makes the statement, My Father is greater than I. The Lord is not inferior as to his essential being, but as to his office, as the saint. He and

the sender are one. But when the sender sends himself into the world to tell the story of redemption, the position of the saint is less than the sender, yet they are one.

So here, the Lord, Jesus Christ, is not inferior as to his own essential being, but as to his office, as the sent in this world. So he makes the statement, he who sees me, sees him who sent me. I and my Father are one. Yet in this statement, he shows you the difference between playing the part, the office of the saint, as against that of the sender, and yet the sender and the saint are one. Because here, O Israel, the Lord, our God, the Lord is one. They aren't two, but they are different offices that the one fulfills. So in the office of the saint, he is left. He seems to be left. But he is not truly in his essential being left than God the Father.

So I came out from the Father and I came in unto the world. Again I am leaving the world and I am going unto the Father. And now your hearts are sad because I have told you this. But I tell you it is expedient, and it is to your advantage that I go away. For unless I go away, the Holy Spirit cannot come. But if I go away, I will send him. Now he becomes the sender, and he sends still himself, but this time it's called by a different name. He sends himself, and you may know him as John, you may know him as Mary, but still the same sender, now you know him as never, the same being that was sent.

And while I am in the world as the sent, I play the inferior office to the sender. But before I was sent, I was incorporated into the body of the sender. And forever I am one with him. For he who is united to the Lord becomes one spirit with him. but in the world where I am now sent, I am subject to all the weaknesses and the limitations of the sent. I must subject myself to all the weaknesses of humanity. But on the dissolution of this little garment, I am not then restored to life. I am one with the Father, one

with the center. Those who have not yet experienced what I'm talking about will be restored to life in a world just like this, in a body that is new, gloriously new, unaccountably new, in a world terrestrial just like this, to continue their journey until they reach the climax, which is resurrection.

For you are buried in the cleft of a rock. You were that Moses, something to be born. So in the cleft of the rock I will put you, and I will cover your body, your face with my hand, until I have passed by. Then I will take away my hand, and you will see my back, but my face shall not be seen. It cannot be seen until my Son reveals it, and my Son is dated. No one will know the faith that he truly wears until he sees it reflected in his son David. For David is the image of the invisible God. David is the reflection of God and bears the exact image of the invisible God.

You are the invisible God. So here, this is what I mean by the most profound truth, and yet the most practical application of it. Do not think for one moment, even though you are innocent of what you are saying, that it is an idle word. Because why? You are God, and God's words cannot be turned unto him empty. They must accomplish that which he purposed, and prosper in the thing for which he sent it. So even though you are ignorant of the law, you are the operant power operating that law, of which you may be totally unaware, but there is no excuse. You will still reap the results, as my friend reaped the results of the loss of weight which he could ill afford.

forth. And my friend Freedom, distracted as he is, but what is a friend in this world for if you can call to him and ask him and stretch out your hand for help when that is necessary? So Freedom teaches this law, and may I tell you, he teaches it beautifully. And he has been tremendously successful in helping a number of people in the use of this law. But then came a test for Freedom, for his one consuming passion is music. He loves

music. Give him music that you've given him the whole day and he can sit in his little place in Cambria and play that piano all day long and forget meals. He is so completely carried away with music.

He just loves it. Then the one thing to express it is gone. And here, the very week, comes the story in the LA Times of the hundreds of millions of dollars that we lose every year through theft between the wharfs of our country, the airports of our country, and the interior areas where merchandise is placed upon vans for delivery. And there is a syndicate of stealing, but it runs into a numbered million. Well, when you read that, even though you teach it, and it's so near and you cannot replace it, The average person who has money would say, all right, I'm underinsured for \$2,000, but I will go out and buy another. Well, he could not go out and buy another.

He didn't have the money. He was born a very, very poor boy, and Freedom has never really made money an object in life. He's never really. He loves beauty. He loves music. He loves all the lovely things of life, and he's enjoyed them. But he's never really made money a goal in life. So he could not go out and replace the \$4,000 instrument. But I heard it clearly, with the aid of KFAC. And I heard this beautiful concerto, and I simply used my imagination to see him. I could see him seated there, and playing this lovely, lovely piece, and then put my hands upon his shoulder, and thank him for the joy I got out of having heard it.

and then felt the solid, solid loveliness of his piano, and he called yesterday morning at eleven. Now he's going to give me a detailed account as to how. The man was found, and at least the piano, whatever contents the truck held, I do not know. But really, I'm not really interested in that. I go to the end, and as far as the man goes, he too is God, although he played the part in this little incident as a thief. He may be working for a syndicate.

I'm not concerned. He's still behind that mask of the thief. He is my brother. That one who played the part of the thief is my brother. There's nothing but brotherhood in this world.

Go tell my brothers. I am ascending unto their father, unto my father, unto they God, and my God. So we're all brothers behind these masks. We're all one. There's only God. So if there is in this world today, because of imagining and the misuse of imagining, these horrible things in the world, may I tell you, God turns them all, like the great artist will take discord and turn them into dissonance, and eventually into beautiful harmonies. So he will take every discord of the world, like stealing or murder, and everything in the world, and resolve it, because he is the great artist. And in us, everything is forgiven. given. If the one who played that part tonight, or the one who stole the truck and the contents to embarrass my friend, who has no money to replace his great love, suppose that one, in the physical sense, was my brother.

Do you know what I would say? Set him free. I wouldn't care what he did. I so love my brothers, if they were caught in any act, I don't care what it was, the most violent act, I would ask the judge to set him free. That's what I would do. And I would mean it because he's my brother. Well, behind the mask is my brother. Every being in the world is my brother. And all my brothers together form God. They all form the Elohim, a plural word. One made up of others. This is God. So we are here to learn a lesson. One of the great lessons is God. repentance. How to change my attitude towards a seeming fixed, unalterable state.

It's unalterable. And yet, I want what that, if it could be changed, would produce. Now, learn to change it. Ignore it completely and go to the end where it has been changed. Like, so he took the piano. Maybe he sold it. Maybe he burned it, but I'm going to hear him play the most glorious

instrument and so enjoy it. So I ignore the facts of life, completely ignore the facts, and go in my imagination to the end as I want it to be. And there I will see it. So I tell you, this is profoundly spiritual and so directly practical. So he comes into the world and tells the story that the world does not understand because he has reached the climax of God's plan of salvation.

And having reached the climax, he tells you he must go. He must disappear as a teacher. But where could he go save to the Father? And where is the Father but in you? Now he's going to send the Spirit of truth. But he said, I am the truth. Therefore, who is he going to send but himself? But when he comes now, he's going to be bearing a different name. He'll bear a different name. He is one with the Father in control of the whole. But he was self-send, self-bearing a different name to continue the teaching and tell the whole vast world of God's plan of redemption. For there's only God. It was God himself who came down into the world of humanity and buried himself in man.

And only God can be redeemed and God planned the process of redemption before that the world was. This is not an afterthought. This is not some emergency thinking. This was before that the world was. This is how it's going to be. You're going to go straight to the end until you reach the climax. The climax is resurrection from that little cleft in the rock. And you come out, and then you're going to go back. So the evangelists, the four of them, they begin the story of the ministry of Jesus with the final act, which is baptism, when the dove descends upon him in bodily form as a symbol of the Holy Spirit. And they all begin it that way.

And then they go back. John, being the most profound, he goes back to the grave and he tells it in symbolism. And all the signs are really, all the signs that he uses in that wonderful picture of the grave, they're all, well,

signs. They're all figures. But the things that they signify are literal. So he tells the story of the birth by using the sign of a napkin, which means the afterbirth, the placenta. He tells you what took place in that concrete state called the tomb. That when you found that little napkin, then a birth took place. But this was a different kind of a birth. This was the birth from God. God was born in this state.

So he ends it with the very first act. For the four mighty acts. And the first act is the resurrection. A few moments later, it's followed by the birth from above. John ends it with that. But he begins it with the descent of the dove. So the whole thing is showing you it's going to be backwards now. So we bring it to its climax and then divine history is over. And now the great spirit of God called the Holy Spirit takes us backward. Not forward, but backward to where? Backward to the source, which is yourself, who is God the Father. It takes you all the way back. And when you go back, only one thing in the world can convince you that you are God the Father.

When you see your glory reflected in the face of Christ, and Christ is David. That's the story. Now you dwell upon it tonight. You have recorded it, played over and over and over. I am not making any prophetic statement concerning when I will depart. Personally, I can't believe it can be too long. But I have no day, no month, no year. I have no, because no one knows when he will take off this garment. Only when I finish doing what I'm supposed to do. I'm supposed to tell it over and over and over. Because in my case, it's been finished. It came to its climax with the descent of the dove upon me and it remained there and it's still there the symbol of the Holy Spirit loathing itself with me to tell it for he has all the knowledge not the knowledge of how to go to the moon but the true knowledge of the mystery of God he's not concerned about all the things of earth he's only concerned about God's purpose and God's plan and so he will reveal to me

as he has all the things concerning his word in Scripture.

And he reveals it by allowing me to experience it. For he came to me seemingly as someone unknown. And then in some strange, mysterious way, he allowed me to experience who he is in a first -person, present -tense, singular experience. So the whole story is myself going back towards it all. Or it was in the beginning this way. But you come forward to the climax. Then it stopped. Time stops. And then you move backwards to the source. And there you are, God the Father. But on the way back, you tell it while you still wear a garment that is in contact with garments in this world. Because when you shed this garment, you've lost the contact.

Because I will not be in contact. For my garment tomorrow is that garment that is perfect. And wherever I am, everything is perfect. There's no reason for any argument for that body that you will wear in the resurrection is a perfect body. And nothing is dead in your world. Nothing can be imperfect in your world. Everything is perfect wherever you are. That is the resurrection body. And that is spoken of in Scripture as the kingdom of heaven. So the kingdom of heaven is not a place. It's not a realm. It is a body. So wherever you are clothed in that resurrected body, everything is perfect. But those who die before the resurrection here, and all will be eventually resurrected, they are clothed in a similar body to the one that they've discarded.

Only that body is young, unaccountably new, in a world terrestrial just like this. And they continue their journey.

I do hope you will not forget. For the one grand sin against it is to doubt the power of this rememberer. For when he comes into your life, he is the rememberer. He remembers all that God has accomplished. So then when he actually remembers all that God has accomplished in you, he takes you back, and you are the God who accomplished it. because the whole

thing re-enacts itself in you because of his indwelling presence. That's the story.

Now let us go into the silence.

Amnesia: The Sleep of Death

The Bible is a revelation of eternal truth. This eternal truth is called in Scripture Jesus Christ. It is written without regard for secular history. It's all about Jesus Christ. Jesus Christ defines himself as the truth he said I am the truth and that is our subject tonight all about Jesus Christ but I'm speaking of the power of God for Jesus Christ is described in scripture as the creative power of God and the wisdom of God we are told that Jesus Christ is in you do you not realize that Christ is in you unless of course you fail to meet the test so I am speaking of a creative power buried in man the only creative power in the world so completely forget secular history when you read scripture It's all about a power that is in you.

Now he defines himself as the truth, that I am the truth. But God's truth is not so much contrasted with falsehood as it is with fickleness. me. Choose a day whom you will serve. Then we are told, he replied, I choose to serve the Lord. Then he asked the crowd, and they said, we will serve the Lord. Then he said, you are witnesses to yourself. And so we are witnesses to ourselves, whether we are truly is serving the Lord, which is the truth. Now who is he and what is he? I tell you he is your own wonderful human imagination. That is Christ Jesus of Scripture. That is God. That is the Lord. Now, Now, I would try to explain it, and you may say, well, I will believe it, and at the best of my ability, I will be faithful to it.

And then, suddenly, you turn away. You come home and you say, I met so -and -so today, and you know what he said to me? As long as my business opens and continues, you have a job. you turn completely from

your confidence and your faith in God which is your own imagination to a man and all men are liars as we are told they're all liars two months later you're fired you came home and you're so proud that he's going to keep you forever who wants to be kept forever on any one job is there no growth no expansion in it and so it is the contrast of truth in scripture is not with falsehood it is with fickleness man turns from the one true God to another that is no God so I ask you tonight to believe in the Christ of scripture is your own wonderful human imagination nation. That is God.

And there is nothing impossible to God, if you know the true God. If you think he's on the outside, well then you do not know the true God. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. I hope you'll realize we have not failed in the test. Now everything, but everything is possible to us. Well how do I do it and how do I go about testing it and proving it? If I really believe it, that my imagination is God and there is no other God, that everything in my world, no matter what it is today, it was first imagined through my well the building that now houses the chairs everything in the world had to be first imagined and then executed but it first had to be imagined all things were made by him and without him was not anything made that was made and I said well I'll believe him I will put all my faith in him now to what extent will I be faithful for truth in scripture is the steadfast faithfulness of God as we are told I will make a covenant with you my steadfast faithfulness and sure love to David that is my covenant with you I have made him a witness to the people.

Tonight I will tell you what it means. I'll tell you exactly what that covenant is with us. He is a witness to this truth of God. He called him his son. He will not violate it. He tells me now he dwells in me as my very being, he dwells in me and he's going to prove to me that his covenant will

not be violated— his covenant is: I have made a covenant with you, my steadfast pure love for David. I made him a witness to the people. What witness? That He is my son, and I dwell in you. I have something in me as my imagination. But I can't get away from my imagination. I can't put it over there and remain here.

There's no place where I can go and put it elsewhere. If I dream, I am the dreamer. That's imagination. If I awake, no matter what I'm doing, I'm imagining. And I cannot separate myself from this core of my own being, which is my imagination. He became the very core of my being, and now he has made a pledge to me that I will actually prove one day that his pledge to me, his covenant with me, is kept: he is sure and stayed past love for David. I will know, and he tells me, David is his son: Thou art my son, today I have begotten thee. And he dwells in me as my own imagination. One day, if he keeps his pledge, I must know I am the father of David, for he is the father of David.

Now can I be faithful to that being who said to me that he is faithful to his covenant with me? Or will I tomorrow, or tonight, or next year, be fickle and turn from the only God to something that is not God? Now I'll tell you a story: Take a scene, any scene in the world which would imply that you are the one that you want to be. I don't care what you want to be — take a scene when you look at it: if it implies that you are the man, the woman, that you want to be— who is looking at it? God is looking at it. God is your own wonderful human imagination. And all things are possible to God.

Will you now remain faithful to what you are seeing and keep that vision in time of trouble? Or will you be diverted and then turn to something that is not God? If you remain faithful to God, knowing that God is your own wonderful human imagination, no power on earth can

stop it from coming to pass, because there is no other power. If you turn to false gods, turn to a man who makes you all kinds of promises, you're turning to a false god. If you remain faithful to this and this only God, you cannot fail in this world. That is what Scripture teaches: it's a complete revelation of an eternal truth, written: If you remain faithful to this and this only God, you cannot fail in this world— that is what Scripture teaches: it's a complete revelation of an eternal truth, truth, written without regard for factual history.

When you read these characters in Scripture, forget characters. They aren't characters. As you and I are persons, they aren't persons. They are eternal states to which you and I pass. We pass through these states, coming into a climax. And the climax is called Jesus Christ, which also is a state. When you reach that state, you have found God. And everything said of him in Scripture will be said of you. Everything is said of him that he experienced, you will experience. David in Scripture called him my God. David in the Spirit will call you my God, which means my father. For God is Father. He will call you my Lord. He will call you my Father.

And you will know that he is your Father. And the covenant is kept. We have to keep it on our side here. As it is kept. By the eternal being. The truth in scripture does not mean. What we think it means here. For instance a true judgment. on this world of Caesar means that if I say that a flower is here and there is no flower to support my claim, well then it's a false judgment. A true judgment must conform to the fact and if the fact will not support my judgment then we call it a false judgment. That's not what Scripture speaks about. It allows me to say that a flower is here.

It allows me to say that I am seeing what my mortal eye cannot see. It allows me to see that I am actually seeing what is not there to be seen. My mortal eye cannot see. And if I dare to persist in my assumption that it is

there, and I'm seeing it, and sleep in it as though it were true, it will become an objective fact. That's what Scripture teaches. you. That when you pray, believe that you have received and you will. Whatever you desire, believe you have it and you will. I must not wait for facts to believe that I am the man that I want to be. I produce the facts if I know who I am.

And I am all imagination. So I'm an imagining being and I'm imagining that I am what I would like to be. I first in my imagination, believing it to be true now. If I persist in my assumption, it will become a fact. That's what scripture teaches. Do I really believe in that God? Or am I fickle? And am I turning from that God, the only God, to something that is not a God? That is the question asked in Scripture. So in the book of Joshua, choose this day whom you will serve. And Joshua replied, we choose the Lord. Now the Lord really means I am. It's the only God in the world. That is my name forever.

Forever and forever. So I I will choose to serve the Lord. And the Lord is I am. Then he turns to the people. You make your choice. And they say, we choose the Lord. He said, you are witnesses to your choice. We are witnesses, said the people. But they soon forgot and turned to some false god. Now you can, morning, noon, and night, check yourself as to whether you're really believing in the only true God. Or putting your faith in a false thought. So I'm not saying that men should not be trusted. But don't put your hope in any man in this world. Oh, they'll tell you all kinds of things. I have friends of mine who will say to me, I just came back.

You know what the boss said to me? The job is yours forever. I'm speaking of experience. Two months later, he was fired. He didn't do one thing that was wrong. There was a change in policy. And his department was simply closed. And he had put all confidence and all faith in that man. Another one, something similar. Forty odd years ago, when I was fired

from JCPenney, running up and down the elevator, putting hats in bins, doing all kinds of silly, stupid things. They gave me the large sum of money of \$22 a week. Of course, that was years ago. I asked the man, why did you fire me? What have I done? He said, you haven't done anything wrong, but there's a little change in the economy at the moment, and so we have to let out people, and you have to be let out.

You've been here a year, and so you've been very good, but we have to simply economize now and that job, at the moment, we have to dispense _____. I said, where I came from, we don't do that. A man doesn't steal and he doesn't violate the code of decency. They go through these ups and downs and keep him. So we don't do that here, he said. You simply have to cut quickly, cut fake quickly. He thought, well, now this man is a greenhorn. I was only 18 years old, so I should take this little letter over to my friend at Macy's. And they gave me a little letter at Macy's. And so they reduced me from \$22 to \$18 a week, doing the same stupid thing.

This time, in the grocery department, pulling bins with all kinds of cans. So I worked there about 10 months. I figured no one's going to fire me ever again. I'm gonna quit. And so I quit. I went to the boss. I said I'm quitting as of now. So what's wrong? Nothing. Now a thing is wrong but I'm quitting. I'm gonna work for myself from now on. Not working for anyone. Well I did work for others but I never considered it working for others. I was on my own. Started dancing. I couldn't dance. Never had a dancing lesson in my life but I said I, I can dance. Started to dance. You can do any of this work that you want.

Didn't take any lessons, so they picked me up. They're all right. He's arrogant enough to do it. Let him do it. And so I did it. Danced for 11 years, six Broadway shows, all through the country, in vaudevilles, nightclubs, by sheer arrogance. By feeling I can do it. I'm telling you, you

can do anything in this world that you want to do. But you've got to find Christ. He is the only creator in the world. And when people talk about Christ on the outside, forget it. There is no Christ on the outside. Christ in you is the hope of glory. And Christ in you is your own wonderful human imagination. That is Christ. And there is no other Christ.

He is buried within you. One day he will rise within you, not as another, he will rise within you and you are Christ. No loss of identity and no change of identity. Same being, only all the things said of him begin to happen in you. It is said of him that David called him my father. He He calls you my father. And you know he is your son. And you know you are his father. As the son of man was lifted up like a serpent in the wilderness, so must the son of man be lifted up in you. And you are lifted up in the same manner. May I tell you? It is said that the whole temple was split from top to bottom.

And then he said, that temple was my body. body, well your body is fit from top to bottom. And you are saying just like a fiery serpent, the same thing. You find yourself in a grave and you come out of the grave, it happens to you. You are witnesses to your birth, it happens to you. A dove descended upon him and that was called the Holy Spirit and it remained on him, it happens to you. The whole thing actually happens in you, on you. And then you know who you are. I am telling you that you are suffering tonight. The whole vast world is suffering from amnesia. Total amnesia. Because they think that they are John Brown.

They're... And you come out of the grave, it happens to you. You were witnesses to your birth, it happens to you. A dove descended upon him, and that was called the Holy Spirit, and it remained on him, it happens to you. The whole thing actually happens in you, on you, and then you know who you are. I am telling you that you are suffering tonight, night, the

whole vast world is suffering from amnesia. Total amnesia. Because they think that they are John Brown. They think that they're Neville Goddard. They think that they're Mary Smith. And they are Jesus Christ. Now if you are Jesus Christ and you don't know it and he does all things in the world, then remain John Brown.

And worship some Jesus Christ that does not exist. The man tonight is suffering from total amnesia. And as John Smith, he has a fortune. But he believes himself John Brown. And John Brown doesn't have a opinion. And you come before him and you try to convince him he is John Smith. Can't believe it. You bring his wife, you bring his children, you bring his family, bring all the people to remind him that he is John Smith. But he can't believe it. Hit him over the head, give him shocks, do all kinds of things to him, but he can't believe he's John. He knows he's John Brown who doesn't have a nickel. And John Smith has a fortune.

You ask him to sign his name John Smith, he will not do it. That's against his ethical code. He is John Brown. You are Jesus Christ. Believe in yourself, Mary Smith. And whatever it is you believe yourself to be. And I can't persuade you that you are Jesus Christ. You're suffering from complete and total amnesia. One day you will awake. You will awake within the grave of your upscal. And remember who you are. It's only a matter of remembering. May I tell you? You aren't going to earn it. When I return to the being that I really am, I don't earn it. It's grace. Grace and truth come through Jesus Christ. And grace is a gift unmerited, unearned.

And so memory returns. So he said, now follow the pattern of the true word which you have heard from me. guard the truth that has been entrusted to you by the Holy Spirit who dwells within us. Well, who is the Holy Spirit? We are told he is our remembrance. We are told the Holy Spirit when he comes unto you he will bring to your remembrance all that

you have heard from me. The Holy Spirit is the spirit of truth and what I have told you is true and he will bring to your remembrance all that I have chosen. ¶ But who is he? He is your own remembrance that you have forgotten. You've completely forgotten your own identity.

He will come. And when he comes, you haven't earned it. It's simply a man awakening from amnesia. And he awakens to what? To what he was before. He lost his memory. We lost our memory deliberately, purposely, to come into this world. One day memory will return. When that memory returns, we are the Lord Jesus Christ. And there is no other Lord Jesus Christ. But in the interval, I am asking you to test it. If you really are, and all things are made by him, and all things are his, then I should be able to appropriate anything in this world that I desire. Well, if it is true, how would I test it? ¶ First, believe in your own wonderful human imagination.

At the moment when I tell you that that is Jesus, you don't believe it. But I'm telling you it is. And all things are his. Now if he really has all things, I can't remember that I am the Lord Jesus Christ, but if I really am, can I, though I still think I am Neville Doddard, can I really now put it to the test? Suppose as Neville Dullard I begin just for a moment to believe I am what Neville Dullard does not believe he is. But I try to believe that I am. And then I become it. What? I become it. And then I try it again. I become it. But I try it again.

And I try it for friends. And all of a sudden it does Christ produces itself in action. It produces itself in performance. Although I still don't know that I really am Jesus Christ, because I haven't had the signs yet, I am proving that the power of which he spoke is true, for I am proving it in performance. ¶ Christ, I am telling you, memory will return, and you're going to find out who you are. And when you find out who you are, I am telling you who you are you are the Lord Jesus Christ and there is no other,

actually you became what you are, suffering from amnesia for a purpose, for a divine purpose. One day you will awaken and you will know exactly who you are, and you are the Lord Jesus Christ.

¶ That's what the Bible is all about. It's a revelation of an eternal truth written without regard to sexual history. So forget the story as history. Here this is 1971. The story told of David is written 1000 BC. Who would believe that a man living today, born in the year 1905, is totally aware, as memory returns, and he who was supposed to have been born 1000 BC, that's three thousand years ago, stands before me as a youth, and I am his father, and he knows I am his father. Then where is time? Where is the story, if you take it in a chronological sense? If you take it as secular history, where is it? You rub it out completely.

And I am telling you what I know from my own experience. And if men should come into my world, coming in the twinkle of an eye from afar, and all of a sudden they are witnessing an experience that now is the return of my memory. ¶ For all of a sudden I wake in a tomb. How long have I been there? And who put me there? I awaken and I know exactly what I must do in order to come out of it. And they are witnessing my birth or return of my memory. For that's what it is. For I woke most profoundly. That's resurrection. Who will read a story in the fifth chapter, second Samuel? where David took the stronghold of Zion and renamed it the city of David.

He called it Jerusalem. The house where God loved most of all. Of all the dwelling places of Jacob, he loved Zion. And that's where God dwells. And he took it by going up the watershed. And he took it in one sudden assault. And he built that area by which he would ascend from the outside in and up at the same time. Therefore he could only build it in a spiral. And he took it in one sudden assault. Who would have thought for one

moment that you would experience that in the only way you could ever experience it? that suddenly your body is split in two from top to bottom and you look at the base of your severed body.

At the base is a golden liquid pulsing light. As you contemplate it, you know it is yourself. And you fuse with it. And at the moment of fusion, one sudden assault in a spiral fiery manner, you are sent into Zion. And there you are. As told in Scripture, they take it by violence to come out of it. And they are witnessing my birth or return of my memory. For that's what it is. For I woke most of found sleep. That's resurrection. Who would read a story in the fifth chapter, second Samuel, where David took the stronghold of Zion and renamed it the city of David. He called it Jerusalem, the house where God loved most of all.

Of all the dwelling places of Jacob, he loved Zion, and that's where God dwells. And he He took it by going up the watershed. And he took it in one sudden assault. And he built that area by which he would ascend from the outside in and up at the same time. Therefore he could only build it in a spiral. And he took it in one sudden assault. Who would have thought for one moment that you would experience that in the only way you could ever experience it? It's sudden, your body is split in two from top to bottom and you look at the base of your severed body. At the base is a golden liquid pulsing light.

As you contemplate it, you know it is yourself and you fuse with it and at the moment of fusion, one sudden assault in a spiral fiery manner, you ascend into Zion and there you are. As told in Scripture, they take it by violence. The violence takes it by force. And the whole thing reverberates. And does it reverberate? It's called reverberate, so you think the whole thing is coming apart. But it doesn't. You take it by violence. That's how David did it. And who is he? And that's how the Son of Man ascends into

heaven. And everything recorded in scripture is literally true. The words are fricative. But truth is literal. And you do it in the same manner.

Everyone does it in that manner. I'm sharing with you my experience. I'm telling you I am not something of God. Believe me. As human as anyone here. All the weaknesses of the flesh, I've had them. I have many of them still for that matter and yet in spite of all these things he's spoken of in scripture unfolded within me so I tell you you are only suffering from amnesia I can tell you now who you are but like a person if you've ever seen one it's a very pleasant sight may I tell you to meet someone you know well and love well and they do not know you. ¶ To meet someone who may know you before a certain point in time and in an interval of time they do not know you at all.

¶ That section of time is completely gone and then they go for maybe ten years and there is no knowledge whatsoever in that interval of ten years. ¶ years. And all that the doctors can do to bring them back, they can't bring them back to have any knowledge of what happened in those ten years. ¶ Our hospitals are filled with them. It's not a pleasant sight to stand before someone that you love dearly, and you always believe they love you, and they do not recognize you. ¶ They do not know you. And you can say anything in this world that you want, they cannot relate to anything people fleet amnesia or partial amnesia you and I are suffering from total amnesia until Christ returns within and awakens because you're only Christ there is nothing but Christ in the world there is nothing but God in the world God became as we are that we may be as he is and so ¶ No, I'm not denying that you are playing a certain part.

And believe it implicitly. But believe me, you can, while you can't quite bring back the memory that you are Jesus Christ, you can exercise the power that is Jesus Christ. And I tell you, he is your wonderful human

imagination. And you can take your imagination now, see what you would like to see, believe in the reality of what you are seeing, persist in that assumption and they will harden into that. ¶ Now if all things were made by him and then you know what you did to make it try it again and then try it again and if it works as it will work then at least you do know that in some strange way though I cannot bring back the identity of being the Lord Jesus Christ I can prove a power within me of which I was formerly unaware.

And one day, suddenly, it will happen to you. And you will awaken. And when you awaken, you are the Lord Jesus Christ. And you and I will be one. ¶ Equal. Let no one tell you one because he came before you in the awakening process. He precedes you in right. No, it can't precede you in rank because there is only one Lord Jesus Christ. So should you tonight awaken, and I awoke almost 12 years ago this coming July, I will not precede you in rank. No one will precede another in rank. We're all one. And when you know it, you don't want to precede another in rank. for the Lord is one and his name is one and the Lord will be king over all the earth and in that day the Lord will be one and his name one and all of us will form one body one spirit, one Lord one God and Father of all for here the truth of scripture is not a conflict between what we call truth truth and error, or truth and falsehood, so much as it is between the true God and our steadfast love for him and our fickleness.

¶ So we are fickle, and we move away from the true God and worship the false God. for tonight believe me and see if we cannot in the immediate present I do not mean next year I do not even mean next month and it's only a little days away but now try it he said who will believe our report and to whom has the arm of the Lord been revealed. ¶ Now you think that's pure poetry, beautiful imagery. May I tell you that is true, just as the

prophet Isaiah wrote it. Who has believed our report and to whom has the arm of the Lord been revealed? The arm is called in scripture the power of God and the power of God is called Christ.

And may I tell you it is an actual story. He is telling for it happened to me. ¶ Here I am in a room not as big as this but square like this. And I am seated on the floor talking to my pupils as it were. Call them disciples if you will. Explaining the word of God. and suddenly one of these listening to me seated on the floor rises quickly and departs the room and I knew instantly what he was going to do he was going to tell the authority what I am teaching I am teaching of a king that is not Caesar I am teaching of a power unknown to mortal man I am teaching them that in them is the king that transcends all the features of the world, all the powers known to man, and he rises quickly and leaves the room.

I knew instantly the authorities would know it, what would happen, and suddenly the door opened and this one dressed in the most glorious robe of the finest Finest Raymond entered, tall, handsome man. Here he comes down, and he turns at right angles, turns at right angles, turns at right angles, and comes and faces me. Now we're all ten. They thought he would know it, and what would happen. And suddenly the door opened, and this one dressed in the most glorious robe of the finest raiment entered. ¶ Tall, handsome man. Here he comes down and he turns at right angles turns at right angles turns at right angles and comes and faces me. Now we're all standing.

¶ Then he takes from his attendant a mallet and a wooden peg and he hammers it into my shoulder. It didn't hurt but he hammers this peg into my shoulder. Then he takes a sharp instrument and with one circular motion he removes my sleeve and my arm is bare from my shoulder to the ends of my fingers. Completely bare, the right arm. And then he extends

his arms like a cross, embraces me and kisses me on the neck. I kissed him on the neck. and then the scene is fading and fading and fading and thy sleeve was a baby blue color as he talked it away here is scripture would you come out and betray the son of God with a kiss would you reveal him because the son of God is the arm of God for the Son of God is the power and the wisdom of God.

Would you now unveil him and betray his identity? He had to.

¶ Everything said in Scripture is true and when you awake these things happen. They all happen to you. So it's only the arm. ¶ Certainly this arm is not as strong as the average strong man's arm in this word, it's a normal arm. That's only an image. It's only a symbol of the being that awoke within you. You are the arm of God, or the power of God, the wisdom of God. And he will outuse you in the play just a pre -dead end. For he nailed upon you the page. As you're told in Isaiah, and then for a season you will be in control.

Only for a season you'll carry the burden. The burden of Israel. And then you'll break the pain and take it off and another will carry it. And another will carry it. But in that interval you will carry it. And you are the power of God and the wisdom of God. And he comes in and he unveils me. Unveils not the body, unveils the arm. For it's the arm that symbolizes the power of God, the created power of God. And that happened in 1966. 10th day of October, 1966. So I can't forget them. These dates are indelibly impressed upon me. ¶ Everything said of him, I have an awakening within myself, must experience. experience. As everything said of him, you must experience as he awakens within you.

So do not let anyone tell you of any Jesus Christ outside of you. You are not going to find him. He sleeps within you and he dreams the life that you are now experiencing. He is dreaming that life. And one day he will awaken

and then never will return. And you will not be John Brown. You will be and you will know it, for it is Jesus Christ. And you go to bed at night and you'll put down John Brown as the world sees John Brown on the bed. But you'll fall asleep as Jesus Christ. And your nights are not the nights that they were prior to that moment. ¶ You're instructing and you're teaching. And you aren't frightened of a sinking fright in any dream.

No more nightmare. Just teaching that anything happened you know exactly who you are and you simply arrested. It don't hurt you arrested. It let things move. For memory has returned and the being who was all in the beginning has now returned. In the morning you'll pick up the little garment called John Brown and you'll go through life as John Brown, not trying to disturb anyone in the world. Someone that's called John, you answer. Mr. Brown, you answer. But you know exactly who you are. And you're playing a dual part until the end when you take off with a last time John Brown.

Andrew: 2nd Quality Disciple: Courage

¶ Last Monday, we asked the question, where are you gained? Well, that question was asked by Andrew, and the answer was given by Jesus. And he said, come and see. As we told you last Monday, these characters of Scripture are states of confidence that you and I have personified as persons, and we have mistaken the persons for the state for the person.

¶ tonight I will play the part of Andrew and show you what Andrew means in scripture. Andrew is always playing the same part all the characters play the same part over and over again. Andrew is always leading others to Christ forever and forever. That character is always leading others to crime so when he asked the question where are you staying and Jesus replied come and see, he first found his brother Peter and then he brought Peter to Jesus.

¶ When there were five thousand to be fed and there was no food, Andrew found the lad with the five barley loaves and the two fish, and he brought him to Jesus. ¶ When the Greeks wanted to see Jesus they went first to Philip but Philip thought that was the job of Andrew, and Philip went to Andrew, and Andrew then took the Greeks to Jesus. So he is always taking others to Jesus. The true Jesus. ¶ Tonight I will play the part of Andrew bringing you to the true Jesus. ¶ If when you hear the word Jesus or Jesus Christ, or the word God or the word Lord, Lord, if in any way whatsoever it conveys to you the sense of something existent outside of you, you have the wrong concept of God, of Jesus, of Jesus Christ, of the

Lord.

I don't care what the world will tell you, if in any way whatsoever. ¶ When you hear the word, it conveys the sense of something that is really existent outside of yourself, you have the wrong concept of Jesus Christ. So I'll bring you now to the true Jesus Christ. ¶ Through him all things were made, and without him was not anything made that was made. ¶ Now we speak of God. He said, with God all things are possible. ¶ Now we identify God with man. All things are possible to him who believes. I now tell you that God is man and exists in us, and we in him. ¶ The eternal body of man is the human imagination. That is God himself.

So I'm not saying that you're going to accept it. I am bringing you to the true God, to the true to Lord Jesus Christ. ¶ Now I ask you to examine yourselves to see whether you have this God. Who is the slave whom you will serve? And the prophet answered, Joshua answered, We choose the Lord. And then the people said, We choose the Lord. He said, You are now witnesses against your own selves. ¶ Now, keep on examining yourselves to see whether you're holding to the faith. You say, you choose the Lord. I'm telling you who the Lord is. The Lord is your own wonderful human imagination. That is God. That is the Lord Jesus Christ. ¶ If you really accept him, then all things should be possible to you because with God all things are possible, providing you really truly serve the one Lord.

¶ If the name conveys in any way an external being called Jesus Christ, you do not have the true Jesus Christ. ¶ This is what Andrew is saying to all. He brings everyone to the Lord Jesus Christ. It doesn't mean they're going to accept him. For we are told, most of them left him, never to walk with him again. And he turned to the few who remained, and he said, wouldst thou go also? And Peter answered, to whom would we go? Thou hast the words of eternal life. To whom would we go? So, if you really have

the words of eternal life, then where would we go? It's difficult to accept what you tell us. It's difficult.

Now, this is not another means speaking. It's all within you. I bring you to your own imagination. You can imagine anything in the world, and all things are possible to Christ, and Christ is your imagination. Do you mean that is really true? I tell you, if you really accept it as true. And do not waver in your assumption. I dare to assume that I am the man that I want to be, the man that at the moment of my assumption reason denies. My senses deny. If I persist in that assumption, will it harden into fact or testitency? We are told examine yourselves to see whether you are holding to the faith. Do you not realize that Jesus Christ is in you?

Unless, of course, you fail to meet the test. If he is in you, then where is he? If through him all things are made, would you not agree with me that there isn't one thing made in this world that was not first imagined? The clothes you're wearing had to be imagined before it became the thing you call now a dress or a suit. The chair on which you are seated, the house that now houses us, everything was once only imagined. Now we call it a reality. But it began as an imaginal act. I am bringing you to the only true Jesus. That is the Lord. Now you don't have to accept it. And the scripture tells us that the majority refused to accept it.

Today, there are one billion people who call themselves Christians. And when they hear the word Jesus Christ, they think of something outside of themselves. And to that being, they turn and they worship that being. Some little thing on the wall, a little picture, maybe some little statue. They do all kinds of things to something outside of themselves. And I'm telling you, if at any time you hear the word and it conveys the sense of something external to your own being, you have the wrong Jesus. You have the wrong Lord. Tonight, I hope I can bring you to the true Lord. And that Lord is

your own wonderful human imagination. Man is all imagination. And God is man.

and exist in us, and we in him. The eternal body of man is the imagination, and that is God himself. The divine body, Jesus, that is the divine Lord, buried in this cross called the human form. He is crucified on this. He will rise in this, not coming from without. He rises within when the whole being begins to awaken. And may I tell you, it's an awakening process. When he actually awakens within you, you awaken. It's not another. You are actually awakening from a profound sleep. You have no idea how sound the sleep is. It is out of the grave that man fully rises. And the grave is his own wonderful skull. cow. That's where God is buried.

So here I bring you tonight and introduce you to yourself. And that self is Jesus Christ. Now try it tonight and try it and see if it will not prove itself in performance in the not distant future. ¶ There is no limit attached to it. ¶ Now let me give you one most encouraging thought from John's first letter. ¶ We know that whatever we ask, no matter what it is, whatever we ask of him, it will be accomplished. ¶ But who is the one of whom I ask? ¶ we know that no matter what it is in this world that we ask of him it will be accomplished you want it? the fifth chapter the 15th verse of John's first letter we know it do you really know it?

well how do I ask? well I ask of him for he is my imagination ¶ I bring before my mind's eye a scene which would imply that I am the one that I want to be, or that my friend or others are as I would like them to be. ¶ I try to confine it within the framework of the golden rule that is doing unto others what I would love them to do unto me and not to go outside of that rule. ¶ It's such an easy thing to practice. ¶ Would I like the good that I ask of them? Yes. Like it for myself? All right, then ask it for them. ¶ Bring them before your mind's eye and dare to assume that what you are seeing in

your mind's eye is true.

¶ Now, there is a definite technique to it, a simple, simple technique. ¶ If I can share with you what I do, and it works, ¶ I bring them into my mind's eye and I work myself up into an emotional state. ¶ It's like a peculiar rhythm. ¶ I breathe in and breathe out and breathe in and breathe out and suddenly I reach a certain point and then one deep inhalation as though I'm setting it up in a time exposure before my own mind. I set it up and all of a sudden I have a deep, deep inhalation and every pore of my being explodes and then I do nothing beyond that. ¶ is taking that scene and setting it up in a time explosion before the eternal event.

And then I explode it. And then let life develop it. And life develops it. And then I get the call. Or I get the wire. Or I get a letter confirming that which I did. And I do nothing to make it so. ¶ I simply believe implicitly in Jesus Christ, but I have found him. I have found him as my own wonderful human imagination. I believe that all things are possible to him. ¶ He has ways and means that the mortal mind knows not of, so I do not care. ¶ If I do not see clearly how it could possibly be, it makes no difference to me. ¶ I simply bring into my mind's eye what I want to see, see it clearly, explode it, and then let it be.

¶ Now it could be tomorrow. It could be a month. It could be even years. I am not concerned. I have done it. That's all that matters as far as I am concerned. ¶ Everything has its own appointed hour. ¶ See the vision? That was my vision. ¶ The vision has its own appointed hour. It ripens, it will flower. ¶ If it be long, wait, it is sure, and it will not be late. ¶ A little chicken, 21 days. A man, 9 months. A horse, 12 months. A little lamb, 5 months. ¶ And there is a time interval between that impregnation and the actual embodiment of that state. And I do not know the time intervals. I only know that all I do, I do it.

And if that time interval is a day, well, it's a day. If it's going to be a month, then it'd be a month. I do not know the time intervals between my vision of you being the one that you want to be and you becoming that which I have assumed that you are. I do not know the time interval. But there are time intervals between the impregnation and the birth of that impregnation. But I tell you, it works. As you're told in the 13th chapter of 2 Corinthians, examine yourself to see whether you are holding to the faith. Test yourself. Do you not realize that Jesus Christ is in you, unless, of course, you fail to meet the test.

Now, when you try to put yourself in performance, you have found him. You have found him. That which you formerly worshipped as someone from without, you find him not only within, you find him, you can't even say he is within. As Scripture puts it, he said within. I can't even use the word within because within this, in some strange way, is separation. I can't even say that Jesus Christ is close to me because that would imply nearness, and nearness implies separation. He is not another. He is my very being. When I say I am, that is the Lord Jesus Christ. When I say I am, I can't say I am and point elsewhere. That is the core of my being, and that is the name of God forever and forever and forever.

So I cannot say I am and in any way have the feeling of nearness, for nearness implies separation, and he isn't near me. He is my very being. He actually became as I am. that I may be as he is, and he is God himself. So I say to every one here, I bring you this night and introduce you to Jesus Christ. I cannot point outside of you if I introduce you to Jesus Christ. So I will find a Peter in the room, and I'll bring Peter and introduce Peter to Jesus. I will find that Thomas are doubting Thomas are still bringing and introducing to Jesus. I bring every one and introduce them to Jesus.

Not every one is going to accept him. The majority will simply turn

their backs upon him and ignore him and go their way thinking now they must have an external God to whom they pray. Well, if you must have it, have it. I I can only tell you, this night I played the part of Andrew. Andrew is the first one who heard the words, Behold the Lamb of God. And when he saw, he heard the Lamb of God. To see in Greek is the same as to know. And so he saw the Lamb of God. He knew the Lamb of God. I hope now you know. No, I am talking about, but I hope you know the being that I talk about.

And that being is your own wonderful human imagination. So if you see me, you see him who sent me. If you know me, you know him who sent me. For he and I are one. I and my father are one. I and my father are one, although my father is greater than I. He is not greater as to my essential being He is greater only as to the office that I now express As the one that is sent For I have sent myself The Father sends himself There's no one else that sends There's only God in the world So in the office of the sent I seem inferior to myself the sender But I am not inferior to my essential being as the sender, only as to the office of the sent.

And so I wear the cross, the cross of flesh. But while I wear the cross of flesh, I must know who I really am, and I am the one who sent me. And with him all things are possible. And who is he? He is my own wonderful human imagination. So I do not need to ask anyone or turn to anyone. Not that I am not saying to you, turn to me. If you have confidence that I can use a law that you are not yet aware of or feel that you cannot quite master it, I invite you to turn to me. Cost you nothing. I charge not one nickel for it. To me, it's a simple technique, a simple process.

And I look upon it just as this. If this hand is itching now, and the back of the hand is itching, this hand is easier for me to use to scratch it and relieve the itch than to take this and try to reach it with my fingers. I can't

get back and reach it, but I can get it with this. It's the same body. So I call upon myself. If you cannot yourself, I would say, alleviate the itch. The itch may be for money. The itch may be for recognition. The itch may be for something. Well, then ask the one in whom you have confidence. If you have confidence in the speaker, all right, ask him.

I tell you, I don't charge. I do not charge one penny, neither do I accept any money. I don't. You simply, if you feel like it, ask me. And I will, to the best of my ability, simply feel within myself that things are as you you desire them to be, providing it comes within the code of my, what I call my ethical code, that it is not at the expense of another aspect of my being. Don't ask me to hurt anyone in this world because I could not. I would not ask anyone to be hurt. But if you want recognition in this world, you want money in this world, you want comfort in this world, I see nothing wrong in that because these things I would want for myself.

So I put them within the frame of the golden rule and ask for them. It's a simple, simple technique. So here, where are you staying? Come and see. But let me go first and get my brother. And I go and I get my brother, and my brother is Peter. And I bring Peter to Jesus. And then we go and we stay all day with him because it was the tenth hour. Now, the new translation had it 4 o'clock in the afternoon, 4 p.m. It has nothing to do with any 4 p.m. When the evangelist wrote 10 hours, it was the 10th hour, he meant the 10th hour. Every letter in the Hebrew alphabet has a numerical value and a symbolic value.

And that 10th letter is Yod, the beginning of the name of Jehovah, Yod - Heh -Bau -Heh. It has a numerical value of 10. The symbolical value is a hand, but the hand of the creator. So we're not going to discuss how things are created. So here it was the 10th hour, and they stayed with him that day because it was the 10th hour. So let us discuss how things are brought into

being. Well, how are they brought into being? By your own wonderful imaginal acts. That's how they're brought into being. Because your imagination is God. You're imagining that is God in action. I do not observe imagining as I do objects in space, because I myself am the imagining.

I can't observe it. I can observe the effects of my imagining, but not actually the thing itself that is imagined. So I do not observe imagining. I observe it only as I externalize the activity of imagining. And then I know what I've been doing when I see things happening in my world. So I take you to meet Jesus. And I don't take you outside of this room. I take you back into your own self, right, into your own being, and you yourself are the Lord Jesus Christ. But he sleeps within you. He's sound asleep, dreaming. And I know this from my own experience. I was told it so bitterly one night when I fulfilled the 42nd Psalm.

For here I am walking in this enormous procession, this enormous crowd, and I'm leading them up to the house of God. And suddenly, a voice rings out, and God walks with them. And then a woman at my side she asked the voice saw no face just the voice and she said if God is at our side where is he? The voice answered, at your side. God walked with them. She turned to her left, looked into my face, and she became hysterical. She said, what? Neville? Neville is God? And the voice answered, yes, in the act of waking. And then the voice spoke within me. No one else heard it, and here was a sea of humanity.

And then the voice from the very depths of my own me is saying, I laid myself down within you to sleep. And as I slept, I dreamed the dream. I dreamed, and then exactly what he was dreaming. He was dreaming that he's I. I also knew that when he woke I am he. So the boys answered, yes. In the act of waking. He is God in the act of waking. And then at that

moment he wasn't awake. But he was in the process of waking. Well, that same God is in you. There aren't a bunch of little gods running around. There's only one God. And his name is I. And he's buried in you. God himself entered death's door.

The humans come. And lay down in the grave of man. To share with man his visions of eternity. Until he awakens. And when he awakes, man will see that garment out of which he emerges. And it's this garment. That garment. These are the tombs in which he sleeps. And so God is sleeping within every being in the world and dreaming the dream of life and all that he dreams you experience and then one day he awakes and the story as told in the four gospels you will experience and you will know who you are. So I introduce you to Jesus Christ, and you don't have to go to any church, come here, go any place called holy, wherever you are.

You could be standing at a bar. Wherever you stand, that's where he is. He is your own wonderful human imagination. That is Jesus Christ. Now, this night, test him. Come test me and see if I will not open the windows of heaven and pour you out a blessing so great you haven't room on earth to receive it. Test me, for now I will take and I will name it. A lady wrote me today a series of lovely things that has happened to her family, first to herself and her lovely family. And then memory returned and she figured, you know, it's been four years now. I didn't have a nickel and my family were so kind to me.

I thought they were and I know they were and at that moment when I didn't have anything I thought well now I would love to give them something what could I give them save to give it in imagination and so in my imagination I gave them each \$500 that was a lot of money because I had nothing and now recently things have happened in a series of events that I didn't anticipate And now I'm coming into that money and I'm

pledging myself each is going to receive from me a check for \$500. It's not a fortune, but when you have nothing and you give \$500 each to three people, that's \$1,500 and you have nothing.

And now four years later, you can do it and it's pledged yourself to do it. We do not know how long it takes between the planting of the seed and the harvest. Unfortunately, most of us have a faulty memory, and we cannot relate the harvest to the planting. And we deny the harvest, because it can't be ours. I never once did a thing like this. No, you did it all in imagination. That's how God creates, for God is your own wonderful human imagination. and whatever he imagined is going to come to pass. As a man imagines so, he's going to reap in this world. So here, when we're told he took others and brought them to Jesus, he simply brought you, as I am bringing you tonight, introducing you to him.

But if you read the sixth chapter of the book of John, you will wonder what small proportion will really accept him. They all left him, but a handful. And when he invited a handful to go too, the voice said, to whom? You have the words of eternal life. So to whom would we go? It's difficult to accept it, that full responsibility, that to me my own wonderful human imagination is God, and I can't turn to something else and pray to it. I can't go to church and pray to something on the wall and go to a minister and pray and ask him to pray to God for me, that all within me it takes place.

Yes, well, that's difficult. And so only a few remain. main. And then they said, we believed and we have come to know that you are the Holy One of God. It starts first with believing what I've told you. We believed and we have come to know that you are the Holy One of God. This is the natural, inevitable series. You start first with believing it. I tell you, accept it or don't. If you accept it, that's how you start. It begins with faith, a faith

that ventures, that there is a possibility that it may be true. But you can't just say it's a possibility that it may be true. You've got to apply it. You've got to accept it.

You do it, and then something more sure than faith takes place. Faith now based upon your own knowledge. It's your own experience. You have experienced it now, and something far, far greater than faith comes up. Out of your own experience, you know what Andrew told you is true. He brought you to Jesus, and Jesus was not on the outside. The whole drama is unfolding on the inside, and I find that my own wonderful human imagination is the Jesus of Scripture that formerly I thought lived 2,000 years ago, and now I have found him, and he's all within me. I can go to bed and commune with myself, and then I know what it means in that wonderful poor song.

Be still and commune with your own heart upon your bed, and you're communing with God. So I will commune, I will appropriate what I want in this world. I appropriate it all in consciousness. Then I discover that faith is nothing more than the subjective appropriation of my objective hope. What did I hope for in this world? Well, my subjective appropriation of the objective hope was my prayer. That is empathy, not sympathy. That's empathy. For if I really want it, if I'm hoping for it, I will rejoice in what I'm doing. I rejoice in my appropriation. I simply appropriate the state and fall asleep in that communion with self. And that's God. You try it. Before you judge it, try it.

And after having tried it, you're going to test it, and you're going to prove it. And then you will have found the living Christ. Today, one billion who claim they believe in God, the Christian God, and yet you mention the word God, and they think of something on the outside. You could take 15 million Jews, they believe in God, you mentioned the word Jehovah or

the Lord, Adonai, whatever would conjure in their minds a sense of this supreme being if they feel it to be something external to themselves, they have a false god. If you take the hundreds of millions of Mohammedans and you use the word Mohammed and they think of a being, a prophet who lived centuries ago, something external to themselves, they have a false prophet.

If the Buddhists believe that Buddha was something that lived 600 years B.C. and that was something different, they have a false prophet. Any prophet outside of the being within you, any God outside of the being within you, is false. If there be any Christ other than he who was crucified upon me and who is buried within and who rose and continues to rise within humanity, he is a false Christ. And false teachers teach him as coming from without. Anytime they're waiting for him to come from without, he is false. Simple. I'll show you. The very last words of the book of Matthew, the very last words, I am with you always, even to the end of the age.

How on earth can I return when I am with you always? They expect him to return. How can he return the very final words as he's departed from a visible state into an invisible state? faith, I am. Stop it. Now, with you always, even to the end of the age. And they tell me he's going to return when he never departed. How can he return when he has never left me? I am with you always, even to the end of the age. Well, how can he return? Can't you see it? He dwells in us. He is through us. If he's through us, he cannot possibly return. And were he not in me, I couldn't breathe.

He is my breath. And so if I, this very moment, drop from this world, and I depart physically, and you don't see me, I still am not away if I know the being that I am I am in you I have awakened from this dream of life there is no place for me to go but to be within you and I am one of those

who are watching those in great eternity who contemplate on death, this world And those who contemplate on death say this What seems to be is to those to whom it seems to be And is productive of the most grateful consequences To those to whom it seems to be Even of torment, despair, and eternal death But divine mercy steps beyond and redeems men where?

In the body of Jesus. There's only one body in the world. And I tell you from my own experience, you and I are one. There's only one body, one spirit, one Lord, one God and Father of all, who is above all, through all, and in all. Accept it And you will accept the Jesus That I introduce you to tonight. If you want to test him first, He invites you to test him. Don't test the speaker. No, test Jesus. And Jesus is within you. When you say, "I am." That's he. That is the Lord Jesus Christ. So when you go to bed tonight, put into the extreme test, do you know what you would love for yourself and for your loved ones in this world?

Assume that you have it. And that assumption, though at the moment, is denied by your senses, denied by reason. If you persist in it because you believe in him, it will harden into fact. And no power in the world can stop it. It can't stop it. But I can tell you the interval of time between your assumption and its hardening into fact. But I promise you from experience it will harden into fact. But do it in love. Can I tell you? Whenever you are in doubt, do the loving thing, and you've done the right thing. If ever in doubt, ask a very simple question: "Would I like it done to me?" If you can answer in the affirmative, then do it.

And you cannot go wrong if you use that as your guide. So where do you live? Where are you staying?" "Come and see." "But let me get my brother first, and let me bring my brother, and introduce him to you." And so throughout the story, he's always bringing others to Jesus. And that's the story of Andrew. You can't change that state. That state is forever. You can

fall in this state tonight, and take a friend, something that you know concerning Jesus Christ, and tell him, you are playing the part of Andrew. If you give him the Bible and interpret Scripture to him as you know it now, then you are actually taking to him, and you are now Andrew.

If you want to be filled with joy, as this lady has led it to me today, that she could be so praiseful for the little that was done to her by her children, that these three children she felt did so much for, that she wanted to show her appreciation. She did it then. She is playing the part of Thaddeus. That is Thaddeus, one of the most neglected characters in Scripture, for it means praise. It means thanksgiving. And so few people will stop to say thanks. "Were there not ten of you, and only one returned to say thank you?" "There were ten who were instantly cured, and only one came back to say thank you." That's Therios, and so if you actually express joy, express thanksgiving for the slightest little thing done to you, you are actually exercising that talent that is known in Scripture as Therios.

It's personified as a disciple. He is the tenth one, and so neglected, because us, so few people are grateful. First of all, they reflect upon what happened, and then they give all praise to the means employed rather than the actual cause of the phenomenon. But here tonight, we are simply presenting Andrew. So I brought you tonight to meet Jesus. I do not point to any being outside of you. Do not look for him in any face. Do not look for him in any place in the world. I point within you to the Lord Jesus Christ. And he is your own wonderful human imagination. Man is God and exists in us and we in him. The eternal body of man is the imagination.

And that is God himself. Now before we go into the silence, let me once more try to explain this simple, simple technique. You will have to practice it and use your own rhythm. You don't have to be in church to do it. You can be sitting here tonight. You can be at home listening to nice music.

music. You can be simply relaxing with a drink. It doesn't matter what you're doing and where you are, but want to do it. Get into a lovely, quiet, relaxed frame. No so-called holy attitude. Forget that. You're holy when you're in love. God is love. So you would love it for someone else. That is all that you need, that mood.

Wouldn't it be wonderful if he actually had it? If he had it? if they had it. Also, you know exactly what you want now. And then you imagine you are seeing them. You can see them in your mind's eye and see them vividly. And then breathe yourself into a rhythm. They're telling you that they have it. And you're getting yourself worked up emotionally because they're telling you that they have exactly what you know they would want in this world. And then you reach a certain point and you explode. Something actually goes out of you. It's power. And you'll read the words, Who touched me? For I perceive virtue has gone out of me. At that moment, she was healed.

Who touched me? And they say, What, with the crowd? How could you tell who touched you with this enormous crowd? You know. You did it yourself. You work yourself up into a certain emotional state and then suddenly you explode and you feel everything go out and you cannot repeat it. There's no desire to repeat it. It was an actual psychic sexual act, but there's no physical act. There is no evidence of any physical act, but it's the same thrill that you would worry a physical act. Work yourself right up into that state and then let it go. And do not raise one finger to make it so, any more than you would after impregnation. What could you do after pregnancy is taking place?

Nothing. Leave it alone and let it take place in its own good time. Now let us go into the silence. Thank you.

Awake, O Sleeper

Now tonight's title is Awake, O Sleeper. You'll find this in the fifth chapter of Ephesians. Awake, O Sleeper, and arise from the dead. Now what person, rationally, would grasp it? See, the Bible is addressed to the imagination, which is spiritual sensation, and only but immediately to the understanding or reason. If you try to grasp it through reason, well, it doesn't make sense. How could I speak to someone and tell him that he's not only asleep, but he's dead? I quite sleep with death, and tell a man that I'm addressing, to awake you sleeper, and arise from the dead. I am telling him he has entered a world of eternal death, but he doesn't know it.

I am telling him that he is dreaming his world into being, but he doesn't know it. And maybe he doesn't believe it, for he's a rational being. In the Old Testament, in the 44th chapter of the book of Psalms, we read, Rouse thyself. Why sleepest thou, O Lord? Awake. So it's addressed to the Lord. All the commands of Scripture are addressed to the Lord and fulfilled by the Lord. There is nothing but the Lord. So we start on the greatest confession of faith that man has ever received through revelation. It's called the Hebrew's confession of faith, the Shema. Hear, O Israel, the Lord, our God, the Lord is one. It's a compound unit, one made up of others.

for the word is Elohim, the God. Now I will tell you, I firmly believe in God. I don't have to believe in God, for I stood in the presence of the risen Lord, who embraced me and incorporated me into his one body. And from that moment, back in 1929, I am one with the body of the risen Lord. So here is the Lord. I don't believe in it. But I will tell you, using the word

belief, I believe in God. I believe also that men are gods and that collective man is God. That we are the gods spoken of in the 82nd Psalm, which we are told is the most difficult of all the Psalms for the scholars to unravel.

If it ever had any meaning, they say, the meaning has long been lost. And this is what stumps. It's quoted in the 10th chapter of the book of John. But we'll go back to the Oratio, the 82nd Psalm. And God has taken his place in the divine assembly. In the midst of the gods, He holds judgment. Now he speaks. I say ye are God, sons of the Most High, all of them. Nevertheless, now here comes the future prophecy now. All this is a present fact. ye are God now, sons of the most proud now. Nevertheless ye shall die as men, and fall as one man, O ye princes. Here is the prophecy. You'll fall as one man.

Is the the fall the result of disobedience, as we are taught? Is the fall something that is a punishment? I tell you it is not. The fall is a plan. It's a pretext, an assumed appearance in order to conceal the real intention. The real intention is an expansion, a further existence, an ultimate birth. That's the real intention. And the gods fell as one man. One man. He chose us in himself before the foundation of the world. And as one man fell, it fragmented itself into the unnumbered men of the world. We are the gods in disguise, not recognizing our brotherhood, not recognizing ourselves. Now we'll go to the beginning of Genesis and take it from there.

And the Lord God caused a deep sleep to fall upon man, and while he slept he took from man a rib and from that rib he made a woman, and bringing a woman before man, man said, at last, bone of my bones and flesh to my flesh: he shall be called woman, for he was taken out of man. Therefore man must leave father and mother, and cleave to his wife, and they become one flesh. Now through the eyes of reason, you discount it. It's all a myth. It's stupid. We know biologically that's stupid. And may I

tell you it is true, but not as the world sees it. To understand it, you must have the vision.

It must be revealed to you that man has no body distinct from his soul. That whole body is only a portion of soul discerned by the five senses, the chief inlet of soul in this world. This body is Eve. This is my emanation, my vegetated mortal wife, my emanation yet my wife till the sleep of death is over. This is Eve, whether it be male or female, mixed or different. This is my emanation, the Jerusalem in every individual man. I am adjoined to you and you to me by our emanated portion, which is the Jerusalem in every man. And this Jerusalem is the Jerusalem below that bears, comes into slavery. Everyone comes in wrapped in this garment that is his emanated portion and is enslaved in this world of eternal death.

there is another Jerusalem, the one who emanates is the Jerusalem from above, and that is the emanate of the Lord that is hidden from view, but it is one with this. This is my ease. I become so much one with ease that if you suck me tonight and cause me pain, I scream out, I am in pain. But what is his name by which all men must knowing forever and forever? I am go to the people of Israel, tell them, I am her sent you. That's my name forever, throughout all generations. So when you strike this, I am so much a part of my wife to which I have fled, that's quite quite her and you quite me, for I say I am in vain.

I go on throughout, so take this from me, destroy this temple, and I will in three days raise it up again. Mr. Watt, in three days, and it took us 46 years to build it, that's how the mind of man thinks, to think only in terms of an external thing made with human head, knowing not that That he spoke of the temple of his body. For know ye not that ye are the temple of the Lord. And that the spirit of God dwells in you. That's what Paul asked us in his letter to the Corinthians. That we are actually. This is the temple.

He dwells in his wife. He believes to us. And they become one.

So this is the only Eve of scripture. There never was another Eve. You. Every being born in this world, male or female, that is you. And the one who emanated it, that soul that emanated it, is the man spoken of. It's capitalized in the translation in Scripture, in the second chapter of Genesis, that he came out of man, and man is capitalized, generic man. So when I fell, I fell in one body, and falling in one body, I entered my cave, and I met my savior in the grave. And some find a female garment there, and some a male, woven with care. So I found a male garment. My wife found a female garment. But she is neither female, and I am not male, we are man.

For man in the resurrection is above the organization of sex. He is not a divided being, as we are told in Galatians. In Christ is neither male nor female, neither born nor free, neither Greek nor Jew, neither black nor white. we are simply above the whole organization in this world of eternal death. So when Blake speaks to us in his greatest work, Jerusalem, he first states the theme. Having stated the theme, he tells us it's of the sleep of Ulro. Well, the sleep of Ulro refers to life in this world as we We know it right here in this world. And this world seems to be of an ultimate, endless state. There is no end to it.

It goes on and on. It also seems to us to have no purpose. For tonight, the richest man will die and leave it all behind him. And the poor man will die. He goes to the pauper's grave. but at the end, given the same length of time, both turn into dust and bones, and you will dig out one grave and find you can't tell who it is. It's all nothing. It seems to have no purpose. And yet man has to enter this world, regardless of what he seems to achieve in the world, for the wisdom of this world is foolishness in the eyes of the Lord. No matter how wise he seems to be, it is stupid in the eyes of God.

And the strength of man isn't equal to the weakness of God. So let

them cut across the stage and see all the things that they see, and it still is nothing. So it seems to be that here there is no end to futility, and there is no purpose. And yet man has to pass through it and awaken from it into eternal life. So he starts his theme, and he lays the theme out. he's writing about this of the sleep of Alvaro and of the passage through eternal death and of the awakening to eternal life now he tells us this theme calls me night after night in sleep and every morn awakes me at sunrise then I see the savior over me spreading his beams of love and dictating the words of this mild song.

That's how he started. Now he starts the dictation. And he swears in his letter to his friend, but that the whole thing came by immediate dictation. He said, I did not write it. I can brag about it. I can praise it. Because I dare not pretend tend to be any one other than the secretary. The authors are in heaven. And it's the grandest poem that this world contains. For the spirit of truth dictated it. Morning after morning as he woke, it was dictating twelve, sometimes twenty and sometimes thirty lines at a time. And what now seems to be the labor of a long life was produced without labor or study, and quite often against my will.

But I had to take it down. And he would rise and take it down, and his wife Catherine would rise with him and sit in the silence while William recorded. And sometimes he would hold his hand as he recorded, because he was simply completely possessed by the Spirit as it rode through him. And he's writing down the greatest of all poems, Jerusalem. And this is how we start. Awake. Awake, O sleeper of the land of shadows. Wake. Expand.

I am in you and you in me, mutual in love divine. That being in whom we were contained, that being who fell deliberately for a purpose, to expand, beyond its glory, because only by this contraction into the state

called death could it expand.

We have that told in the story of the parable of the sea. Unless a grain of wheat falls into the earth and dies, it remains alone. But if it dies, it brings forth mud.

Here we have, in this little story of the grain of wheat, it is set forth the mystery of life through death. If I want an extension of living, an extension of reality, an extension of existence, I must contract and die and empty myself of my glory, which I had with the Lord before that the world was, and entering into one body, one body falls. And the world tells it as a mistake. It's no mistake. It's a plan. God planned everything as it has come out and as it will be consummated.

And in the end, when the mass comes off, after you awake, you are enhanced beyond your wildest dream by reason of the passage through death and your awakening to eternal life. and when we all awake we are the ones who knew each other more intimately than anyone on earth could ever know.

How could I ever know? My wife and I think the same thought through the day. There is no day that I have voiced something he's been thinking about it. He voices something I've been thinking about it. But no matter how intimate our thoughts are in this hearing, it can't compare to the intimacy that is ours when these garments are taken off. And we're once more awakened into eternal life.

So awake, O sleeper. For you can't really awake by doing anything that you are taught to do.

May I tell you? They'll tell you, don't eat meat. You'll awaken. Don't go to that church. You'll awaken. Don't do so and so. All the don'ts. You could do nothing and never awaken. You can do everything and not

awaken. But may I tell you, that seems extravagant, and it is, because all will awaken, but not by any effort on their part while they're here.

You will awaken at the moment in time that it was predetermined that you would awaken, whether you'll be shining shoes at the time or whether you'll be employing a million people.

Our government today undoubtedly has on its payroll millions of people, and the one who is given credit is our president. He is the head. And so, in a technical sense, he employs a million. And tonight, the one shining his shoe could awaken, and he falls from the seat and continue the dream. But he cannot die. That's the glorious thought.

This emanation, take it from me now, and in three days I'll raise it up again. so this body of mine cut it if you will cut off its head it's my emanation and therefore I believing myself to be it I will find myself in the immediate presence wearing the same body only it will be new no part will be missing no bridge work no fillings of my teeth no grey hair no need to wear glasses and no need to wear any aid in this world. I will be a young man, 20 years old. Just as I snap out this, and you call it dead, I'll be wearing a garment same as before in a world terrestrial just like this and continue the journey until I awake.

But I can tell you, I have awakened. And so when I take this off, whenever it's taken off, I will no longer be in this world, for this world does not terminate at the point where our senses cease to reiterate. So when a man cannot follow those who are called dead, as he called them dead, only because of his limitations he can't follow them, but the one you call dead isn't dead to himself. He emanated the body that you knew, he emanates the same body. Same body, beautiful, enhanced beyond your wildest dreams, And he continues, not even knowing that he's gone through the door. Death is no more than leaving one room for another. In this same

fabulous terrestrial world that is called to the mystery, eternal death.

And from which man will one day awaken into eternal life. For having descended and entered the world of death, when he now awakens, he is expended. And that was the purpose. There is no limit to expansion. God set a limit to contraction, to opacity, but not to translucent or expansion. And so we descended, not because of anything that we ever did that was wrong. Not one thing was wrong. And so if I emanate this body, which I did, destroy it when you will, I will, if I have not awakened, I'll emanate the same body. and you cannot reach me. I may find myself tomorrow in a different section of time, not an extension of this, like 1969 or 68.

I may be in the year 3000. I may be in the year 1000. Whatever is best fitted for the work yet to be done in me in order to bring about the awakening and the expansion into an extension of existence. So here is what we are so just think of it: God made man in his own image; you're told male or female made he them. Now that's the first chapter; the second changes it somewhat and tells a different story; but it's not a contradiction if you see it through imagination. Here he fashions him out of dust and breathes into his nostrils the breath of life, and he becomes a living soul. But his destiny is to become a life -giving spirit, not just a living soul, an animated body.

So the purpose of the four, of the sons of God, is to transform them into an entirely different world, being life -giving spirits, animating bodies. Not being an animated body, but animating the whole vast world around him, and closing it off at will and starting it again. And that is our destiny. Now reason cannot grasp it. An airpiece scholar, when he comes to this, the first thing you can't blame any man who has never had the vision. He said, it's a myth. Certainly it's a myth. A rib out of my side, take my body apart. No rib is missing. Take yours apart unless you had one cut out for

some operation of the lung. but if you have not lost the rib through operation, your ribs are just as every man's ribs.

Not one is missing. Yet you're told in Scripture, one was taken out. But the word rib, do you know what it means? The Hebrew word is zela. It means a person, literally, of a person. It also is translated, if you want to write the word quarter in Hebrew, you write zela. You speak of the fourfold man. Four faces. ¶ To every man it means a side, well the side need not be this side or that side or that side or this side, it's a portion, it's trying to say a portion of the soul emanates. That's what it's trying to tell man, but if you don't see it that way and zela only means a rib. Literally a little rib.

Well, then it's translated a curve, so because it means a curve, the curve of a man's structure would be the rib. ¶ Well, if you want to write rib, yes. If you want to write a pane of wood deploring on the ground, the same as zealot. It could be a piece of wood. But a piece, not the whole. A portion. And zealot is a portion of the soul that emanates. And when it emanates, then he from whom it emanates must leave everything and cleave to his emanation. And they become one place. ¶ Well, you'll cleave to your emanation, so much so that you identify yourself with it. And so if I ask you, who are you? You'll give me your name, but you first say, I am, and you put a name on it.

And if I strike that thing that you say you are, and I hurt it, well then you say, well, I am in pain. You call upon the name of God and say, God is in pain. You didn't say God is in pain, you said I am, but that's his name. You tell that God came down to earth. So again let me repeat: ¶ I not only believe in God because I stood in the presence of the risen God, but I believe that all men are God and that collective man is God; so when you hurt man you hurt God, and when you hurt man you hurt yourself because you are God. ¶ There is nothing but God, only God in this world.

And may I tell you, and this is not from speculation, God is love. In spite of the horrors of the world, God is love. For when you stand in his presence, you can feel anything but love. And when God embraces you and you become one with God, you have never felt such ecstasy, not in eternity. You can't describe the joy, the ecstasy that is yours when you are embraced by the risen Lord, and from then on you are incorporated into the body of God, as we are told in the 6th chapter of the book of Romans: for he who is united to the Lord becomes one spirit with him. ¶ Only one body, only one Spirit, only one Lord, only one God and Father of all, and you are that.

¶ So in the end, the one who commended the fall for this fabulous purpose, you will awaken and you were the one who commenced it, for he is Father. And you will awaken right here in this world of death as the Father. And the only one that can reveal reveal to you that you are the Father is God's only begotten Son, David, calling you Father. For David in the Spirit calls Christ Lord. And the word Adonai is a name used for the Father. For in Hebrew, they do not often use Yod -Heh -Vav -Heh because it's a sacred name. And so they substitute Adonai for the word Yod -Heh -Vav -Heh. And so David in the spirit calls Christ Adonai, my Lord; in other words, my Father.

For every son spoke of his father as my Lord, fulfilling scripture, for the second psalm is: 'And David said, I will tell of the decree of the Lord: he said unto me, Thou art my son; today I have begotten thee.' And this David, the David the only David of biblical fame, will stand before you and call you Father. ¶ And then you know who you are. And this comes after you've been awakened from above, born from above, and then comes the Son calling you Father. And then the entire drama unfolds within you. And you'll know exactly who you are, that you are the ones spoken of in Scripture as the gods who gathered. And we agreed then to dream in

concert.

So that when you and I see a building, we may see it differently. You may see it through the eyes of one who would like to own it. I may see it through the eyes of one who would admire it with no feeling of perfection. But we do see the same building, only we see it differently. So when we descended, we agreed to dream in concert. So while we walk this earth, We see the same street, therefore we know the same number, and we can go where we want to go because we are dreaming in concert. ¶ Oh, we are dreaming, my dear. This whole vast world is the dream of the God who descended. But because we agreed to dream in concert, there is no confusion.

Had we agreed to dream individually and all play solo, this would be the wildest, maddest thing in the world. but we agreed to dream in concert. ¶ Now, may I tell you, when I invite you to go all out and to imagine that you are now the man, the woman that you want to be, some will tell you that will lead to madness. May I tell you it will not. ¶ The only thing that will lead to madness would be to doubt it. The minute doubt sets in and you would like to believe it but reason tells you it isn't true and you begin to doubt then descends what the world will call a mental division certain madness for doubt is the only devil in the world that's doubt.

If you could go all out and believe it and regardless of what the whole vast rational world will tell you, you won't go mad. The whole thing will become a part of your dream world. You'll bring it into and fit it in without any difficulty into the world. ¶ So someone born poor, very poor, he began to dream that he had wealth and that he had fame. Well, at the moment, it would seem insane, his dream, but he persisted in his dream. But when the dream became true and his fame was established and his wealth established, it seemed perfectly natural. to those not knowing his dream. ¶ Everyone is

dreaming. But if you begin to doubt your dream, and still try to make it true, but doubting all the time, you are heading towards a little breakup.

But you will not break up if you go all out in your wonderful claim that you are what you desire to be. Because all things are possible to God. And the God spoken of is right where you are seated. That's the God of whom the Bible speaks. ¶ So when the gods came down in the likeness of men, here they are, and some found a female garment there, and some a male woven with care. And so God himself enters death's door, this door of death, always with those who enter, and lays them in the grave with them, in visions of eternity until they awake and see Jesus. And the linen clothes lying there which the females had woven for.

They seemed to be woven in the womb of a woman, and they were, no question about it, but they were simply emanations of a soul. Woven in the womb of a woman between a cooperation of a male -female. male. But the soul emanating is neither male nor female, for it emanates a male garment or a female garment. And where is it? In this world of death. And take it off, emanates it again, this time without the use of the womb of a woman. Doesn't need it anymore. For we are told in the ninth chapter of Hebrews, for as it was appointed for all men to die once, and then comes the judgment. So Christ was offered once for the sins of many, and then he will appear a second time, not concerning sin, but to save those who are eagerly waiting for him.

Well, you've died already. Forget the death. When you go before I go, it may be said of you that you died. I will hear the news that Tonto died. You didn't die at all. You've already died. You only died once. When we fell, all in one body, that's when we died. We left our heavenly home and the glory that was ours to come down and assume the limitations of a flesh, which is called that of a slave. And so we've already died. If we have been united

with him in a death like his, we shall certainly be united with him in a resurrection like his. So the death is over. Only once do you die.

So though you go through the gate and men call you dead, you aren't dead. You simply emanate the same body, only it's young. It's new. Twenty years old, nothing missing, unaccountably new. You can't explain it. And may I tell you, the majority who go through don't even know they've gone through and take the young body for granted just as we take everything in this world for granted. A miracle goes on all day long in my body. I eat tonight's dinner, and it's been converted, unknown to my conscious reasoning mind, into blood, to tickle, to bone. And no man on earth can make one drop of blood. transplant a heart but he can't grow one transplant all kinds of organs but he can't grow one he can't make one drop of blood they've been crying forever they can't make a drop of living blood they can't make one hair of the head so they said now this man would have lived three weeks if he didn't have the transplant so we're going to give him the transplant and he lived 18 days as the first one in South Africa.

And suppose the other one does live, he will not live one hour beyond his span of time. As told us in the Sermon on the Mount, who by being anxious can add one hour to his span of life? Man goes blindly on believing that he can do these things. And all that it's doing is publicizing the surgeon and the medical world. It isn't doing a thing to this being that you really are, for you are not anything he thinks you are. Though I am dying, a poor old heart is all gone, liver gone, all things gone, I should get out and emanate something new and wear it. And they're going to put a new heart in me.

They're all hoping this night that someone will die suddenly. And then get their heart so that the doctor can have the experiment. If they didn't die suddenly, leaving a good heart, they couldn't use it. So let her be good and

healthy, but die. Either kill her or do something and let her give the heart up. And they're using that and people are eating it up as though, isn't this marvelous? Isn't this fantastic? And the world goes blindly on in the world of sleep, not knowing who they are. I tell you, you are the Adam made in the image of God that is the son of God. And out of you came your Eve, and Eve is the body that you are wearing.

and you cleave to it and you cleave to it so tightly that finally you become one flesh so whenever it is hurt, you are hurt. And that is the Adam and Eve of Scripture. Therefore, it is not a myth. It does come out of you, but certainly not out of this little bone on my side called a rib. For the word *zela* means a portion. That's what it means. So, man has no body distinct from his soul. That whole body is a portion of soul discerned by the five senses, the chief inlet of soul in this age. That's all that it is. You are a living soul destined to become a life-giving spirit. And as you fall, you emanate a body because you have to have a body to of function in this world.

And you can automatically do it. The minute you are called dead, you aren't dead at all. You're alive. And a body emanated out of your own being. Young. New. Not one part missing. Nothing missing. If you had an arm missing, the arm is not missing. If you had all your limbs off, as many today have all these off after the war, they're not missing. The whole thing is replaced. and when they're replaced, he takes it for granted. I know. I meet them. I can't persuade them that they've died. How can I tell a man who is alive, who is talking to me, that you died? He laughs at you. Well, I tell you that you're stung to sleep.

Wouldn't you laugh at me? If I tell you you're not only stung to sleep, but you're dead, well, now, you say, well, Neville is mad. Don't go and hear him. That man is mad. He has a demon. But I have comfort. That's what they said of the risen Christ in the 10th chapter of the book of John. Why

listen to him? He's dead. He's mad. He has a demon. And he said to them, what did he say? Why do you tell me? For what good work? For no good work, but for your blasphemy, for you being a man playing the pure God. Well, he said, is it not written in your law, I say ye are gods?

if he calls you gods to whom the word of God came then why when he who the father consecrated and sent into the world claims that he is the son of God that you should say he blasphemes he doesn't make a claim greater than the other they don't know they are the son of God he's only trying to awaken man that you are the sons who came down He makes no claim that he is greater than. He says, I am going unto my Father and your Father. Go and tell my brethren, I am ascending unto my Father and to your Father, to my God and to your God. He didn't make a claim that his Father differed from your Father or that his God differed from your God.

But they couldn't understand the mystery. They tried to get it right straight through the reasoning mind, and it isn't. You can't get it that way. The whole thing is spoken to the imagination, which is God. Man is all imagination. And God is man. And exists in us, and we in him. The eternal body of man is the imagination. And that is God himself.

Now let us go into the psalm.

Blake on Religion

The first is Blake on religion. William Blake was born in England in 1757 and died there 70 years later, 1827. Blake never went to school and yet today anyone familiar with the English language if asked to make a list of the six greatest users of the tongue could not, if he's familiar with the language he could not omit the name of Blake in any list of six. I asked that question of Aldous Huxley about five or six years ago and he said to me just what I've just said to you, that no one familiar with English literature all the way back to Chaucer, Chaucer, Spencer, Milton, Shakespeare, you might alter the list somewhat, but it's that no one could omit the name of Blake in any list of six of the greatest users of the English tongue.

And he never called the inside of a school. He called himself Hebrew, Greek, Italian. Of course, he was the master of the English tongue. He had a vision from the time he was a child. And when he died, he was still communing with the world of eternity, really. He was singing hymns and he said they're not mine. They belong to those in eternity. They're not really mine. He said of religion, I know of no other Christianity and of no other gospel other than the liberty of body and mind to exercise the divine arts of imagination, imagination, imagination, the real and eternal world of which this vegetable universe is but a faint candle, and into which we shall go in our eternal or imaginative bodies when these vegetable mortal bodies are no more.

There is no one who has given more to this world concerning the secret of imagine than Blake, unless of course he speaks of the Bible, for the Bible

to him was pure vision from beginning to end; it was his textbook. And so he asked this very prominent man of the day, "Why is it that the Bible is more entertaining and instructive than any other book?" And then he answered the man, "Is it not because it is addressed to the imagination, which is spiritual sensation, and only immediately to the understanding or reason?" For to him the book was pure revelation, God's word. He wrote what he considered the grandest poem in the world, Jerusalem. He said, "I may praise it, because I am only the second one. Its authors are in eternity." Here, in a very short period of time, Blake completed this grand poem. He said it was dictated to me, sometimes 12, sometimes 20, and 30 verses, not verses, but lines at a time. So here, a work that should have taken a lifetime of labor came without labor in so short a period of time. And he starts in the beginning, and he states the theme before he allows the dictation. And the theme is stated in the very first two lines. Of the sleep of Alba. Alba is this word. And of the path through eternal death. And of the awakening to eternal life.

They said he did seem cold night after night in sleep, and every morning awakes me at sunrise, when I see the purity of my savior hovering over me, and dictating the words of this mild song, the fruit of love; his savior hovering and dictating twelve, twenty, thirty lines at a time. And then the dictation begins with an appeal to man: "Awake, awake, O sleeper of the land of shadows. Wake, expand, I am in you, and you in me, mutual in love divine." But then said he, the perturbed man, away turns done the valley's dark. He can't believe it. And man imputes sin and righteousness to individuals and not to states. To understand Blake, you've got to draw a line of demarcation between the individual, the immortal you and the state, the present state of that individual.

He said, as the kingdom passes while the country permanent remains

though men pass on but states remain permanent forever. So we must distinguish between the state and the individual occupying that state to understand Blake. He said, all that you behold, though it appears without, it is within in your imagination of which this world of mortality is but a shell. And he constantly reminds the reader, Never to condemn anyone in this world. For, said he, I do not consider the just or the wicked to be in a supreme state, but to be states of the sleep which the soul may fall into in its deadly dreams of good and evil. So come, Lord Jesus said he, and create states to deliver man evermore.

So you see, someone who is not feeling well, maybe he's up against it financially, Maybe things aren't going as they ought to go. That's a state. If you know the difference between the individual in that state and a former state, or a future state that you can create, you can lift him up by representing that individual to yourself as you would like to see him, and put him in that state. Do it without his knowledge. Do it without his consent. You can do it. You can create a state and pull people out of horrible states into lovely states. Leave them in the lovely state and they will simply occupy it beautifully. And today it will be the only state, the only real thing is what they're in at the moment when you pull them into it.

And he shows us how to do it. He said, I have fourfold vision C. And a fourfold vision is given to me. His forefell in my supreme delight, and freefall in soft, viewless night. His twofold alms, may God us keep, from single vision and Newton's sleep. Single vision to him was simply the ordinary physical sight, where this is what appears to be and nothing more. Double vision is where everything is but a symbol. I told you the story the morning I opened it the little girl five years old well her little sister who was three this past year taken to the beach by her grandmother in the beach or out on the sea were piles dribbling to the sand marking some bunker and

she turned to the grandmother and said Grandma, look sticks paving well he struck the mother of family, the grandmother, and she recorded it and told me about it.

But this little child, not yet painted with the adult mind, saw them thick-baiting. They were not simply piles in the sand, unsightly, not to her. He rejoiced and wished at the moment he were a stick, and out in that water, bathing with the sticks, because to them, or to the little mind, she endowed the sticks with animation, with something alive, and they were bathing. That's double vision. And he speaks of it to my outward eye. It's an old, it is simply a heaven or a fissure along the way. But with my inward eye, it's an old man rain. He looked at a flower, he saw a flower with the outer eye. And with the inner eye, he thought something entirely different.

Don't you practice that? You look at something along the way and you see it entirely differently. He said, I went to the heat in the wild, to the thorns and the fissures of the way. and they told me how they were beguiled driven out and then compelled to be chased as he called it here things were to the outward eye a thistle and a thorn and he communed with the thistle and the thorn and they spoke to him and told him that they were simply the embodiment of the suppressed longings of the normal longings of the human heart he communed with them and they spoke to her. All this was double vision. Now three-four vision, you must practice.

Practice it tonight. Everyone must also practice it. What the little girl did, that's three-four vision. She imagined herself in a living room with an all-glass wall. That's an image, the room is an image, and she is an image, the mother is an image, and all that she did, she blended and intermingled images. She married them, and then they produced The offspring was the result in the world where the home was bought by her father. He did not consult the father. She still believed her mother into a confidence, and

together they played the part. And then the father had a change of job, increased income, and he bought the home. So that is threefold vision.

If I bring you into my mind's eye and represent you to myself as I would like to see, and and persuade myself of the reality of this imaginal act of mine. That's threefold vision. What does it imply? Well, it implies good fortune for you. So I'm doing something which would imply something else. That which is implied is the offspring of my image. I bring you what I expect from your face. I listen to words coming from you, where you tell me how well things are going for you. All this imagery. I intermingle and blend it and marry it and then it produces the result I am looking for the result is the offspring of this blending of images that's threefold vision fourfold vision whether you've had it or not I do not know I will share with you an experience I've had it time and again but here is one I think I've told you this before but it lends itself to this vision and so I want to share it with you.

Many years ago in Beverly Hills, four in the morning, I'm on my right side, and I know that what I am seeing, I should not see. For with my eyes open, I should see a little tiny bureau and a picture on it, and on the wall above it, just a small little picture. But I should not see what I'm seeing. I am seeing the interior interior of a very lush and plush hotel. I am seeing it as vividly and more so than I am seeing you now. And yet I know where I am. I'm on my bed, it's in Beverly Hills, on El Camino, I'm on my right side, I can feel all this, and I should not be seeing what I'm seeing, but I am seeing it, and I can't deny it.

So, consciousness follows vision, and I walk in to my image and the image is just as real as this room. I remembered where the body was. So I returned to the body. Returning to the body, I am once more in a horizontal position. Consciously forget follows vision and I am now in a

vertical position. I step right into this interior. I came back and went forward, back and forth about a dozen times. Then I said to myself, I am going to venture. Regardless of the consequences, I am going to venture. With that decision made, I step into the interior, and then it closed around me. I am actually the optical of the image. And the room is just as solid as this room.

But I am cut out. There is no way back to Beverly Hills and Earth, and that body on the bed. Here I am in an entirely different world, but the world is solid. I touch the bureau and it's solid. I touch the walls and they're solid. And I thought, well, now I'm on the floor, I'm here for the purpose. So I came out of the room as it closed around me. I came into a large passageway which led down to another hallway. I walked to the end, and then as I got there, it was quite well lit, and I saw two ladies walking by. And as they started by, I spoke to them, and I said, Ladies, this is a dream, you know.

And they were afraid, as any lady would be afraid of a total stranger. Met them in a public hallway, and told them that this is a dream, I know you'll be afraid. And so they either thought they were in the presence of a mad person or something, but they were startled. But that world was so solid, they couldn't go through the wall. They wished they could, but they couldn't. It's a real world. Then I looked up, and I noticed over my head a peculiar ornament. I had seen a similar one in North Hollywood in a friend's home. At the time I asked him, how does this thing remain up? And he said to me, if you look closely, you will notice an almost, but not quite, an almost invisible thread, and it's anchored to the ceiling by that almost invisible thread.

It gives the illusion of floating. It was a copper thing, very lightly done, beautiful leaves, but a very large picture. And so I thought, now this is only

a memory image of what I saw in Hollywood. So this I know is Gossamer. So I put my hand on it, and I said to the ladies, I'll show you ladies, and I really thought that when I touched it, it would disappear. As I held it, it was solidly real, just like this. I then said to myself, Now, Neville, you know exactly how this thing happened. Your body is in Beverly Hills on a bed. Your wife is in that bed. It's a double bed. That house is on El Camino, and that's in the state of California, and California is in America.

This is a dream. You know it's a dream. You know exactly how the whole thing started. You saw, while on the bed, what you should not have seen, and you ventured. You stepped into your image. and the image became real as real as it is now to you so wake up and I said to myself come on wake up and I actually felt myself waking as it were, coming to and I'm waking fully awake and I'm standing in that hallway and no possibility of return, there's no roll back I said to myself you know this is stupid you have unfinished business on earth you have a child not yet educated she's in high school and she has the ambition and the talent to go to college and so it is unfinished business.

When you, tomorrow morning your wife will wake and the body will be dead. She'll have to perform an autopsy because you weren't ill and they're going to bring in some kind of a verdict or whatever the verdict is, you're dead. And here you are fully alive in an entirely different world.

So standing there I shut my eyes and as would happen to anyone else I couldn't see anything with my lids closed. I opened my lids, and here I'm still in this room, this hallway. I did it several times. And then I decided to try something that once before exceeded in bringing me back. And that was the sense of touch.

That's why I know beyond all doubt that Blake was quite right when he said imagination is spiritual sensation.

So standing vertically, I assumed that my head was on a pillow. I simply assumed and imagined the sensation that I would feel were true. And I could feel a pillow. And very, very now, on feeling a pillow, I had the sensation of being now on a horizontal level, not vertical. And then I could feel the pillow. And I said to myself, well, at least I'm back.

But I'm cataleptic. I could not move my body. I couldn't move any part of it. In about, say, 20 seconds, I could, with tremendous effort, move this little finger on my left hand. A little while later, I could move it from the elbow. As I got that motion, I pushed it out, and I felt it in my wife's body. I knew then I was back, but I couldn't open my lips.

My eyes were actually seeing. Then, maybe another 15, 25 seconds, with tremendous effort, I got the eye open, and here are the familiar objects on the wall. A little picture of the bureau, the bureau, and I'm back. Then I can begin to remove it and then return to normalcy.

That's forethought vision. When you are seated in a chair and you see what you shouldn't see. Not the familiar objects, but something entirely different. When you venture now and step into your image, that's what he makes.

If the spectator could enter into these images in his imagination, approach them on the higher experience of his contemplated thought, if he could make a friend and a companion of any one of these images of wonder, then he would rise from the grave. Then he would meet the Lord in the air, and then he would be happy.

That's tapping into the image, and the image takes on all the qualities of reality, just as real as this room has. And you know beyond all doubt that nothing dies. You actually see it, that nothing passes away. That the world does not come to an end where my senses cease to register it. It continues, everything continues.

And then he brought out even a little sigh, a tear, a smile, a hair. Yes, even the grain of dust passes not away. Nothing passes away. way. But he saw the world entirely differently from the world that appears to us.

I saw that world on several occasions. I've told it and shared it with you too. He said eternity exists and all things in eternity, independent of creation, which was an act of mercy. You know what he means?

Everything from the cradle to the grave that you have and will experience as though you saw them all in individual little moments, but they aren't animated. They could be seen if you saw them from a higher dimension. The entire unfolding picture, not animated. Now, he makes the statement, when weary man enters his cave, he meets his savior in the grave. Some find a female garment there, and some a male, woven with clay. lest the sets of garment sweet should weave a devouring binding sheath, one dies. Alas, the living and the dead, one is flame and one is flame. So when you enter your cave, he's speaking of the body, and you meet your savior in the grave, this is the grave, and you actually find there one find my mother and my wife and my daughter, they're from female governments.

I, my son, my father, we fund male garments. But I am not a male, and they are female. When we're a man, and he capitalizes man, the man is above the organization of sex. But man entering his grave finds his savior in the grave. And then he weaves around him a female or a male garment. But he is neither female nor male. He's man. And man is above the organization of sex. So here, as we enter, we are sealed. And then he said, you do not see what I see. And then he tells us what he sees in the furnaces. And then he tells us, lupin was cast into the furnaces of the church and sealed.

Well lupin to him is love, and love is Jesus Christ. Love is God. Infinite love. You meet him right in the cave when you enter, and there you find

your savior in the grave. He said he was cast in to this grave and sealed, and he calls it the firmest visible fixture. But he tells us it is for a purpose, and the purpose is to bring perfection to the individual, sealed with the Savior while in the grave. And he takes it so vividly, these states through which you and I must pass, and pass as a purple. the state remains permanent but we pass on because we are moving from state to state to state so here in this poor poor vision and may you have it tonight it's the thrill of thrills, a little disturbing when you have unfinished business I assure you because I didn't want at that moment to leave behind a wife unprotected a daughter uneducated yes, I believe a little poor but I didn't feel as a husband who loves her that it was equal to what I wanted to give him.

And so I had unfitted business. And yet there was no way back. I'm in an entirely different world. I'm in a world just as real as this. And I knew reason told me that the body had to be discovered the next day. My body's unwearing, seemingly as solid. But here is a body. I knew I left the body. In Beverly Hills. And so I walked. I went back through feeling. I simply sensed the villain. And so when he made the statement, in this letter to Dr. Trussner. Is it not spiritual sensation? Is not the Bible addressed to that demand which is all imagination? Well, I thought it, because years before that, I do step into an image.

I became awake in the image. As Thoreau said, real living is to be in a dream awake, when one is in a dream awake. Well, this is a dream, and then you who wake in the dream, and the dream ceases to be a dream, is just like this. If what I did was a dream, this here is just as much a dream, I assure you. ¶ For that image simply became just like the dream. For once before, I found myself in an image, and some object in that experience scared me. And I knew exactly how to get back to the sense of touch. And I tried a thing, and it worked. If I find myself dreaming now and I know I'm

dreaming, I may prolong the dream or wait in the dream through the sense of touch and I find if I hold an object that is not movable, I wouldn't hold a cat or a dog or even a person, but I will hold a tasty thing that is seemingly inanimate, like a table or any inanimate fixed object, and when I hold it, I then say to myself, come on, wait but don't let go.

I will not let go the object, and not letting it go, I wake. I wake in the image. And the object is just as real as I would be when I awake. So what is dream to us? ¶ When you're in the dream itself, it isn't a dream. We speak of a dream and you wake from the dream as subjective. As we reflect upon the experience, we say, well, that was a subjective experience. But it wasn't subjective when you were dreaming. It was very objective to you, the dreamer. It's only subjective after the phrase. Well, that's what he means by fourfold vision. He didn't always have it. He confessed that. He said, now I have fourfold vision, see, and a fourfold vision is given to me.

It is fourfold in my supreme delight. And it is. ¶ For when you can sit quietly in a chair and leave behind you all the things of that day and step right into an entirely different world. And the world is just like it, real and people. It's a pure delight. Three-fold vision is what you and I call upon to practice, to bring about changes of stage for those we love. ¶ So you meet a person and things aren't going well for life. It doesn't really matter. He's only in a state where you represent him to yourself as other than what he appears to be. Restrain yourself of the reality of that imaginal act. That's another state altogether relative to him.

He will conform to it. And you will meet him the next day or the next week, next month and you will see a change in his behavior. He will conform to this blending of images in your imagination which union creates whatever the union implies. Leading one to the conclusion that causation is simply the assemblage of mental states. Which occurring

creates that which the assemblage implies. ¶ So you assemble images. What do they imply? Whatever they imply, they're going to create it. So always think of it that it's going to create something lovely. For the images when blending, if they are occurring, invariably creates what they are in implying. Anyone can do it. And you're invited to try it.

¶ That's what Blake taught. And from the time that he could breathe. He was teaching those that he met the difference between the individual and states. And begging man not to impute sin and righteousness to the individual, but to the state. He gets out of the state and he leaves behind all that that state radiated. ¶ When he's in a state, it seems to be the only reality. When you're not in a state, it seems shadowy. A mere possibility. But not when you're in it. When you step into an image, and that image which closes around you. It's real. And we all together, just like this room here now, and you can train yourself to tap into these images and prove the being that you really are.

You're not confined to the little body of five senses at all. You are a man of all imagination. So when he said what seems to be is to those to whom it seems to be, and is productive of the most grateful to a consequence to those to whom it seems to be, even of despair and eternal death. But, said he, divine mercy steps beyond and redeems men in the body of Jesus. And so he steps right beyond and redeems us. We can go from state to state to state, but we cannot save ourselves. Salvation is initiated by God. It is not given to us for any good deeds done, I assure you. On the other hand, it's not given as due reward for merit that I have given.

It is bestowed by grace alone. And then we are told in the scripture why. In virtue of his own mercy. Not because of anything I did. Not because of anything you did. When you are felled from the world of faiths, the furnaces of affection, bear in mind you didn't earn it. Not one being in the

world can earn his own salvation. But it's going to be given to him by the mercies of God. And it's called in the scripture grace. Pure grace.

Unearned. No one could earn it. And Blake's point so clear. And told us all in spite of all these states, glorious states, you could be pure in your own mind's eye, you could be impure in the eyes of others, but whether you were just or wicked, it was not to him anything that you could brag about.

because there are only states. You fell into a state and found yourself in a pure state, and thought yourself so pure. The state was. And you, the occupant, activated it. You animated it. And it became real to you, and maybe you liked it, and remained in that state. But you could easily have fallen into another state, a wicked state. And when you are in a state, you partake of the nature of that state. And you animate it and make it all alive. But you're neither wicked nor pure. You're just a mortal being putting through the furnaces of affliction. And you pass through all these furnaces for a divine reason, to be made perfect as he is perfect.

And when in his hour you are perfect, he brings you out of it. Divine mercy steps beyond and redeems man in the body of Jesus. And so all will be redeemed because you can't earn it. And Blake made it so clear. If you haven't read Jerusalem, what a thrill, what a treat in store for you. There are only a hundred plates, and a plate doesn't even run a full page. And so, you can really read it in an hour. Easily. Some words may be a little bit difficult to grasp, because he does involve it by calling a certain attribute lost. What loss is? Imagination. That divine being that remains faithful to vision in the time of trouble.

If you turn it back, it's the sun. It really is the soul of the animating principle. of everything in this world. And so when you see through his eyes, you have to experience, I have met Blake. We have separated in time, but we are two figures closely woven in this tapestry of life. I met him just

about a year ago, and he showed me exactly how to fall in order to see what he described so beautifully in Jerusalem. ¶ I stood perfectly still. He said, let yourself go. Backwards. And so I threw myself backwards like a fat dog. And I came whirling through interstellar space as though I were a medium. And when the motion was arrested and I fulfilled, here I am looking at the most wonderful being.

And he seemed, as I looked at him, one being. As I came closer, multitudes of nations are in that being. All races, all nations. As I look closer, their heart is like glowing ruby. But it too is made up of numberless races and nations. ¶ I looked still closer, and the whole body, containing all races, I'm looking at myself. Here the face is my face, and yet in that one being, all the races, all the nations are contained. I'm looking right into my own face, and my heart is glowing like ruby, but it contains all men, all women. All these bodies are in it. And it was Blake who showed me how to fall backwards in order to see the vision.

And so I felt I'd tumbled backwards just like some medium whirling itself through space and when I rested, that's what I saw so although we are plotted in time he died in 1827 and I was born in 1905 so our prayers never met on earth, but in the spirit they certainly meet and so his visions are my visions when he said eternity exists and all things in eternity independent of creation, which was an act of mercy. ¶ I'll tell you exactly what he means. One day I stepped in, in spirit, into a room. I'm here, dining, family of four. Two boys in their twenties, early twenties, and father-in-law. And coming through the door is a lady bearing food to the table.

Through the huge big glass window, I could see birds in flight. I could I could see the ripple of the grass as the wind blew it. I could see leaves falling. Other diners didn't attract me, but they were diners, but they didn't attract me. The waitress attracted me, and the people of Porn, that

attracted me, and the other things that I've just mentioned. And at that moment, while I'm looking at the four of them, something in the depth of my soul knew that if I could arrest in me an activity that I felt, everything would freeze. ¶I no sooner knew it than I tried it, and I felt something gel in my head. At that moment that it gelled and froze in me everything there froze.

And the waitress walking walked not, and the diner dining dined not. I can see the face now of the young lad, yet a spoon in his hand he was drinking soup, and he came this far with his mouth expecting it, and he couldn't move it. And the waitress could not walk and the bird in flight was arrested and it couldn't fall and the leaves falling couldn't fall and suddenly I'm looking at a world that is dead everything is dead and where was the life of it? In me now a bird in flight if arrested should fall to the ground if the law that we speak of of gravity is in operation but the bird didn't fall and the leaves, alright, and that's some other the pressure equal to it.

Kept it alive or kept it afloat, but not the bird. The waitress, yes, if she is arrested, she doesn't have to fall, but she was frozen as though she were made of clay. They could have been made of clay. And then I released the activity that I had arrested. As I did so, each continued in their course. And the waitress walked, and he completed the action of breaking his suit. And the bird, which was perfectly still, continued the action of flight. And the leaves continued to fall. and once more all became animated. But that's what he meant. Eternity exists. And all things in eternity independent of creation, which was an act of mercy. And so we are inserted into this dead body, this eternal dead body.

And then we animate it. And eventually we will come out of it with light in our cell. Or we are told, as the Father has light in himself, so he has granted the Son also to have light in himself. And the purpose of it all is to

simply awaken sons who have life in themselves, and not simply animated parts of the structure of the universe. One day a lady asked me concerning animals. Well, I didn't know the answer. She said, Neville, what is the future evolution of the animal world? I am very fond of animals, and I hate to see them destroyed. So what is the future evolution of the animal? Well, I didn't know the answer.

I could have given her some theory, but I could not speak then from experience. Two nights later, I find myself on a comical ladder. And looking down, here is the jungle. Wild beasts, I mean really wild. Tiger, lion, panther, everything that is really what you would call the wild beasts of the jungle. And they are in an angry mood. The whole thing is moving. Strong shoving beast. I am alone at the top of a ladder at the moment I'm a little bit apprehensive and a little concerned for my own safety and as I was concerned and apprehensive I became all the more angry and in the depths of my soul again I knew as though something whispered but no one whispered I knew that they were only externalized emotions in myself that they're simply poor witnesses of my own emotions When I lost all fear, they became darker, like house cats.

Then I went further. As I will now repeat it, I will arrest within me the activity that makes them alive. And once more, I arrested them. And in my hidden jail, I went down that entire ladder, they were made of clay. But as they're clay, they were solid. Just as I walk into a museum, I saw these things carved beautifully by some great sculptor. that's what they were all day and then I went back up the ladder and released this activity and once more they came into animation and they moved like living beasts of the jungle so I know to experience today the whole bad world as Blake said, all that you behold though it appears without, it is within, in your imagination of which this world of mortality is but a shadow and I know

it, I've experienced it So I tell you, if you haven't experienced it, you're going to.

For that's the purpose of being here. And you will find the whole thing is within you. It's not out there at all. And me, if you would like me to be improved beyond what I seem to be in your eyes now, and in your own mind, I, make me all the greater, if that's what you want for me. If you want me to come back next year bringing something far deeper than this here, see me in that light. So, do it with my consent, do it without my consent, if that's your desire for me. If my desire for you, knowing that you will be limited, is to see you free of this limitation, without your knowledge, without your consent, I should, knowing the difference between you and states, I should create the state I want to see you express in this world, and put you in that state.

So where I now can see you, as you would like to see yourself, and I remain faithful to to that vision of you. I'll come back next year to encounter you in that state, or you'll write me, or others will write me to tell me of a transformed being that you seem to be. It works that way. Always bear in mind the distinction between you, the immortal you, and the state you occupy. Because you know you could easily fall into the state through an argument, through a headline in the paper. You can fall into it in some other way. And think you are it and you are it at all you are the immortal being that one day will be fetched from the furnaces of affliction and being brought out you are one with your father who is God and you are he so Blake to me is a spiritual giant one of the truly awakened gods and when you meet him he looks like some super- terrestrial being when you see him, a giant of a man and yet he wasn't any giant there, but he was radiant.

The man is radiant. Just completely awake among the gods. So when

you're told in the 82nd Psalm, and God has taken his place in the divine council, in the midst of the gods, he holds judgment. Blake is in the midst of the gods. When I travel now, I'm leaving here Sunday, I take back my three books. One I brought just to show my framed freedom, the other two are my Kung Fu companions, and one is Blake, and the other is the Bible. I'll be flying to New York on the 15th of September. I'll be carrying two books. One will be Blake, from Freakworks, and one will be my Bible. That's all I will be carrying.

It's my Kung Fu companion. First of all, the joy of reading Blake, with his use of English. That fantastic use of English, all weaving in the imagination. And so no one outside the Bible has given to the world as much as Blake when it comes to the secret of imagining, how to do it. And so these four visions of his, the fourfold, the threefold, the twofold, and the single. Well, the single is simply any normal physical sight, where its thing is what it appears to be and nothing more. That single vision. And he prayed to be saved from single vision because everything has a meaning in God's world. I used to sit in the park years ago with my old friend Abdullah.

And if two people walked by, it had meaning. If it was male and female, it was different. If two men, it was different. Birds in flight. And he gave meaning to all the moving animated states of God's world. In entirely different language. God is speaking every moment of time, he said, to every one of us, but we can't see it. We do not understand the language of God. It's all spoken in symbolism, and the birds in flight reveal something to Ab. I will say, Ab get up, and he wasn't a superstitious. He got up at a certain moment, when something passed by. He could interpret the language of God. Others couldn't. And there was reason for his getting up, as time proved.

He simply moved from what, But soon thereafter was an accident. But

he moved. Everything is meaning in this world. For everything. The very beginning of the book of John. In the beginning was the word. Well, the Greek word logos, that is translated word, has the meaning, meaning. So you could say in the beginning was meaning. And meaning was with God. And meaning was God. There is a meaning. There is a purpose. A plane behind everything in this world. And eventually you and I will understand it. But I assure you, the whole vast world, if you could erect your power now, would stand still. Absolutely still. The only work outside of lakes, and one little passage in my book where I try to record the experience, but I've never seen it, was in the Apoc.

New Testament of the Gospel of James. and here in the book of James the words are put into the mouth of Joseph the night of the birth of Christ where he goes in search of a Hebrew midwife because he wants it for his wife and as he stopped the heavens stood still and the shepherds tending their cloth their footstool and the little land of region stood still and the men eating stood still and everything was frozen as though dead and then suddenly all moved on in their course. So it's the only recorded thing that I've ever heard of and that's in the book of James but the apocryphal book of James. And you can get it here, the Apocryphal New Testament, and look up as it's called the infant gospel and look at the one under the gospel of James.

And this was experienced, given as an experience of jealousy. Where the night that we were born, as Christ, then the heavens could tell. For that's the power that he tasted of the age to come. For that's the power you will wield in the age to come. And you taste it now, just glimpses of it, because you're rising into a world completely subject to your imaginative power. So if you haven't read Blake, may I baked to get a copy and read them. You may not understand in the very first moment, but we read them. I keep on

rereading them. First of all, for your well, if you like English, just for the joy of reading good English, be Blake.

You can take words and do with words what Blake did and left to the world. So 200 years ago He made his Panties And then Left to us Although he himself was completely unknown And you mention anyone In the day when he walked the earth And they're completely unknown today But Blake has become known And he grows bigger and bigger Every year in the eyes of those Who understand the literature And those who are considered great in his day Are completely today unknown known. Because the king of England in those days was simply Mad George. And we only know him today because he lost. For which we are very thankful that he lost it. But he lost his greatest colony, which was America.

And we are very grateful he did. But he was as mad as a hatter. And he's only known for his madness. While Blake was not mad, but because of his visions, they called him mad. And said, that the man is mad, because he spoke of things that mortal eyes could not see. Yet the same who call him man would read the Bible. Well, can you conceive of the description of God on a throne as described in the sixth chapter of Isaiah? And he beheld the Lord, the Most High, sitting on his throne. And he paints a picture. Can you conceive of any cameraman photographing it? You've got to take the words of Isaiah, Isaiah, because you couldn't possibly take some inanimate thing and have him dissect God and his throne, and you couldn't take any cameraman who could photograph the vision of Isaiah.

What was he made? We have it in the book, and we read it all the time. All the visions recorded in the Bible could not be photographed. And so because Blake could not photograph his own, say he could draw them, or he had the talent to draw them, but they called him man. when he drew the flea. And he drew the flea like a man, a monstrous man, with a neck that

wasn't a neck, the head was simply stuck on shoulders. But he was trying to put over a marvelous lesson. To him a flea is a blood -sucking insect. For any man who takes the life -blood of another, who works it for less than a man really should be paid.

He's taking his blood. He doesn't get on a man and actually suck blood. But there was a day, there's still a day, when a man isn't paid what he's worth, and yet the man is using him. That man goes home to a wife and children that need food, need to be educated, and he's not being properly paid. Isn't he the employer of blood -sucking insects? Well, that's the flea. And what Blake that everything is man. So the little flea is only a projection of a dust -sucking man. So everyone in the world could look at that picture, it's a monstrous picture. And he drove everything into it, and he said he saw the ghost of the flea.

And the ghost of the flea was man. For there's nothing but man. I saw it. The animal world is simply man's emotions being physical. When man arrests in him the life that makes him alive, they They all stand and are dead. The whole vast world one day will be seen by you as still, and then you know the words of Blake, eternity exists, and all things in eternity, independent of creation, which was an act of mercy. And so we are being molded and shaped on this fabulous world of stakes by the uncreated God. Here the uncreated shapes themselves upon the mold that is permanent. Now let us go into the silence. Good. Now all any questions please.

Yes, my dear. I'm convinced of it. That consciousness is the one and only reality, really. But the world is fixed. It really is fixed in a dead state. But the living state is your own consciousness, and you can feel it. Not just to be aware of things, you can actually feel it and stop it and start it. The day will come you'll stop and start everything in this world. What the next scene is going to be, I do not know. I really do not know. I've had glimpses

of it, and I've tasted of the power of the age to be. ¶ And it's just as well that man in this world cannot exercise that power. What do you mean by the power of the age to be?

¶ Well, I saw people dining, and they seemed to be completely independent of my perception of them. They seemed to have freedom of choice in either drinking the soup or not drinking it. The waitress coming through the door, when I first came into the room, well, reason told me everything I saw was actually independent of my perception of it. But then I knew differently one second later. I knew that they had no life in themselves, that the life was in me. So I arrested that life in me, and they were dead. And this action would have been there forever if I had not released that light in me. I came upon a scene that was animated and seemingly independent of my perception of it.

But it wasn't. Because I discovered one second later that I could arrest an activity in me and it would freeze. And it did. And the bird, as I said, the bird in flight, should a bird in flight, if arrested, the motion arrested, should it not fall? if the law of gravity is true. But it didn't. I could have held it there indefinitely. Because the motion was beating in me. ¶ Now one night the voice said to me, at the time I could not understand it, but the voice has never lied to me. So in the depth of my soul, a voice is speaking. You do not move. You wake any more than you move on your own in sleep.

It is all a movement in mind. What? The movement in mind. I knew that I came to bed that night from the living room. I knew the next morning I would get out of that bed. I would go to the living room. I would leave the house that day and go elsewhere. And I've done that for all these years. And the voice is telling me, you do not move in waking. Any more than you move when you're bedding sleep. ¶ It's all a movement of mind. You only think you move when you wake as you think you move in

sleep. ¶ Well, then to encounter in the depths of my soul a meditating nebun, and to discover that he is meditating me, and he is the reality that is causing the seeming motion, but he isn't moving.

So was the voice speaking to that depth of my soul that is there in meditation? ¶ As Jung said, when he saw himself, he was afraid and he woke frightened. Because he said to himself, so he is the one who is meditating me. He has a dream and I am it. And then Jung said, I knew when he awakened, I would no longer be. So a still meditating Jung caused 89 years of seeming motion all over this world. But the being he encountered when he was then 69 years old was there before he came from his mother's womb, meditating in. He was dreaming of an experience in three dimensions which he needed for increased awareness to further his own self-realization.

But he, the meditating being, was not moving. And if he was the cause of Jung's experience of 69 years and beyond for another 20 years, where he died at 89, for then the voice is telling me the truth. For the voice wasn't speaking to this little thing here. This is the garment that I am wearing. So the voice was addressing itself to the depth of my soul. You do not move in waking any more than you move when you are dead in sleep. It's all a movement in mind. You only think you move. When you wake as you think you move, you dream. Well, I recorded the words, but I couldn't understand the words. Yet the voice is never alive to me.

So these revelations can come beyond one's capacity to fully understand them. But you will grow into the understanding because he will give you another experience and another experience and finally it unravels itself. And you will see how true the voice was when you recall it. As scripture all these things will be called in the 39 books of the Old Testament. But they were not understood. Any more than they are understood today. It took the New Testament to manifest. The great secret hidden in the old. And to

this day there are people who will not believe that it happened. But it's all stated, but the very ones who recorded it couldn't understand it. They themselves confessed.

That the prophets thought and inquired. and asked what question of time was indicated by the Spirit of Christ within them when predicting the circumference of Christ and the consequent glory. And they were told then it was not for their time, but for ours. But they were asking and inquiring, but no voice answered their inquiry. They couldn't understand, but they recorded faithfully what the voice had dictated for our age, for our time. Any other questions, please? Yes, Bill. Did I move? In the depth of my soul, that being is still unmoved. But the illusion of motion, I am experiencing in three dimensions. With the garment that I am wearing, a male garment, I have the illusion.

Now when you wake tomorrow morning from your bed, if you have a dream tonight, You will dream, you may not remember it, but if tomorrow morning you wake remembering the dream, and the dream is very active, you'll have to confess to yourself, if this thing is the real you, you really didn't move, did you? But while the dream lasted, it seemed so real, and you were certainly moving, weren't you, in the dream. But if reason enters, and reflection, you'll say, well that's silly, I could not have moved because I went to bed here last night, and here I am in the same bed, the same room. So did I move? And you're going to tell yourself, no, you didn't really.

You just simply had a movement in mind. Or the mind did it, you'll say. The mind did it, but you were close to yourself. You could be hurt in a dream, and have the sensation of pain, and witness an accident. It could even be fatal in the dream. But when you wake, it's always just the dream. that all the movements that I experienced must have been in mind. Well, when we wake from this dream, it's going to be the same thing. For he's

going to wake one day, and this, on reflection, will be as much a dream as tomorrow morning's reflection on the night's dream. So the point is, is all that we see or seem but a dream within a dream?

Edgar Allan Poe, and he came to the conclusion, Yes, it's all that we see or see, but a dream within a dream. And the day will come that dreamer who meditated you into seeming reality will awake from the experience which he imposed upon himself. And you will be he, but then awake. And reflecting on the experience that lasted seemingly thousands of years by our little time will be to him just the experience of the dream that he imposed for a deftly purpose, to simply further his own self-realization. And therefore you will know that you have moved. You will awaken from the self-imposed stillness and dreamed of motion and all the experiences that you and I encounter in the world of flesh and blood.

And you will awaken. And then it will be to you like the dream of tonight will be to you tomorrow morning. But the voice is never likely. When I hear it, it speaks with an authority from the very depths of the soul. And you hear it. And you simply listen. And you'll recall what was told, whether you understand it or not. Then comes experiences where you can't deny the experience. The experience of seeing people staying still when eyes are arrested and activity in me is an experience that I cannot deny. And the experience is not less vivid than the experience of today. I had a very pleasant day. I took a friend of mine to lunch today, and a friend of mine took me to dinner tonight.

And there were pleasant, wonderful meetings. Well, they're not any more real. Now they're memory images. The dinner is a memory image, and the lunch is a memory image. But they're real when I experience them. But they're not more vividly real in my mind's eye now than this experience of encountering Dinah standing still when I arrested an activity in me.

That too is a memory image. But when I did it, it was as real as today's science was real. So in the end, that voice is going to prove itself true. for I encountered myself seated in the lotus posture I looked at him, here is Neville in a radiantly beautiful manner with a character that this little Neville does not possess there was majesty, there was strength of character there was nobility in that face, everything that could be desired by anyone and yet it was Neville and he was completely undisturbed by my staring at him I encountered the being that is meditating me and it is still and it was seated in a lotus posture completely unmoved by my interest and my surprise and when he really moves from that seat I will no longer be what I have been well Well, we're here on Sunday morning, and that will be our last for a year, but let me repeat, it's not the last of the message, for Freedom Barry is in our midst, and I think you all know it.

Okay, let me ask you to please take one of his cards and read it. It gives you all the information that you will need concerning the class. Okay, thank you.

Blessed Are the Pure in Heart

Certain words, in the course of long use, gather so many barnacles of connotation that they almost cease to mean anything at all. Then the only thing to do is to scrape off the barnacle. Such a word is pure, or pure in heart. for they shall see God. When you read it with the present meaning that were attached to the word, you wonder which is the more difficult. The condition imposed upon man to see God or or seeing God. And that is not the meaning of the word pure. The Greek word *kastal* translated pure means clear, open, free, unlimited. It is used for a tract of land that has been cleared of trees, therefore free, unobstructed, and well unlimited.

Blessed are they whose mental horizon has been so purged, so cleared of the tree of traditional wrong thinking, that they know that God is all and all is God. They are now free from the tyranny of second causes. You do not have to work upon yourself to become pure to see God. In other words, a pure heart is the consequence, not the condition, of seeing God. The moment you see God, your heart is purified of all secondary causes, and you can turn to the left or the right or to anything in this world, for you'll find the only source of the phenomena of life. Now the word see, or this is taken from the Greek, the word see and to know are the same word in Greek.

Jovia told that if I am pure in heart and only if I am pure in heart I will see God. And yet in the same Gospel I am told that no one has ever seen God. The only Son who is in the bosom of the Father, He has made Him known. Then I am told, no one knows the Son except the Father. And no

one knows the Father except the Son. And anyone to whom the Son chooses to reveal it, you can take the words see and know and they're interchangeable no one has ever seen God no one knows God but the son who is in the bosom of the father he has made him know I can tell you the thrill and the shock in store for you when you are revealed revealed as God.

I could tell you from now to the end of time, and I cannot persuade you to the point of real conviction. It takes the Son to convince you. And when the Son stands before you, everything is done. At that moment, you for the first time know God. And you see him only by knowing him, because to see and to know are the same in Greek. Now you really know who God is when he stands before you, and even before he calls you father. You have no doubt in your mind as to who he is and what you're looking at. You know your son. At that very moment, you know God, and not before. you might have heard it you might have read it but you are not persuaded to the point of real inner conviction until you know it in this manner so no one knows who the son is except the father and no one knows who the father is except the son and anyone to whom the son chooses to reveal and if the son sets you free free.

You are free indeed. And only the Son can set you free. And so when he comes, and he will come, let the whole vast world rise in opposition to what I'm telling you. It makes no difference to me whatsoever. I know. I've experienced it. And oh, what a thrill and what a shock when you go to bed perfectly normally as a simple man and have an experience of this nation, suddenly you are startled. You, your simple little being that you are, you are God, but you can't deny it. His son stood before you, and he had no other father. You are his father. And when you have it, then you and I must be one.

And when the whole vast world has it, we must be a unity. We must be

that unity spoken of in Scripture as the Elohim, that compound unity, one made up of others. The whole vast world will know God. So that this seeing God based upon the purity of heart is not something that you set about to do. I can't conceive of any man in this world actually persuading himself by changing of this and changing of that that he is pure of heart when he is living in the world of Caesar where everything here dies and things are all but in turmoil that he would actually judge himself emotionally or in any other way mentally as pure as he calls the word pure but your instinct free See of all obstruction as the second of recourse, the minute the Son reveals you as God the Father.

So I say, it is consequent. It is not the condition of seeing God. And so the minute he stands before you, instantly, that whole vast wonderful world of yours is cleared of all obstruction. Now you know what cathartic means. so we use the word as a purge in our world we speak of a catharsis that's the root of the word the purge to open to set free the completely leave open a channel so there's no obstruction whatsoever not one tree can stand in its way and so when this tract is completely cleared and it's cleared the minute you see David at that moment there is is no other cause. And until that moment, I turn to this, to that, and to the other, these secondary causes, and live in a horrible state, for that is the greatest tyranny of the world, to believe in secondary causes.

So here, the word pure, let no one frighten you that you've got to set about to purify yourself as the world thinks that it's pure. Because who knows the secrets of a man, but the Spirit of a man. So who can look at a man and say he's a pure man? How does he know he's a pure man? By his standard of purity, no man is, including himself. But by scriptural standard, the minute you see David, and David reveals you as God the Father, then all the trees, all the obstructions, everything in your world that

came between you and self disappear and And you're the only cause of the phenomena of your life. And you go through life now.

Simply bring it into your world, the thing that you would like to entertain in your world. No matter how difficult it seems to be, you see it. You know there's only one cause. And so you simply rearrange the thing you see. You don't throw it away. You don't discard it. You rearrange it and your mind, you re-photograph the image. And we photograph the image and let life develop that negative and produce it on the screen of space, and it will. Oh, here? Blessed are the pure in heart that fix reality, which seems so difficult to most people to interpret. But I haven't found one interpretation in Scripture; all the commentaries I haven't found one, that will go back to the root and show us exactly what it is.

I have what is considered the grandfather of all interpretation which is the interpreter's Bible; they do not touch it; they will admit it's the most difficult of the Beatitudes, this sixth one; but they can't touch it unless you go back to the root; unless you have the actual experience of what it means to actually purify and take all the trees out of man's mind— purify the mind— and it can't be done until he stands before you.

And you know, without any doubt, who you really are. When you know who you are, there is no secondary cause, none whatsoever. And then comes the vision. Here my wife gave me a vision two months ago. It was the occasion to tell it, but it would fit. He said we were in this fantastic, magnificent, enormous apartment in a palace. And we were the gateway into a new age. But the age in which we were was a police state. And we were constantly being searched, but we were not molested. We were completely free; not one little bit ever happened to us. It was a fallacious place with a full complement of servants. And while the vision was nasty, he seemed to know these people.

The servants in the kitchen, the servants in the other areas of the enormous apartment, the butler, the private secretary, all seemed to know us and we knew them. But our position was the gateway into freedom from the place of complete slavery, like behind the Iron Curtain. And when the searchers came, they came and our guests, we always entertain guests for dinner, not more than six; therefore they made eight of us, she and I, and the six who came as our guests. And I would explain to them the way of escape. I would tell them the one and only way into freedom. But strangely enough, as I was telling them about the way into freedom, they were already simultaneously at that moment, I am telling them, and they were already at their destination.

See, it was the strangest experience here. You are explaining to them the way of salvation, the way of freedom. And yet at that moment, they were already, although physically present before us, they were already at their destination. And when these people came to investigate all the searches, they simply left and went to their quarters, their rooms, behind these panel doors and these tapestries. And they never touched us, but they came and they never found anyone. No one could ever touch anyone who came. But, and strangely enough, she said, as it all took place so naturally, I knew that it was all organized and actually directed from above. That we were the gateway explaining the way.

But from above, everything was organized and there it was directed. For anyone who came to us for the escape was brought to us by those who directed the whole thing from above. Here is a true picture. No one comes unto me save my Father calls him, though I and my Father are one. But that depth of my own being does not let the conscious surface mind know who he is calling, and when he is calling. Really, will he let me know? That this one is coming, and he comes in a month, he comes sometimes in a year. But

they will tell when to expect him. but normally I am not advised as to when, but the one who speaks it all is my own being is from the depth of my own soul who is telling me, and he will come, or she will come, or they will come, and sometimes they are even late in the coming.

But the Father is not wrong, because man still is free not to come. In my own case, a friend of mine who was just one year short of graduating from Fordham University as a Catholic priest.

He inherited \$2 million and proceeded to lose the entire thing in one year on Wall Street. All that he saved was some beautiful paintings that his father left him, and an old, old, old Packard. It's an old Packard car. He should have burned the thing up. But when he would sleep on the park bench because he had no money, he paid \$10 a month rent, stories, for the car to be out of the weather. But he lost his \$2 million because he did that.

Well, he told me he met a man that I would enjoy meeting. And this man, he thinks, would like to meet me. He thinks we had much in common. Well, because he told me I wouldn't go near the man. I postponed going there, my friend Abdullah, for six months. And then I ran out of excuses. I had no other excuse to give him. And this Sunday night I said, all right, Dave, I'll go with you. And so I went with him.

I came through the door and sat, took the first chair, and the meeting had just begun. And Abdullah broke the meeting as he started to talk to those who were present. He broke the meeting and he came over to me and called me by name. He said, Neville, you are late. You are six months late. I said to him, well, I've never seen you before and I had no appointment to see you, so how could I be six months late?

He said, the brothers told me you were coming and to expect you and that's six months ago.

Well, it was six months ago, and I postponed it and postponed it and postponed it because because I had no trust in his judgment of anything that would interest me.

Because the man in my eye was a failure, a complete failure, and I judged my appearances, and he tried to get me to come to meet a man that really was very influential in my life. So I know from my own experience when it actually happened to me, when someone is coming into my world, I know, and they too may delay. They may have certain little barriers, little trees to overcome.

But the real overcoming of all the trees is when it is revealed to you who you really are. Then all the things that obstructed your view up to that moment, they vanish completely.

So that it is not something you've got to make happen in order to see God. Seeing God removes all the trees. Therefore, this so -called pure heart is the consequence, not the condition, of seeing God.

So, when we read in Scripture that no one has ever seen him, only the Son reveals him, it's true. I can see I AM. I can see I AM's manifestation. St. I see the necessity of a creative imagination closing itself in concepts of itself, and I can see myself closed in concepts of myself. When Scripture speaks of David, this is he, rise and anoint him. And then the Spirit of God came mightily upon David from that day forward. What does it mean? He is slow with David But then who is David? You are David You are doing the will of your father He will put you through all the furnaces of affliction Because he cannot give his glory to another How can I give my glory to another?

He can't give it to another He has to make it Use himself And so he clothes himself with David As he clothes himself with Gideon He clothes himself with you, and you are doing the will of your father. So I have found

in David the son of Jesse, which is I Am, a man after my own heart who will do all my will. You're doing your father's will. Everything that you've imagined, you're doing it. And when you look into the world and you don't like what you are seeing, don't, maybe you haven't cleared it yet, because you're not completely cleared of the obstruction until you know God. When you know him, because the sun reveals him, then you know God and you have no obstruction.

Until then, there are still secondary causes. And you will say, well now, he did it, or she did it, or they did it, or the conditions did it. Today we have, they say, a depression. We have a recession. We have unemployment. And so we turn to all these secondary causes for our present restriction or failure. And it isn't that at all. someone is ill and they blame a condition it's not the thing at all I can tell you numberless things that would contradict completely the findings of so called science today and blaming this debt or the other for a certain effect and I could turn to just as many on the opposite side who never did the things that they claim you must do in order to have the effect and they ask then why why does this This happened to this crowd who never subjected themselves to the test that you've given, and yet they have the same effect.

We are emotional filters, and we bear the mark of our prevalent emotion. So what is that prevalent emotion that you and I are entertaining morning, noon, and night? I can entertain the limitation of failure. I can even get into a cycle so that at every season of the year, at a certain season, It could be spring, summer, autumn, winter, where things seem to go down. And year after year, they will go down. No matter what I have in the spring, if the winter is when it goes up, it'll go down, if I don't get out of that cycle. And I believe that simply in some tree that is not yet removed, on the other hand, let me encourage you, you can't remove it by taking

thought.

You can't remove it by working on yourself. You remove it that day when David stands before you. And may I tell you, he will stand before you. Every one he will stand before. And when he stands before you, and you know that he is your son, you know who you are. For David is the son of God. There is no other son of God, if you read the Scripture correctly. When you know how to read scripture, you will see that when these evangelists, Matthew, Mark, Luke, and John, and they're all anonymous names, when they wrote their gospels, they were not writing biography. They were writing theology. They were not writing secular history. They were writing the history of redemption.

It's all that's different in the world. Men not knowing this, they'll read it as secular history. and they think here is the biography of a man called Jesus. The whole story of Jesus from his birth through his ascension into heaven is to those who understand who he is a sign, a sign granted by God to those who will receive him. But the sign of God's wonderful redemptive activity were not the signs Israel was expecting. Therefore, they completely rejected it. They would not accept it when I tell you this is what it is. You are born from above and you are born in this manner. And you rise from the grave and the grave is your own wonderful being.

It's your own skull. Then if you don't believe that because of the trees of Paul's teaching, well then you'll reject it. I'm telling you the truth. But if you've been conditioned through these traditional wrong thinking, these trees must then be removed. I can age you to take a few out, but they will not all go until that last one when David stands and confirms all that I tell you. So all that I have told you and all that I will continue to tell you is simply in Scripture, but it is not biopsy. It's theology. It's simply the knowledge of God and God's way of redemption. That's the entire story.

But if I take it as the world takes it, as biography and simply sexual history, well then I missed the point completely.

So, you will see God and when you see him, you will say within your heart, well I didn't think myself qualified for you don't feel any change. You're still capable of a violent act the very next day, if someone should injure the one you love, if someone this very night injured my daughter, my wife, or those that I love, I am quite capable of the most violent act, and yet I am free of these trees of traditional wrong thinking. And that means I am pure in heart, but I make no claim to the purity based upon man's concept of purity. has a thing to do with any purity as the world thinks it. He turns to the harlot and says that the one who has no sin, let him cast the first stone.

And from the oldest to the youngest, they all left, because none felt within themselves good enough to cast the stone, because he interpreted the entire story as a psychological chronological story. That if you lust after a person, well, the act has already been committed. You may restrain the impulse, but he tells you that isn't good enough. But then who on earth could stand before me and tell me he's never had the impulse? Unless he was castrated at the time he was born, and then he doesn't even know, so he could restrain nothing. He has nothing to restrain. If he was removed at birth from the possibility of lusting, But if you are not removed at birth from that possibility, then you stand before me and tell me that he has never loved me.

And I will say, well, you're a liar. For as I'm concerned, you're a liar, whether you be male or female. And so that you've never had the impulse to get even. Don't tell me you haven't. Don't tell me you haven't had the impulse and still are capable of the impulse to hurt if someone should hurt the one you love more than you love your own self. ¶ And yet, you are pure

in heart the day you see David. For the minute you see him, you know the whole vast world has collapsed as far as you are concerned. The whole thing has collapsed. And now you no longer can turn to this, that, and the other and blame it or praise it for anything that's happening in your world.

You are simply within yourself. You are God himself. You are the God. ¶ God. Creating good, bad and indifferent in your world. A friend of mine in the audience tonight, he said, I had this vivid dream. My wife and I, and here we are, and the world is coming to an end. The whole thing is coming to an end. It began to shake. A wind, the unearthly wind came up, and then the rain like a flood, and then the earth is shaking. And I said to myself, well, the earth has gone out of orbit. I wasn't afraid of death. And my wife, she wasn't afraid of death. But I thought the whole thing was simply coming apart and coming to an end.

¶ That's a wonderful adumbration. Read it in the 13th chapter of Mark. Read it in Matthew. You see these buildings? Not one stone will be left standing upon the other, but it will be turned down. That's when the Son of Man is coming. That's the end of the age. ¶ Well, in your case, you had a most wonderful adumbration. And you're not given these adumbrations when you're far removed from the actual event. And this thing happens to you? Be watchful. It's coming. This is simply a foreshadowing. You're not altogether. I would conclusive way know the way you saw it. But when it happens, when the whole thing collapses, and the ideas by which you lived in the past, you no longer can live by them.

You just can't live by them. Nothing external, the whole thing is internal. The whole drama of life is a psychological drama, and now you know it. ¶ So your vision is perfectly marvelous, perfectly wonderful. Others are finding themselves interwoven in their lives, two and three and four together, or into open as though this thing has been going on and

going on over and over again. It has been going on. Before the world was, we were one, and yet individualized. We were brothers, greatly in love, a love beyond the wildest dream of man. And we deliberately and purposely came down into this world of horror. for a person. And as the poet says, when we are so curious about why are we here, he said, be patient.

Our playwright will show in some fifth act what this wild drama means. ¶ So here we have it in a poor act. Like the four corners of the universe, wait, be patient. In some fifth act, he's going to show what the wild drama means. And it will be beyond the wildest dream of man. and the glory that comes out of the horror to which we go here. ¶ But as to it, you and I agree to dream in concert, and we haven't violated that place. We still dream in concert. So we can share the same room, share the same event, see them a little bit differently, because through different eyes, but the same event. We see it just a little shade differently.

¶ So when you read scripture, don't take anything for granted. For this simple little statement, I have heard so many ministers from the pulpit take that fixed reality and they made the strangest thing out of it. They frightened the people to death. They went through that door after the service and they wondered, how on earth would I ever see God? For they knew in the depths of their soul if they had to be pure, as he pointed out, what they had to be, well then you could never see God. But you'll never see him, say you see him through the sun, because you are through it. You don't look into the mirror and see God. You see him in his son, thou art my son, today I have begotten thee.

And as you're told, if scholars are not convinced that the second son is that of David, well read the fourth chapter of the book of Acts. And you say, O sovereign Lord, creator of the heavens and the earth and the seas and all therein, who by the mouth of our father David, thy son, did say, then he

quotes the second psalm. If you want any confirmation as to who actually wrote that second psalm, read the fourth chapter of the book of Acts, which is written by the author of the book of Luke. And in the book of Luke, you read the words in the 20th chapter. Why did David in the spirit call him Lord?

If David does call him Lord, how can he be David's son? For in calling him Lord, he confessed he was his father, not his son. And now this is written by the son. As told us in the fourth chapter of Acts, and first revealed in the second chapter of the book of Psalms, and I will tell of the decree of the Lord. He said unto me, Thou art my Son, today I have begotten thee. So here the drama is really in you. The whole drama is in every individual in this world. And it simply only unfolds in man. And when it unfolds in man, what in this world is worth more than the unfolding of the drama in you?

If you owned the whole vast world, you wouldn't leave it, for this would all vanish anyway. So what does it matter if you own the whole thing? The one thing they can't take from you is the being that you really are, that essential being is God. But if you don't know it, well then it's like a fabulous fortune of which you are totally unaware. Therefore, it is nonexistent. It means nothing to you if you are totally unaware of it. But when you are aware through the Son that you are God the Father, then you are set free. For if the Son sets you free, you are free indeed. Now he said, I will be with you a little longer.

And then I go to him who sent me. Yet he who sent me hath never left me, he and I are one. O Lord, show us the Father. I have been so long with you, and yet you do not know me for not he who has seen me has seen the Father, if you see me. But then who are you who is speaking? At one moment, if you read Scripture properly, he is speaking in the capacity of

the Son, therefore David is speaking. At another moment he is speaking in the capacity of Father, and therefore it is the invisible spirit speaking. But no one has ever seen him. Who could say he has seen him?

Until you see him in spirit you can't see him here. All these are math. What on earth could ever look like him? No. You will know exactly who you are when you see David. because the Father and the Son are one, and you will actually see in David what you matured must be. And then I know it's the same place into whose body I was incorporated for his image, mature image of David. And so when he embraced me and we became one body, one spirit, and then I was sent into the world, from that moment on though I still look like Neville the Neville that was before and still look like that same Neville now it is that being into whose body I was incorporated and with whose spirit I became one that David recognized and called me Father for he who is united to the Lord becomes one spirit within and so there is only one being resurrecting so the resurrection is not over It is taking place.

And so he says to Timothy, there are those who preach the resurrection is past. They are misleading people and turning them from the faith. As he came into his letter to Timothy, God, he said, the time for my departure has come. I have finished the good work. Well, now you must tell Timothy not to fall into that trap and teach that the resurrection is over. It has begun, begun, but it is taking place in everyone and must take place in everyone. So the Christ of whom you spoke is that universal Christ that is buried in everyone. And in everyone, but individually, he must rise. And the same pattern foretold in Scripture, by which he rose, must take place in man.

He came out of one place where he was buried, and there's only one place, and it is named cow. Luth does not minimize the word, neither does

Joth. Even though he will give you the word Golgotha, he will translate the word Golgotha. Golgotha means cow in Hebrew. But in some translations they don't even give you the Hebrew word. They say, and he was crucified and buried on Golgotha. So there's only one place you're ever going to rise, and you are going to rise in Porus Long. You're going to rise out of your own wonderful skull while you're walking the earth. That's where you're going to rise. Save your money if you're planning any little plot to bury the little body, or you aren't going to rise there.

In fact, you will never be taken there. Let them destroy this body. Let them turn it into ash. It means nothing. You will still be in that immortal skull where you were buried in the beginning. And from that skull, you're going to rise. And all the imagery of scripture will surround you when you rise. And then will come this wonderful unfolding pattern, for there's only one pattern, that must repeat itself through the indwelling in man of Jesus Christ. Were he not in us, then he could not repeat the drama. But the same thing is told in the Gospel. That same drama unfolds itself in the individual. And he is the Lord, who is the father of the only only son and that son is daily.

So when you read the story, if you have a concordance, and I recommend if you don't have one and you plan ever to get one, the best that I know of is strong, strong concordance. It's exhaustive. It has every word. Don't buy the metaphysical concordance and not the metaphysical dictionary and these things. That's all, well, speculation. This is simply the original term translated in the original meaning of the word used when it was first put into the scroll.

Now you can take from this many definitions, for instance we took tonight the word see. One definition given in concordance, in Strong's concordance, is to show self, to experience. Well, to experience David is to

see. What you are experiencing, not hearsay, it must be an experience. So that is to see. And so he who sees the Son then knows the Father. If you knew me, you would have known my Father. And yet I and my Father are one. So to experience David is to know God. God. And you know God as the Father of the one that you are now looking at. And the one looking at him is yourself. And you feel that father-son relationship.

Now that is completely in conflict with the whole vast Christian world concerning the story of Jesus Christ. And yet I've been sent to tell it. Tell it not as hearsay, but tell as experience. And so I share it with you. And not eternity could ever deny it. Because you're going to have it just as I have told you. You're not going to bury it at all, because there's only one pattern, and that pattern will unfold within you. And when it unfolds within you, you will be part of this world that is a police state. And maybe I will still be there, giving these sumptuous dinner party, not more than eight, and eight is the number of resurrection. There were six guests, and six is the number of man, and eight is the number of resurrection. So the six, which is man, now will be set free.

So here is the sumptuous, wonderful dinner. And not one can fail, because as I am telling them the way of escape, they were at that very moment already at their destination. So not one who came to search the house could ever find one of my guests. As they came, the butler announced the officer here, and now my guests would go behind the tap of the center panel wall into their quarters. And then that very night, always the night of the banquet they escaped. And that was the vision.

So I tell you it's a true vision. You bring it back and you know, and she said, strangely enough, I knew them when I was there in the vision, but on waking you were the only one that I really knew. The others were there for a purpose, and you were playing a part that came from above, for the whole

thing was organized and dictated and controlled from above. And there you sat and explained the procedure of departure. And yet, as you told them, they were already at their destination, so no one could have found them anyway.

But they went through the means of searching the house, and they came several times in the interval, always at the end of a fight with them, they got a chance. They were always six. They left. And they were set free from this police state, or this whole vast world, whether it's behind the Iron Curtain or outside of the Iron Curtain, we are still in a police state. The whole thing. And it's an escape from this world, this age, into that age, where I played the part of of the gateway, explaining how it's done. I'll be explaining it now to you, how it's done. You are here, dreaming the dream of life. And the day will come, and come suddenly, like a thief in the night, in no warning.

You will have adumbrations, like my friend, with the world coming to an end, and the whole thing is taking place around him. You will have an adumbration like that, or something similar. But the actual thing, when it does happen, will take place all within your skull. And the vibration you think or you will interpret it to be final. You wonder how you could ever survive what is taking place now. And then instead of dying, you awake for the first time that you can ever remember, a true awakening. And you awake to find that you really are in Golgotha. And that's where you are. And then you know at that moment what is taking place. and you come right out to find the wise ones present and there they find the infant child just as you are told and the scripture tells you but people skip over the word sign and this shall be a sign unto you but you go to church that's coming prison and they'll have the little sign but they don't call it a sign they call that the fact and people will bow before the little child The child is only the

sign of your redemption.

You were the one who awoke. You were the one who were born from above. And you are the one of whom the evangelist wrote. That Christ in you is the one of whom they speak. And the whole thing is told there, you experience, and the whole story is your story. But as you read it, and as it's interpreted by those who talk from the pulpit, you will never know it. And they wonder why they are still so confused today. It will go on and on and on until actually man comes to the truth of it all. And he comes to it, come within himself. So to go back, if you have the concordance, don't take anything for granted.

Just simply turn to the word and look it up. You need not know one word of Greek or one word of Hebrew. It gives you a number. You look up the number. If it is in the Old Testament, you look up the section under the Old Testament for definition. If it is in the New, you turn to the Greek. And you look it up under the Greek. And it takes the number. It will show you the Greek word and the pronunciation of the word, but you need not bother with that. Look up the number, then take the definition as given. You're not in Greece. It defines it in your own tongue in English, and you will see how many definitions of the one simple word are there and why that shows the one that they did.

so blessed are the pure in heart for they shall see God and the pure in heart is simply the consequence not the condition of seeing God seeing God produces automatically, instantly the pure heart which is nothing more than the purging of the mind mind of all beliefs in secondary call, clearing the mind of all obstruction, leaving you completely alone, that God is all that there is and all is gone. Now let us go into the silence. Another friend was here tonight. He said he heard a voice. Didn't see anyone. Saw nothing. Just the voice. The voice said to her, you will be

called and sent. And you will not return. You will be sent in two.

for that scripture. You will be sent while you are here for a long time here. And you will not return not only here but return to this age whether it's beyond the so -called grave or not. You will not return to this world the rest of the world. But you will be sent in prayers for just all that inscription. And they came back with seventy, but they were all sent out in two.

Call Upon Self

In the tenth chapter of the book of Romans, Paul asked this question, and how can men call upon him in whom they do not believe? me? And how can they believe in him of whom they have never heard? And how can they hear without a preacher? And how can men preach unless they are sent? So faith comes from what is heard, and what is heard comes by preaching Christ. Let us take it apart and show you what Paul is trying to get at. How can men call upon him in whom they do not believe?

Now today there are a billion Christians in the world, and possibly 15 million Jews. And we have the same God. But do we really call upon him? Do we know this God? How can men call upon him in whom they do not believe? Well, one billion Christians and 15 million Jews will say, I do believe in God. Then how can you say I cannot call upon him? Because it's not the true God. They do not believe in themselves. Man's faith in God is measured by his confidence in himself. For the self of man is God. God's eternal name is I am. That's God. So when I use the word God or I use the word Jehovah or Lord or Jesus Christ and it arouses in you the sense of an existence of something outside of self, you have the wrong God, and you have not yet dis- God. No one has preached it to you. That's what he's telling us, and therefore you cannot call upon that thing in which you do not believe.

Today I may want this, that, or the other, and as I will pray to God for it, well, can I dare call upon the only true God, which is my own wonderful human imagination? Can I believe in that God? So how can I call upon

him in whom I do not believe? And how can I believe in him of whom I have never heard? For today you can say to the billion Christians and the 15 million Jews, they have not heard of that God. And how can I hear without a preacher? And how can men preach unless they are sent? You are not self-appointed. You are drafted. You are called, incorporated into the body of the risen Lord, and sent. Then you will preach with authority, for you will preach from your own inner experience what you've experienced about God, and then you can tell it. Therefore faith will then come from hearing, and hearing by the preaching of Christ.

There's not a thing else to preach today from all the pulpits of the world as they get us become involved, involved, trying to change society, change the world. That's not preaching Christ. He said, render unto Caesar the things that are Caesar's, and unto God the things that are God's. Yet today all the pulpits are filled with simply being involved. We must become involved and changing society. That's not preaching Christ. Right.

So let us now turn to the great confession of faith, of the Jewish faith. It is called the Great Command. You'll read it in the sixth chapter, the fourth verse of Deuteronomy. And then you go on, I'll quote the fourth and just a little bit of the remaining three. It is here, O Israel, the Lord, our God, the Lord is one.

Now we are told, tell it, teach it fervently to your children. When you sit down and when you rise, talk about it. When you walk by the way, talk about it. when you retire at night and rise in the morning let it be with you write it upon your heart wear it on your hand between your eyes make it a part of you make what a part of that the Lord my God that Lord is one now all translations are really paraphrases here or Israel the Lord, that means I am our God, our I am is that one I am in the Hebrew text the first word which is Shema, which means to hear, Shema Israel Shema that last

letter of the word to hear is majestic.

In other words, it is larger than the other letters in the word. And the last letter of the last word, which is *achad*, which is one, that is larger than the other letters in the word. So there are two letters that stand out in the sentence. Put them together, it's *ed*. And *ed* means in Hebrew, witness. So they're calling man's attention to the fact that something important here, and this is what is called the great commandment. You shall be a witness to this statement that the Lord, our Lord, our God, is one Lord. Then you are called, in due time you are called, individually. vision and you are sent to experience the truth of this first and great commandment.

So when you are called, you'll read now the biography in Scripture of one called Jesus Christ. Then you're sent and you will have that experience. It's your biography. Then another is called and he is sent and he has the identical experience. It is his biography. And the whole vast world eventually will be called and sent and each will have that identical experience. Therefore, everyone is that one. Hear, O Israel, the Lord our God, the Lord is one. now preach that don't talk about changing the world leave Jesus' world alone just as it is and you go only to fulfill scripture, so when he comes into the world meaning you the individual you will say for this I was born, for this I came into the world to bear witness to the truth, thy word is true, and this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hath sent.

God himself comes into this world, into human history in the person of Jesus Christ. he He not only came, he comes. He is forever coming, the same being coming, for he is buried in every one in this world. So God himself came and comes into human history in the person of Jesus Christ. And then you tell it, that exactly what happened to you is exactly what is claimed in Scripture happened to one called Jesus Christ. But that's your

story. you don't change your earthly name, you remain John, you remain Jack, you remain Neville, you remain whatever you are, but you know who you really are, you can tell it to a limited number, but you don't go and bring it on the crowd, they would not accept it, they would not believe it because they have their own pre-fabricated misconception of this eternal story, so how can man And call upon him in whom they do not believe.

Well, I'm asking you to believe in yourself. For the true self of man is Jesus Christ. Before you have the actual experience of Jesus Christ, I am asking you to believe in yourself. For the self of man is Jesus Christ. ¶ And before you actually awaken him within you, as your very being, you can still call upon him. Call upon him and prove to your own satisfaction it is the only one you can really call upon and get results. You can preach now and call upon anything on the outside you aren't going to get results. How would you feel if now you were now the man that you would like to be, but would it work?

Well try it. How would you feel now if you had what you like to have? Well then try it. A lady wrote me a letter. I got it this week. She's here tonight, and she found herself in a very large class, and I was giving the instruction. It was the time of testing. Many of you present tonight were present in her vision, but she was only concerned with her answer to the question. I came by and gave her a piece of paper, and drew a straight line, and the question was this: what is the most important thing in me? She said, well that's easy. Now I didn't say what is the most important thing in Neville.

The question is, what is the most important thing in me? You contemplate it as though it's coming from within you. The teacher appeared as coming from without, and he appeared as the teacher now on the platform. He was never asking the question, never taking the exam, and

she was the one, but she has to contemplate this from within herself.

¶ What is the most important thing in me? Now she answered, and she wrote in big capital letters, I AM. She's right. Go to the top of the class, trade A. Then she had a series of visions the same night, and every one had the same theme: I AM. Then she had another one, and she thought her mother was against her getting married, and she was in love with this individual who lifted her up and she rested her head upon his shoulder, and she began to weep because she felt that the mother didn't want her ever to get married, and he said to her, your faith is your love is right.

Your faith is your love. ¶ Let me now give you the last words on the cross. You read them in the book of Luke. "Into your hands I commit my spirit." The completed verse in the 31st Psalm happens to be in this manner: After he makes the statement, "Into thy hands I commit my spirit," comes the word, "Thou hast redeemed me. O Lord, faithful God." These are the words: "Into thy hands I completely commit my spirit. Thou hast redeemed me. O Lord, faithful God." This is the cross on which he's crucified. He redeemed me by proving to me that his word is true. "Thy word is true." He told me I would actually prove to my own satisfaction that we are one.

That he and I are one. That he is the father of David, and therefore if he is the father of David and he and I are one, I must have the satisfaction of knowing I am the father of David, for he tells me, "A son honors his father." If then I'd be a father, where is my honor? Now you tell me we are one, but now prove to me that we are one, and then David come, and I know there's no uncertainty in what I'm seeing and knowing. He is my son. So he proved that first and greatest commandment, to hear, "All Israel, the Lord our God, the Lord is one." The I AM we speak of as the Lord, Jehovah, and my I AM there are one.

I AM, and I shall be a witness to it. So he takes the two letters and simply enlarges the two letters, and put the two letters together, and they form the word "witness." And so I will now be a witness to the truth of his great commandment, that we really are one. So ¶for for this I was born, for this I came into the world, to bear witness to the truth." Thy word is truth. So I say God himself not only came, but come into human history in the person of Jesus Christ. You come down to the whole story, he only really sends into the world Jesus Christ. he is the one that is sent now he tells you in the very end in the 20th chapter of the book of John as the father has sent me, even so send I you after I return to the father, and we are one you will be brought and you stand before me, and I'll send you into the world, for we are one and so the one saint is always Jesus Christ; so in the office of the saint he seems to be left that he really is as the sender, but the sender and the saint are one.

he is not inferior as to his essential being, only as to the office as saint, but not as to himself the sender. So in the end, that gemma, that great confessional faith of the Hebrew, that will stand forever and forever. But man has completely misunderstood it. And they think an Israelite is a descendant of Abraham after the flesh. Not so at all. An Israelite is simply the elect, the chosen, the call of any race of any nation. And when you are called, you are incorporated into the body of the risen Lord, and then you are sent at the moment that you are sent, that's Jesus Christ, you don't know it yet, and you will go through all the suffering that you've gone through before, and then you will know what was it not necessary for Christ to suffer these things and then enter into his glory?

So what does he ask for after? After he has accomplished the work that he was sent to do, He said, I have finished. I have accomplished the work thou gavest me to do. Now, Father, glorify thou me with thine own self,

with the glory that I had with thee before that the world was. We were one before. We only separated for a purpose. But we were one before. Now return unto me the glory that was mine before that the world was. And now he's going to send every one within his world. We all are given a certain number to call when we are sent, and then when the one disappears, he returns to the source which is the father, and then he calls them one by one, and then they are incorporated into the source which is himself; he is one with the risen Lord, and he sends them with no promise that they would not suffer, no promise that they will escape anything in the world of Caesar.

He didn't send them to change the world of Caesar and to become involved, as all the priesthoods of the world today are teaching. We must become involved, know your sense to preach Christ, and nothing else. For what would it matter if you owned the whole vast world and didn't know the plan of redemption? What would it matter if you owned everything in this world and knew nothing of the plan of redemption? You knew nothing of him that you could call upon. So how can men call upon him in whom they have not believed? Because they were never told of that one. And how can they believe in him of whom they have never heard? They never heard about it.

But how can they hear about it without a preacher? And how can men preach unless they are said? because you can't make some little ism as they do all over the world. ¶ We have so many isms today, little man-made isms, not based upon anything of the revelation of Christ. They'll call it Christianity. They'll call it by this name, that name, the other name, all referring to Christianity, not one knowing anything about Christ. ¶ If you dare to remind them that Christ in you is the hope of glory, you say, yes, but. and that covers a multitude of nonsense. Christ in you is the hope of God. ¶ Do you not realize that Jesus Christ is in you?

Unless, of course, you fail to meet the test. Examine yourself to see whether you're holding to the faith. ¶What faith? Well, did you hear about it? Do you believe it? Do you believe he is in you, and with him all things are possible? ¶well then call upon it you can't now deny that you heard about it and I will tell you from my own experience I am saint and so you are hearing it from one who has been saint to tell you I was not saint in this world to teach economics I know nothing about it I wasn't saint in this world to teach anything other than to preach Christ I danced for a living for 11 years but I couldn't teach you one dense step I'm not a dancer you'll do far far better by going to someone else who is an amateur I wasn't sent to do anything but to preach Christ and to tell you who he is ¶I tell you he is your own wonderful human imagination and I tell you the only Christ of scripture is buried right this very moment in everyone that is seated in this room tonight completely buried in you.

¶And he's going to rise in you. Not as another. But rise in you as you. And everything said of him in scripture. You are going to experience. And you will know that scripture is all about you. In the role of the book. It is all about me. And what was said of him. Is said of you. ¶After you've had the experience. Then you will be called. Having completed the work. And you'll be brought into the presence of the most high. And you return to the source. But before. After the disappearance. Of the one who is talking to you now. You'll be called. And sent. ¶So as the father sent me into the world. So send I you.

But wait. Until I go. Wait until I disappear. For there's no place for me to go. Save back to the source. and I am one with the risen Lord. And I'll call you one by one. And one by one will be incorporated into the store. The one. And may I tell you that the form of God is a living form. A truly molding form that fashions the individual that he calls into himself into the

likeness of himself. self. ¶It's a living molding form, not just something on the outside. When you enter it, you are molded into the likeness of the being that you fuse with. It's a molding form. And everyone will be molded into the identical form.

And that form is God the Father. ¶So in the end there is only one body, one spirit, one Lord, one one God and Father of all. And everyone is going to have it. ¶So I tell you, I was not sent to tell anything in this world, but Christ. I am a novice when it comes to economics. I am a novice when it comes to politics. Just a babe in the woods concerning anything outside of Christ. And so if I ever get off on the limb and try to give you any advice concerning what people ought to do, forget it. It's all nonsense. When it comes to the story of Christ, I can't go wrong, for I can only speak from experience.

I'm not speculating. I'm not theorizing. Let them talk about Christ on the outside and I simply smile. That is not Christ at all. He came here tonight in the body of everyone who entered this room. And I'm trying to convince you that he is with you always. To call upon him in distress. Call upon him under all circumstances. And you can't deny you've heard of him. And you've heard of him from the one that he sent. And so faith comes from what is heard. And what is heard comes from preaching Christ. ¶Now the thing else to talk about so the word became flesh and dwelt where? and dwelt in us and we'll behold his glory.

I tell you it is glory beyond the wildest dream of mortal man when you see it, what you really are and one day you will see it and clothed in that body of glory, everything is transformed into beauty, but everything. You couldn't go into hell and never remain for one second in disorder, in some unlovely state. Everything is completely transformed as you walk by when clothed in that garment of glory. So heaven is not a realm. Heaven is a body,

the body of glory. And clothed in that, no matter where you go. You make your bed in hell, hell ceases to be hell, it becomes heaven. Things long dead burst into flower. The very desert begins to bloom if you walk by.

Because it can't remain dead for you are the living God. The immortal you. So you came down into the world of death and you left behind your glory. But by coming down and being victorious in the world of death and overcoming the entire world of death. You rise from it, enhanced beyond your wildest dream by reason of your conflict in the world of death. It was a venture. And oh, what a glorious venture. So let no one tell you you did wrong, but do begin to stir yourself and call upon him. Don't pray to any external god. Pray to him and you pray to him by communing with self. Be still upon your body and commune with your own heart, your soul, now what do you want?

Dare to appropriate, dare to actually appropriate the feeling of the wish fulfilled. Years ago when I wrote my book "Your Faith Is Your Fortune," in the fly leaf I made the statement statement that man's faith in God is measured by his confidence in himself. Well, it's gone into many, many printings, but no revision. So the last one that came out, I forget what number that is, and I mentioned it the week that it came out there, and a lady who was present, she hasn't been back since, she said, "Have you revised it?" I said, "No, I see no reason for revision. I wouldn't change one word of it." You could add to it. Why add to it?

The whole thing is based upon "I am he." That's the entire story of "Your Faith Is Your Fortune." So why would I change it? It is simply stating over and over on page after page that basic fact that I am the only reality. Here or Israel, the I am, our I am, that I am, is one. that's the story of the faith of Israel, so how could I change it and why should I change it? No, you could add all kinds of nonsense to it, but it was a book that was written

I would say in less than 48 hours. There was a very brilliant surgeon in New York City, brilliant surgeon who became a victim of his own practices, and they found out he was writing the name of his patient and then actually going to the doctor himself and filling the order, and he became a victim of heroin, taking his own and then they caught it, and then they asked me if I would keep him for two weeks in a hotel suite.

I said I would, but may I tell you, I hardly slept in those two weeks, for he was as mad as mad people could ever be, not violently mad, but mad. I closed my eyes for a second, he is in the nude, down on the street. We lived on the twenty-fourth floor. He would get on that elevator in the nude and down he would go to the street, after going to get him. So there I was, completely out of my mind, as it were, from sheer exhaustion, and the words are pouring through me as I wrote that book on long yellow pages. I wrote word after word as those deemed dictated, word after word is dictated.

When I turned it over for correction, there was little he could find save an occasional thought, "Why do not use another word here instead of a repetition of this word it?" And if I agree with them, I will change it. But it's practically not necessary to change that book, that manuscript. When I took it down to Harper's, they wanted to publish it. They said, "We have an enormous sale of Bibles. And I doubt that this is going to help the sale of Bibles. If we put our name to it, they will question our right to publish this book." And then the head of the department of philosophy. He said, "It is unethical, but I would like to publish it myself.

And I wonder if they would give me permission." So he got permission from the publisher. The publisher himself. And then used their sales force to sell it. But after considering it for another six weeks, he thought that was unethical, because he was the head of the department of religion and

philosophy. And then finally, when they all turned it down, I published it myself. And so it's gone into, I think, 15 printings, but no change in the format. I saw no reason for any revision of the book. So I'm telling you what I know from experience. Then I did not know the promise. I only knew the law. That's all based upon law. But then came the fulfillment of the promise.

When he called me in 1929, embraced me, I fused with him, and then he sent me, and then in the fullness of time what he sent me to accomplish unfolded within me. He only sent me to fulfill his word, so as we are told in the 19th of Revelation: and he was actually in a robe, and the robe was dipped in blood, and the name by which he was called is the Word of God. He is the living Word interpreting the written Word. So now you are the living Word He sends you and you go into the world and in the fullness of time the written Word unfolds within you becomes a living Word and you know how true the Word of God is.

So He He said, thy word is truth. He is called then the word of God. Now his last words to those who followed him, up to the very end. He said, as the Father has sent me, even so send I you. And so they were all brought one by one. By then He is one with the Father, not He and the Father, He is the Father. And then He sends. And then in time you become one with the Father. And then you will sin. And it goes on and on until the whole vast world is redeemed. So why not preach this morning, noon, and night? But they cannot preach it because they have not yet been sent.

They're speculating. And they think that He brought a moral code. He didn't bring any moral code. In him there is no condemnation. In Christ Jesus, there is no condemnation. So you are a thief. He doesn't try to make you anything other than what you are. You're a thief. He leaves you as you are. And this one is something else. Leaves him just as he is. That one is

something else. Leaves him just as he is. He's only telling you of the plan of redemption. How in spite of what you've done, what you are doing, and what you may do, you. This is the plan by which you will return to the source. And in returning to the source, all is forgiven.

Father, forgive them. They know not what they do. So my friend was perfectly right in answering that question that I asked her. What is the most important thing about me? And she contemplated it, and she knew instantly. Then she wrote her answer on the of the paper in big bold capital letters. I am. That's the most important thing about me. I must first be before I can be anything in this world. So man not knowing that, he will think that the most important thing about me is that I have a million dollars, or that I have a certain wonderful social background, or a certain financial background, or intellectual intellectual background, or something else. And he takes the thing made in spite of the thing that makes.

He puts the thing made before the maker. And the maker is the only important thing in the world. So I am is the maker. I am that, that's the made. So He answered correctly in the class. And she mentioned in her letter to me a few who are here tonight who were present but she did not know what you wrote down she only knew what she wrote down on that paper but it was a test. What is the most important thing about me? She wrote, I am. So when you read tomorrow if you read it and I wish you would read it, And you turn to that 10th chapter of Romans, only a few verses, the 14th through the 17th, and then read how men cannot call upon him because they do not believe in him.

And then they haven't heard about him. And then they haven't found anyone who has been sent who would talk about him with real intelligence. them. They can speculate but they do not know it, for they have not been sent. ¶ And then he tells you how it comes. It comes through hearing. So in

his other letter to the Galatians, he said, did you receive the Spirit by works of the law or by hearing with faith? You heard the story and you accepted it on faith from one who was sent. for he tells you he was sent therefore he is telling you he is the Lord Jesus Christ for only the Lord Jesus Christ is sent so he tells them in that same letter to the Galatians did you not accept me as Jesus Christ and if I needed eyes would you not have plucked your own eyes out and given them to me now what has happened to you who has bewitched you that now you are turning from the spirit that you heard and turning to the flesh and seeing him now as something after the flesh and not the spirit of which I told you.

For I tell you, he dwells in you as your own wonderful human imagination. That is the Lord Jesus Christ. he is buried in everyone in the world and in everyone in the world he will rise and when he rises in a man that man is transformed for that man is the one who is rising and he is the Lord Jesus Christ then he will return to himself the Father and those who heard him who believed him who followed him he will call in due time we'll call them when he is once established as the father incorporate them into himself and send them and they will fulfill scripture for man is only sent to fulfill the word of God so do not get away from that foundation stone which is the shema tell it to your children he said tell it to them diligently and when you wake let it be with you when you sit down, talk about it when you walk by the way, talk about it carry it on your path between your eyes write it on your heart and let it be forever with you go to bed, carry it with you that there is no other God I am the Lord your God I am so when they said who sent you I am I am sent me to you there is no other being now tonight you undoubtedly want something nothing wrong with that call upon him but the true one don't ask anything on the outside call upon him and he is your own wonderful human imagination ¶ Well, how do I call upon my imagination to get a better job or an increase of fun?

By daring to assume that I have it. I assume that I am already the man that I would be and fall asleep in that assumption and rise tomorrow in the same assumption that I am already that which I formerly desired to be. I no longer desire it because I am it and then I walk in it and then in the fullness of time it projects itself on the screen of space and I become it and you will not have to violate any of your codes may I tell you not one of your wonderful ethical codes by which you live you have to violate it will all come into your world just as I'm telling you because he is in control of everything.

¶ Another lady wrote me once. She said I was in this huge, huge place. At the back of the room, there was a man. And I knew that years, years, ages and ages ago, I loved him. And he loved me. I knew it. But in the interval, I had gone into other fields. and I'd gone into many other love and then came this return of memory and he haunted me and I knew that he was in control of all the actions of everyone in that room and everyone that I'd ever encountered and I came to the end and I knew here was the one I originally loved now I still love him and I couldn't get away from his love and yet I'd gone through all these things to return to the original love and here was this man controlling everything in my world and I returned to my original love what a wonderful, wonderful vision a true vision for that true of every one of us we go into the world sent into the world before the The true sending.

Where we depart from our love. And go through hell. Go through all the things of the world. Then comes that moment. When he calls us back. And then he embraces us. His really true love. Then he sends us. To fulfill now. What he had planned in the beginning. And you go and you fulfill it. And now you ask him. To return unto you. The glory that was yours, before that the world was. The glory that you had with him before that the

world was. And he returns it. Because you and he are one. So when you read about the word, don't let anyone tell you of something on the outside of you. The word became flesh and dwells in us.

Not walking among us, he dwells in us. and that being in you you can call by any other name, but if you call it by any name that causes you to feel a sense of an existing something outside of you, change that name; that's not the name you've got to get to the point where it is only you that you can call upon you can call upon any being in the world, only upon the true Lord and that true Lord is your own wonderful human imagination. That's what I'm trying to get over night after night to anyone who will live. I know years ago, my wife said to me, before I had the promise revealed to me, before I had experienced that, when I was only working on the law, and she said, you know, the one unfortunate thing about you is that you don't have faith in anyone but yourself.

Well, she was perfectly right. And then my dancing partner, when she knew that Bill and I would get married, she said, I hope she understands that you're always reading the Bible. I hope she can take that, because my dancing partner couldn't take that interest in the Bible. because to interest him she said you better dress yourself up like the Bible if you want him to really know what you are, dress yourself like the Bible, because then you will examine him, but long before she said, well, you have no faith in anyone but yourself, and she was perfectly right. I could not turn to the left or the right, because I knew I had found him, and he was my own consciousness, my I amness, and I could not turn to anything on the outside, and then came that wonderful blessing of blessings when his impregnation, which I didn't understand, came into birth, and then the whole thing unfolded within me, and then I realized that the book was all about me; it's my biography, and that Jesus Christ not only came, but he

comes into human history in the person of Jesus Christ.

¶ Though your name is John or Mary or Jan or Stan, all these names, but he comes into your personal history, but in the person of Jesus Christ. And it's God himself who came and who is coming and he continues to come into human history in the person of Jesus Christ, so they're waiting for him to come; they'll wait forever if they look for him on the outside. He can only come to the individual and Jesus Christ comes to us as one unknown.

Christ the Reality of Man

This is the season of the year when the entire Christian myth is concentrated. For the next week, beginning on Sunday, our churches will be crowded to overflowing. I wonder to what degree they will understand the great mystery. beginning on Sunday Palm Sunday culminating the following Sunday Chinese Resurrection in Paul's first letter to the Corinthians he said Christ died for our sins according to the scripture oh they'll tell that darling for Good Friday. When you heard the word Christ, did you think of another? Another died for you and therefore vicariously he suffered? For that's what it would be. Having the function of a substitute would be the vicarious state. and that he died for our sins for then his suffering and his shameful death were vicarious.

For that's what the word would mean. One who takes the place of. One who represents or takes the place of something that is primary or original. There is another meaning to the word vicarious. That is an occurrence in an unexpected or abnormal part of the body instead of the usual one. For instance, the bleeding of the gut which replaces the discharge of the uterus in vicarious menstruation. That's what you'll find in Webster's Third International Dictionary. The bleeding of the gum which sometimes displaces or replaces that which would be the normal discharge of the uterus in a vicarious menstruation. In this sense, birth from above the skull replaces the normal birth from below of the womb as the normal natural portion of the body where one should be born.

Here is one now being born from the abnormal portion of the body

which is the skull. Now, who is he died? As we are told, Christ died for our sins according to the scriptures which you will read in Paul's 15th chapter of 1st Corinthians. I think it's the third verse. Now let me turn now to the scripture. For it used to be taught in ancient Israel that the father's sins were actually visited to the children, to the third and fourth generation. Now comes the new revelation that voiced that which you will find in the 31st chapter of the book of Jeremiah, the 29th through the 30th and 31st verses. In those days, meaning the day of the Lord, when man begins to awake, in those days it shall no longer be said that the Father ate sour grapes and their children's teeth were placed on eggs.

Everyone shall die for his own sins. Each man who eats sour grapes, his teeth shall be placed on eggs. No longer the substitute. Therefore who is this Christ? Either if the word Christ in any way conveys to you the sense of an existence, temple or someone outside of you is misled, you have a false Christ. For here, every man, but everyone, shall die for his own sin. Now this is the mystery, as we are told, hidden for ages and generations, but now may manifest to his saints. which is Christ in you the hope of the Lord for who are his saints the saints are simply the redeemed it has nothing to do with anything that our so called holy men say in this world there is no holy group on earth that could take an individual male or female and declare that that one is a saint.

That's the height of nonsense. The saint is the elect, the called, the chosen, the redeemed. Called by God. And only the one called knows that he is called. He can tell it to another. other. But it is the law of human behavior that the man called, calling a conscious man for all the others are not really conscious even though there is thing to be conscious. A conscious man shall not appear as the one he He profoundly is. If he does, he will definitely become a caricature of himself. For Christ is not of this

world. This is what Paul meant when he said in his third chapter of Galatians. that you should not know Christ after the flesh.

I mean in the second letter to the Corinthians, when he said, from now on, I regard no one from the human point of view, even though I once regarded Christ from the human point of view, I regard him thus no longer. so no longer does that man who has been called who has been awakened can ever regard Christ from the human point of view from the world of flesh and yet it is in this world of flesh and only here in the world of flesh that he is awakened no one can consummate the bliss without being generated on earth it is right here on earth but earth does not end when a man seems to die alright he comes to the end and my senses cannot follow him and he seems to go and I see him cremated as the dust is scattered but he has not died to himself.

So that the world does not terminate at that point where my senses cease to enter it. He is still in a world terrestrial just like this. And he continues his journey until that moment in time when he is called, when he is awakened, when he is elected. that being does not whether he be here, there or elsewhere ever appear as the one that he knows that he is if he ever dares to play that part and try to be something important in the eyes of those that he's talking about he becomes a caricature of himself but from that moment on he is one with the glorified body of the risen Lord. And that living glorified body is made up of the redeemed, of the elect, of those who are chosen, those who are called.

Ultimately, everyone will be called. So it has happened. But it is happening. That's the strangest thing. here the drama that will be unfolding for us next week and all the pulpits will be talking about it and they will tell us that he is risen and I will not deny that he is not only risen, he is rising this is something to be done absolutely and continuously it's

something that is set up that it is not related in some way to say the happenings now. It is an eternal drama without reference to position in time, without reference to duration or repetition, sometimes with reference to past time. So you can say he is risen or that he rose.

But you have to add and he is rising because he is actually buried in humanity. This is the Christ of whom I speak. Not a little man that lived 2,000 years ago that differed from you. I am speaking of that Christ in you that is the hope of glory. That Christ is crucified on humanity. This body is the only cross that he's ever worn. This skull is the only tomb in which he was ever buried. this cow is the only womb from which he will be born he will first rise within it and then he will come out of it his coming out of it will be his birth from above that is the unnatural birth that is the vicarious state of which I speak an occurrence in the unexpected or abnormal part of the body instead of that which is the natural one.

The womb is the natural organ for birth. The skull is not. So we speak of this as the vicarious one who took upon himself the sin is simply telling us it is an entirely different breath, an entirely different being in this world. That's the being. We can use the physical analogy. I never knew for one moment that sometimes the breathing of the dog, sometimes, is simply a replacement of the discharge that would normally come from the uterus and therefore it is called a vicarious menstruation. You can read that in the Rebsch's third international. Look it up and see the definition given to it. I tell you my only experience. It's the most exciting, the most thrilling, the most unexpected thing in the world.

Who would ever think for one moment there was another portion of the bottle from which man could be born. And that that man is a supernatural man. He is not the man that was born from the womb. That which was born from the womb is flesh and blood. And flesh and blood

cannot inherit the kingdom of heaven. That which is born from the skull is spirit, that's God himself. It's from the unexpected, the unnatural portion of the body instead of that which is the normal, natural portion of it. And that is the Christ in man that we'll be talking about for the next week from every pulpit in Christendom. But I am telling you who you really are.

You are Christ. if you have not yet become aware of it through this wonderful series of experiences you will become aware of it but until you become aware of it to actual personal experience you will continue the journey even though you go through the gate called death but death does not end your journey you cannot end it in eternity for the being in you is It's immortal. It cannot die. That being is your own wonderful human imagination. That is the divine body of the Lord Jesus Christ, your own wonderful human imagination. It's the immortal you and cannot die, for it has to be born. I'm born here in this world of flesh and blood. You cannot consummate the bliss which is heaven.

until you actually, in this world below, which is the world of flesh and blood, have this series of experiences called Christendom in Scripture. A series of experiences in this manner. Christianity is based upon the affirmation that a series of events happen in which God expressed himself in action for the salvation of man. Well that series of events I have gone through. I am telling you what I know from experience. It begins with your own awakening. You awake in that unexpected abnormal portion of the body and as you awake within this cult, you don't expect to be awakened there if you're going to be born, we think of birth from the womb. I came out of my mother's womb.

Even if it was cesarean, it is still from the womb. Though it is simply a section from the side of her body, she has still taken me from that womb. You're not taken from the womb when you're born from above. You're

coming actually literally from above and it's out of your own skull. but first you are awakened and when you are awakened then you come out and it's an actual birth from above now you may tell it to those who are drawn to you because no man comes unto you save the father calls him you're in search of the father and soon after the birth you're going to find the father and you're going to find him as yourself then you tell it to those whom the father draws but you are the father You are drawing your own now.

They're all coming to you that can come. Many fall by the wayside. They can't take it, so they go back. They can't conceive for one moment that Christ means what you're talking about. You haven't had the experience, you know what you're talking about. They have a fixed idea concerning what Christ is. They use the word, they have something on the outside. You use the word and you mean only one thing. Your own wonderful human imagination. There is no other Christ. There is no other God. There is no other Father. That is the divine body of the Lord Jesus Christ, your own wonderful human imagination. But it has to be born again. Born from above. And it comes in the the unexpected abnormal part of the body.

Right out of the skull. And when it comes out and you tell the world. You cannot think ever. Appear. As the one you so profoundly know that you are. If you do. And you try to put on all the nonsense about it. you're simply going to be a parricide show of yourself many years ago maybe 12 years ago I went to my friend's office on Sunset and this very good looking man, a handsome man about 6 feet, all dressed in his light long white robe with a little girdle around his belt around his belly, no shoes, it was a hot summer's day with a black beard beautifully trimmed here to his shoulder us, someone once told him he looked like Christ.

And so he's going to pay his cross. So he came in asking for money. And

my friend and his wife, they worked together. She is the secretary and he is the agent. And they said, no, we give to charity, but we give through organized things like the Red Cross and so on. We do not give this way. He was insulting him in the most, well, unmerciful manner. He was now playing the part of Christ. He asked me, he said, brother, would you give me something? I said, yes. So I gave him a dollar. He thanked me. He pronounced a blessing upon me, a curse upon them. He is Christ. So my friend said to me after he left, why didn't you give him a dollar?

I said, I go to a fiction. I spend three dollars, three fifty for a show. This is funnier. This is far more amusing. Here is this thing. What's a dollar? Letting God have himself a sandwich for his dollar or whatever he wants. But here is someone someday misled him. There is no physical description of Jesus in the Bible. None whatsoever. But someone based upon the pictures that artists have painted over the years told him he looks like Christ. And so he began to make more and more the outward appearance of Christ. I was born with that sense of humor. He amused me, so I gave him a buck for it. When I was a little boy in Barbados, and we had these pictures twice a week.

But on the film, it would run for a little while, and all of a sudden it came to the end. You heard the tape over and over and over. Up would go the light. Then you would have to rewind it, put on another tape. and then you run another one. So they ran five or six reels for these things, whatever they were. Five to eight, I paid a butcher of my father. He's six cents to go into the pit. The pit was what we called the orchestra. And we sat above in what would be, say, the balcony. That was 36 cents and the pit was six cents. And I would pay him six cents to laugh at the wrong time.

When everybody was about to cry, he had to laugh. If he didn't laugh, he wouldn't get my six cents. But he never failed. But every time he did it,

down would come the manager with his little light, take him out, and he never saw a whole picture. Not in his life. But twice a week, we had fun. All of a sudden, the girl is tied to the tracks, and the train is coming through, and they're all screaming, and all of a sudden, his name was Maxmo, and get feet like that. No shoe could fit it. So we called him Mashma, meaning he could mash things. And Mashma would sit there, and then exactly where he was.

Sometimes he would get lost in the thing himself, so he couldn't laugh too early. But sometimes he was carried away and he laughed early, when it was a tear -jerker. That night he missed it completely. But I was given that way to make fun of this entire thing that seemed so serious to the whole vast world. And week after week, well, I had my fun, he had his, and the others enjoyed my success because they too were shocked as he was pulled out and taken out. It's good to be shocked when someone is so pompous and he is so hopeful and he thinks that he is this. Turn away. Any man who thinks he is holy and puts on that act for you, You just turn away.

For no man who has had this spirit is going to put on any appearance concerning what he knows he is. Because you can't describe it in flesh and blood. You could not in any way dress up to look like the being that you know that you are. For no mortal eye could see it. It takes the incurrent eye. It takes the eye of Peter. Whether it be a little girl of eight months or eight years or a lady of 30, it takes the incolored eye to see the being that you really are. And you don't care who sees it, you know what one has to see it. One has to bear witness to what you know from your own experience.

But you aren't going to go and talk about it because no mortal eye can see it. So I say it is a law of of human, I would say, understanding that the man who acts has experienced it. I call him a conscious man. All the others are sleeping. But the conscious man shall not appear as the one that he

actually knows in the depth of his being that he is. Because if he does, makes any attempt to appear that way. He's only fooling himself and he simply makes a caricature of himself. And this is what Paul makes when he said not to know Christ after the flesh. For he's not of the flesh. He's a completely different being.

He's supernatural. So suddenly they're gonna see him on a donkey in their mind's eye riding physically. And they're going to see him on Friday on a wooden cross. They'll see him taken down and put into a little grave and they're still digging for it in the Near East. And then they believe that some place in the Near East he came out of a little tomb, made with mortal hands, a little tomb. ¶ And they say, although they read it in Scripture, it's called Golgotha where they buried him. They were the area resembled a skull and that's why they called it Golgotha. ¶ It doesn't resemble the skull, it is the skull. That's where he's buried. And this is where he's crucified, on man.

He's crucified on humanity. ¶ And he is buried in man. He rose in a man and then men and continues to rise in individual men and women. Eventually he will rise in all. And there's only one Christ. ¶ So in the end, one body, one spirit, one Lord, one God unfathomable. And not one is going to be greater than the other. When you know it, you don't want to do it. Because it's one. To be greater than your spirit, there's going to be others. it's one body, one spirit, one Lord one God unfathomable that's the Christ that I'm talking about that's the one that if you want to know how to read it Blake, not Blake, but Paul is not confusing when he tells you Christ died for our sins according to the scripture He is quoting, not quoting, but he's implying the 53rd chapter of Isaiah, where upon him all the iniquities of men were placed.

And just like a little lamb before the woodpecker, and the sheep before

the chariot is done, he opened not his mouth, but he saw the fruits of his travail, and he was satisfied. Yet he waits upon man here just as quickly, as innocently, as willingly, when the will in us is evil as when it is good. Because he knows that we are asleep and we can dream. ¶ You don't blame a man for a dream. If tomorrow morning your wife woke and told you, you know, last night I had the most fantastic experiences with a man and it wasn't you and he's talking to her husband at breakfast you think he's going to strike her for a dream because he came home and said these are the realities, I had them on the outside he might lose his temper but is he going to actually ostracize her for a dream?

He's not going to ostracize the person. And yet that dream is telling something. ¶ Now this is the dream. Because we are not yet awake. When he calls us and we are awake, something happens in the one in whom you awake. And the whole vast world changes. A complete change takes place within him. He doesn't see anything as he saw it formerly. But nothing. everything is different in his world. ¶ He sees everyone as Christ asleep. Until that one awakes, he still sees Christ. He sees Christ in his wife, in his child, in his brain, in his neighbor, in everyone. And there's no other way after he awakes that he could ever see anyone. He can't see anyone but Christ.

Because Christ is Is the reality of man. That essential dream. Is your own wonderful. Human imagination. ¶ And he's not going to condemn anyone. Who is dreaming. Who is dreaming. Christ is dreaming. He took upon himself the limitation. Of this body. And he dreams it. ¶ Well I'm going to tell you. You can dream a noble dream tonight. And he doesn't limit you. To what you can dream. You can dream anything. He is the creator and will actually externalize the dream. ¶ You want to dream that you're successful? What's wrong with that? If you know what you mean by

success, what would it be like if it were true? Do you dare to assume that it is true?

If you dare to assume that it is true, well then live as though it were true. And it will become a fact. ¶ You would actually find yourself externalizing your assumption that when you began to assume it, it had no basis in fact. That's how it works. ¶ Then you know who you are. It doesn't mean because you projected on the screen of space that tomorrow night we're going to have the preamble to which I speak, because no one can tell you when you're going to have them. It could happen tonight. I only hope that everyone here will have it in the immediate present. I do hope, but I have no assurance that you'll have it now, but I do know you're going to have it, that no one will fail in eternity to have it, because God would fail, and God cannot fail, and God is in you, and God is your own wonderful human imagination, that is God.

The eternal body of man is the human imagination. ¶ And that body is the Lord Jesus Christ. There is no other Jesus Christ. None. And he is the one who is suffering. So great, could say it so beautifully, thou sufferest also with me, although I behold thee not. ¶ You can't tell me if you actually see your imagination, feel it, you exercise it, and you exercising yourself, but you don't see it as you see objects in place. You see the results of the exercise of imagination. You see the fruits, but you don't actually see that invisible God. ¶ Because God can be seen only by his Son. No one knows him but the Son, and he knows who the Son is.

Outside of that, you aren't going to see imagination, but you see imagination in operation. Because imagination is God. And God is invisible to all. Save his son. His son sent him. He sees the sun. ¶ I tell you, your own wonderful human imagination is the Lord Jesus Christ. Don't look for him in any other place than where he is now. He's seated right

here. Just where you are, that's where he is. He is buried in you, but not so deep that in his dream he can't hear my word. I'm stirred because truth is talking to truth; deep is speaking to the deep, and he hears my word. ¶ That I'm talking to myself in you, and that self in you is the being that is speaking; it is one, it is Christ.

One day, suddenly is going to happen. Just as you're told in that definition that I read you earlier tonight. Yes, it will come in an unexpected, abnormal part of the body. Instead of the usual one. And that abnormal, unexpected part of the body, where he is born, is your own skull. That's where he comes out. ¶ And when he comes out, it's not another; it's yourself who wrote? I did. Who was present? No one. I was alone. And who pushed away the stone? It is said the stone was rolled away. I did. For then how did you come out? A midwife? No midwife. Came out by myself. I pushed myself out, and pulled myself out of that tomb to find that the tomb was really a womb, because the minute I came out, the symbolism of the birth surrounded me: the child wrapped in swaddling clothes, and the spirit is the wind, and it was the wind that disturbed and disturbed the witnesses that came to witness the event; and they heard the wind too.

¶ Everything happens just as described in the book of Luke and the book of Matthew. I think Luke describes it more beautifully, more vividly. John does it perfectly, but at the end in symbolism; and unless you know the language of symbolism, you don't see it, because he speaks of the empty tomb, but the little cloth, the little napkin was a size from the bottle? There was the cloth, the linen cloth was there, but the little napkin was not part of it; it was part of it in the beginning: it covered his head. That's where he came out. And then the napkin was removed, and all by itself. For the napkin in the ancient world meant simply the afterbirth, the placenta.

That was the meaning of the word. It is telling you a birth took place, because that wrapped the head. If it wrapped the head, then it came out of the head. That's where it was. And the napkin is all by itself, all rolled up. So if you understand the language of symbolism, you'll know what took place in that empty tomb. And the tomb was where he was born. He came out of that tomb and left behind him the placenta, the afterbirth, implying that a birth took place here. But where is it? I see the evidence, the body. I see the linen clothes. But now what actually came out of those linen clothes? You can't see it because it's spirit.

Only the heavenly eyes can see it. Only those who are already awake within the body of the living God. Those who are now the living stones in their temple. And they rejoice that one more has joined the living body. Others can't see it. But those who know the symbolism, they know something to please. So John tells it beautifully, but he tells it symbolically. While Matthew and Luke, they tell it. But they tell it that mortal minds can understand. And they tell it as though it happened to the womb of a woman. And it never happened to the womb of any woman. It happened to the skull of woman, yes. But I'm speaking of generic man.

Male, female, made he them. So it comes out of all the color male or female because what is coming out is above the organization of sex. So man in the resurrection is above the organization of sex. You're told that in him there is neither male nor female. milk. No, not even wheat or dew. Pond or tree. Just one. Something comes out. You don't depend upon any split being to create. You create all out of yourself. All the body is one. And you are that one. But you make no claim to anyone in this world. You still are the devoted father, devoted husband, a friend, a friendly neighbor, and you play the same part in the eyes of those who know you.

And you walk the earth until the very end and no one would ever know.

Say those that you took into your confidence and you tell them what happened to you. Some believe you and some disbelieve. But it doesn't really matter. Their response to what happened to you is their judgment of themselves. If they do not believe that is the story, well let them go on until one day they will actually understand it from experience. See, I have no feeling for Christianity save that which the individual has experienced. Organized Christianity means nothing to me. Last year they threw out a hundred saints. But you can't throw anything out of the body of God. If they were saints in the beginning, they will still have to be saints today.

So an organization gets together and say I'm going to make saints. And then they bring this woman in or that man in and these people in and pronounce them as saints so — and — so. Saint Christopher has been dethroned. Saint Barbara dethroned. And all the other saints, a hundred of them last year. No man can make a saint. The lowliest of men suddenly calls you, unexpectedly, when you are called and incorporated into the body of love, which is God. And then sent, you are sent like the words you need to be sent, to fulfill scripture. And when you fulfill it, you are a living stone in the one body that is God, and you are one with that glorious body God.

Not a little portion of it, there's only one body. And you are that body. Anyone seeing you after that, in the eyes of the spirit world, they see God. And they know the looking of God. There's no doubt as to who they're looking at. They're looking at God. They're looking at love. They're looking at the only being that there really is. But all the others sleep until they are called. And when they are called, then they are awakened. And as they awake, they have these experiences. And when these experiences are completed within them, it doesn't matter when the little aim comes, because they are not restored to life anymore. They are part of the heaven

world.

They are already a citizen of heaven, already sharing in that one body that is the glorified body. So when you hear the story on Sunday, if you go to church on Sunday, it's nice. You won't find me there, but if you go on Sunday, it will be Palm Sunday. That triumphant entrance into Jerusalem. Then comes the grand defilution, the trial. One man must die for the nation. As we told you last week, what it meant. Only one being fell, carrying with us all. all. So the one is buried in all. And the one buried in you is the Son of God. And when he wakes in you, you are the Son of God. But beyond that, just a matter of moments, to To be exact, 139 days later, he brings you to the sun.

And the sun calls you father. And then you know who you are. You are God the father. And then the other events unfold normally within the span of 1260 days. That is in store for every being in this world. Then you tell it. Some believe it, some do not believe it. It doesn't really matter. He will spray and spray and spray because everyone's going to experience it. God in his infinite mercy hides from you the pain of the past until you've gone through hell. Let no one tell you you have not gone through the furnaces. Everyone goes through the furnaces before he comes to this point in the drama. So all the things were placed upon your shoulder.

You were beaten. As you are told in that word, faith. And they put the word before Jesus, they call it son. They put it before David, they call it servant. They should not do that. Translated. But nevertheless, that's what they do. I tell you, you are the son. raised to the Father. And when you're raised to the Father, the Son then is dated. I've told you in Scripture, but scholars with all their studying cannot arrive at that conclusion because they start from false premises. If I start from a false premise, my conclusion will be false. all the scholarship in the world cannot undo it if my premise is

false but revelation undoes it and you can't deny revelation and revealed truth cannot be logically proven it's simply revealed then you go back in the scripture and you try to find where on earth this was foretold in scripture and there you find it but you didn't find it before it was revealed revealed.

So revealed truth cannot be logically proven to anyone in the world. Without it revealed, don't go any further in the Bible, go back into the Old Testament and there you find it. It was always there, but not for the scholarly mind to detect. Not until it actually happened. ¶ So after 2,000 years years of teaching a false premise, the conclusions must be wrong because premises must move forward to the normal conclusion. ¶ All ends, I mean all origins bring forth after its kind. ¶ And so that is my origin, my premise, then the end is going to be just like it. ¶ That's going to be false. ¶ But I am telling you, the day will come, you will meet him.

¶ And when you meet him, you are God the Father, and he is exactly what Tripti tells you. ¶ He is your son and his name is David, the beloved. ¶ So on Sunday, when you see the poem, bear in mind the poem is in the genealogy of Jesus. ¶ You'll find it as the mother of the twin. ¶ Her name was Tamar. ¶ The word Tamar means palm. ¶ She's one of the few women mentioned in the great drama of Friday here we are told and Jacob had Judah who was the father of Judah and his brothers they didn't mention the first three they could have mentioned Reuben and Levi and so on but they jumped to the fourth one and mentioned Judah the one who has the scepter and a passage from his hand and then he was the father ¶ And then they mention the twins, Perez and his brother, and they buy Tamar.

¶ Tamar is the palm tree, the stately one, as the psalmist writes of Israel, that king of Israel is just like the palm tree. ¶ That stately, majestic being, that's Tamar. ¶ So you'll find the reason for this palm, which will would be used, but they were not offended. ¶ Why are we going to pass out little

palms made in the form of a cross and give them out to those who come to serve us? ¶ But nevertheless, it is only a part of the unfolding drama, all within Scripture. ¶ Thank you.

Consummation: The Pattern Man

No one knows how many civilizations must rise and fall before the end of the historic process on earth. But I can assure you that when it does come to its end the conservation will be Jesus Christ the pattern man, but no one knows how many convulsions will take place in this world before that end. But it will all be consummated in Jesus Christ, the pattern man. ¶ Now tonight I want to share with you what I have experienced. I want to share with you what I've been sent to tell you and tell you I must and will. When we are taught in Scripture that he who now is called Jesus Christ is here only for one purpose and that is to fulfill Scripture.

Not to change government, not to get involved, balls, he leaves everything as he finds it. ¶ He's only telling of a pattern, a pattern that must be fulfilled in the individual to bring this historic process to an end within him. The scripture must be fulfilled in me. now the only scripture spoken of is the Old Testament, the new was not written so he's only speaking of the old. ¶ Now we go back to the old, and here we read all the people of Israel came to David and they said to him, we are your bone and your flesh. And the Lord said to you, you will be bear the tent. You will be the shepherd over my people Israel.

I have made a covenant with you that is everlasting. But you will be the shepherd over my people Israel. And you will be their prince forever. ¶ You'll read that in the second Samuel, fifth chapter. It's also repeated in the book of Kings and also Chronicles. but the second chapter, the second book of Samuel, the fifth chapter. I'll give it to you. ¶ Now comes the

thought of David as he's leaving the world. And these are the last words of David. and the spirit of the Lord speaks by me, and his word is upon my tongue. Here is David speaking. His word is upon my tongue. He speaks by me. ¶ Now we turn to the New Testament, which is the interpretation of the Old.

he is not called David, he is called in the New Testament the Christ, and in the New Testament, in the 14th chapter of John, he makes the statement, the words that you hear are not mine, but the Father who sent me, and the Father is the Spirit, the identical thought is conveyed in that statement. ¶ Prior to this claim that he makes, he said, the day is coming, it hasn't yet come, the day is coming when When you will know that I am in the Father, and the Father in me, and that I am in you. That day is coming. ¶ Then he goes on to say, I will manifest myself to you. then Judas not Iscariot, but a Judas, he doesn't say who Judas is, and he said to him, Lord, how is it that you will manifest yourself to us and not to the world?

and he replied, he who keeps my commandment, My Father loves, and I love, and we will come to him and make our home with him. He who has my commandments and keeps them. ¶ Well, what are his commandments? Remember, he cannot say anything that is not in the Old Testament. he's only come to fulfill God's word, which is in the Old Testament. He reduces 613, 613 commandments to 2, for the rabbis have taken the Old Testament and they've discovered 613 commandments, 365 265 are negative. 248 are positive. 613. He reduces them to two, which you will find in Deuteronomy, the sixth chapter. And you'll find in Leviticus, the 19th chapter. And this is what he said to the one who said to him concerning the commandment.

they asked him what is the greatest commandment he said here for Israel the Lord our God the Lord is one that's the greatest and one that is

equal to it is this love your neighbor as yourself now the Christian believes that's an original one in the New Testament. It's taken from Leviticus, the 19th chapter, the 18th verse. For he's only going to fulfill Scripture. So he takes 613 commandments and reduces them to two. If you hear these two and abide by them, I will manifest myself to you. And my Father and I will love you. and we will come and make our home with him. For what is the first one? There is only one causation.

I kill. I make alive. I wound. I heal. I create the light. I form the darkness. I make the wheel. I form the woe. and there is no other God besides him never forget it there is only one creative power and I'll tell you who he is your own wonderful human imagination. God became as we are that we may be as he is, he allows us all the liberty in the world to create real or role, darkness or light, to murder or to give life, is the same power. There aren't two creative powers in the world. That's the first command. And the second is equal to the first. Love your neighbor as yourself. self, because your neighbor is yourself pushed out.

There is nothing in this world but God, and God is your own wonderful human imagination, and everything in this world is God pushed out, bearing witness to an activity that is taking place within us of which we may be totally unaware but it bears witness to what is taking place within us so said he, I will come and manifest myself to those who abide by my commandment and he reduces the commandments to two. Do you really believe in that first confession of faith? It's called the Shema, Israel's confession of faith. Hear, O Israel, the Lord our God, the Lord is one. There is no room for a devil. There's no room for a Satan. There's no room for any power in this world outside of God.

All these are negations. So the 365 commandments that are negative, 248 positive, all reduced used to cue. And the cue are so simply stated, to

hear, O Israel, the Lord our God, the Lord is one. And love your neighbor as yourself, regardless of the pigment of his skin, regardless of his tongue, regardless of his background, he is yourself pushed out. so whatever you are doing to him you're only doing to self the whole vast world is the individual pardon me pushed out to bear witness to the activity taking place within him now listen to these words carefully this is now from Peter's first epistle his fifth chapter and when the chief shepherd is manifested the chief shepherd is manifested you will obtain the unfading glory of the crown you will actually obtain this unfading crown and it's the crown of glory and in scripture glory is identified with God you become God when the chief shepherd is manifested in the Old Testament the only shepherd spoken of is David.

That is David. When he makes himself manifest to you, he reveals you as God the Father. For God became you, that you may become God. But you will not know, not in eternity, that you are God, until that chief shepherd is manifested to you who reveals you as his father and his father is God and he is the son, so I am telling you what I know from experience. It is not written in any book that I have ever read. It is not recorded in any place where I have ever in confidence. I never heard it from another man. But I have been sent to tell you what I have experienced. When the risen Lord embraced me, and sent me and the words were down with the blue bloods, meaning protocol, church protocol, all these extraneous things that keep us from man, the truth that God will reveal— revealed to man.

All ceremonies, all rituals, all these things that hide the truth from man. And then it was revealed within me through actual experience. And I cannot restrain my words. I must tell it to you. Should I go tonight, and meet you have a record right now, your knees here are moving, and you have a record of what I actually have experienced. He can only fulfill

Scripture, and Scripture is the Old Testament, so every word spoken of him that is real. Go back so the thing— something new came when he said, I give you a commandment: love your neighbor as yourself. Go back into the 19th chapter of the book of Leviticus, the 18th verse: love your neighbor as yourself.

That's a command. Go back to the sixth chapter of Deuteronomy. Name the greatest of all the commandments, and he names that sixth chapter, the fourth and fifth verses: Hear, O Israel, the Lord, our God, the Lord is one. By him all things are made. Without him was not anything made that was made. There is nothing but the one creator, good, bad or indifferent. So here he sends himself into the world, awakening man. And I cannot tell you how many civilizations must rise and fall. We think that we are permanent forever. England thought that, Russia thinks that, Greece thought it; Rome thought it; Egypt thought it. The ancient world thought it, and they have come and gone, and they will rise and fall— all.

But in the end, the consummation of it all will be Jesus Christ. Jesus being your own wonderful I am. That's the Lord. No one can say that Jesus is Lord except by the Holy Spirit, which is remembrance. And you can't remember that you are until the Son reveals— builds you as the being that you really are. So Christ must come. And Christ is the anointed one. So rise an anointed. Anoint whom? David. This is my chosen one. So rise an anointed. I have chosen him. So Christ is the son. And Jesus— Jesus is the Lord I am. So they will come and make their home with me. If you have heard and accept the two commandments.

Those who have heard my commandments and abide by them, then I will manifest myself to him. This is now the son speaking. So he speaks although under the name in scripture, as Jesus Christ. Learn to discriminate: if the Son is speaking or the Father is speaking. In that

capacity, when he said, my Father, then he's speaking as Son. And so the Son is saying, I will manifest myself to you. When the Son manifests himself to you, he revealed you as— as his father. For no one knows who the son is except the father. And no one knows who the father is except the son. And anyone to whom the son chooses to reveal him, he will choose to reveal himself to you when you accept and abide by the commandments and the only two.

That there's only one creative power in the world. Your own wonderful human imagination and that is God. There is no other God, and the next commandment is, love your neighbor as yourself. If any friend of mine tonight was accused of any crime in this world, and they asked me, what should I do? What is your opinion? I would say, forgive him. If my daughter, my wife, the dearest of my heart, had committed the most horrible crime in the world, and I was called as a witness, and the judge asked of me, what would you do? What would I do? I'd forgive her. I wouldn't care what anyone I loved did. I want them forgiven. That's what he's saying.

Love your neighbor as yourself. Am I going to stand in judgment and pass judgment: she is deserving of death, she is deserving of this, that and the other? No, not as I understand Scripture, not as I understand the unity of being. I want to forgive every aspect of my own being, for in my own being I caused it. I could not become aware of it were it not within me that it happened. It happened in me. Now I witness it, and it bears witness to what I did within myself. The whole vast world is myself pushed out. When I told this story years ago concerning my first wife, I was violently criticized. I only told it to explain a certain principle.

But they didn't understand what I'm trying to say. And she criticized me, well, verbally in the most marvelous way as she could conceive it. But

it's perfectly all right. That was her right. She's myself pushed out anyway. But here was one that I pleaded with the judge to forgive her. A simple little thing that she did, but it meant six months in jail. And I pleaded with that judge to please forgive her. You do not know the emotional strain under which she's been going, and she is eight years my senior, and therefore she must now be 45 or 46, and going through the normal change of life that happens to women. Maybe it happens to men too, but it's an obvious happening in women.

Take that into consideration, and forgive her. If you must send him to do it, but then suspend it, he abided by my request. And she met me on the outside and said, It's a very decent thing of you to do, Neville. Give me the papers for my divorce. Well, I didn't have I didn't have any papers with me, so I took her home to my place, and I gave her the papers, a thing I'm told legally I'm not supposed to do. But I nevertheless, I gave them to her, and I got my divorce in New York City. She only responded to my dear and deep need. I wanted a divorce. So she was forced to do what she did based upon what I was doing within myself.

I was sleeping in the assumption that I was blissfully happy and married to the girl to whom I am now married, and it's a heaven in this world with me. No matter what at the moment is happening to her, it still is a blissful state with me. Blessed with the most glorious daughter, and she did what she had to do that I may get my freedom. For in those days the archaic law rested over New York City, and you couldn't get a divorce by saying we are incompatible. You had to bring all kinds of the stupid lies of the world to do it. So we didn't have to bring any. I simply got my divorce.

So I'm saying that the whole vast world is bearing witness to what you are doing within yourself in your own wonderful human imagination for that God. There is no other God. God became as I am that's his name that

I may be as he is and he is God the Father he is God the Creator there's nothing but God so I tell you this story is the truest story in the world and how many countries must rise and fall all civilizations must come and go, I do not know. But I do know that whenever it is consummated, it's going to be consummated in Jesus Christ, the pattern man. That pattern must unfold itself in every child born of woman.

And it will. It cannot fail. As it unfolds, the day will come that you will accept these two commandments. That there's only one causation in the world. He didn't cause it. She didn't cause it. They didn't cause it. I am causing it. That's the only cause in the world. Are you big enough to accept that responsibility? That no one in the world has caused anything that ever hurt you or praised you. You're doing it all within yourself, and they only bear witness of what you are doing and have done. That's the first and greatest commandment. And the second is, now, because of that, love your neighbors as yourself, for they only hate what you are doing within you.

And if one has to go to jail to fulfill what you've done within you, you love him. He's paying a price that you yourself have placed upon him. The whole vast world is the individual pushed out. It's an egocentric world. For there's only God. And God is one. So this is the story that I want to share with you. So I've come into the world, said he, to bear witness to the truth. and the truth is your word, and your word can only be found in the day when these words were written in the Old Testament. And thy word cannot be broken. Now he goes and he finds out who is the chosen one to express the will of the Father, and he finds it is David.

And the whole of Israel came to David, and they said to David we are your bone and your flesh and the Lord said to you you will be the shepherd of my people Israel and you will be the prince of Israel that's future and even in the New Testament it is still future because it's going to happen to

the individual it's not something that happened once and forever it is taking place in the world so when you go home read that second Samuel the fifth chapter then read the 23rd chapter of 2nd Samuel and then find who that real shepherd is read Peter's first letter the fifth chapter you'll find it in the fourth verse don't have to go too far the fifth chapter the fourth verse when the chief shepherd comes and when the chief shepherd is manifested you will obtain the unfading crown of glory.

That is God himself. The minute he is manifested, you see him, the chief shepherd, and he's David. And David reveals you as his father, and the father of David is God. That's the story. So I tell every one here, yes, you can have all the things in this world that you want, but everything. I don't care what it is.

In the world of Caesar, it's simple. It's very easy. But let me share with you a little thing that happened to me today that I may remove from you a certain fear.

A friend of mine came back just before I took the fat fall and allowed me to read a certain little letter, which I will not quote. but it's for his benefit too to show you how in the world of Cedar they try to scare you to death I brought my wife home today from St. Vincent Hospital so I went downstairs to the cashier to pay my bill and she said to me as she looked at it she said I think that you will owe \$30 and then I said I didn't say anything.

She said, oh no, your deposit when you came in exceeds the \$30, because my wife is now 65, so she's on Medicare. And we also have Blue Cross. So Blue Cross and Medicare is supposed to pick up something like 80 % of expenses. So she said, no, you do not owe us anything. In fact, we owe you. I didn't ask her for any refund, because we'll be going back for another six visits. I came home to find in my letterbox a bill from St.

Vincent posted only yesterday. Today they tell me that I owe nothing, that they, in fact, owe me. And as I opened the letter, that is the little bill, that I owe them \$5, 403 .63.

63 cents. But that amused me. The 63 cents. So I got on the telephone right away, and I called the credit department, and I asked them, please give me the head man, whoever he is. I identified myself, and I just brought my wife home. And you told me only two hours ago that I owe you nothing. In fact, you owe me something, which I did not collect. and now you tell me that I owe you \$5, 403 .63 \$5, 403 .63 Oh, wait a second then they go back and say, will you hold the wire? I said, I will, willingly so they came back and they said, that was the computer's mistake so the computer went to town all kinds of things over the years the year and a half that I've been there undoubtedly I have paid them that much and so they're billing it to me again because I've already paid out to the two hospitals over \$14, 000 before she became Medicare now that she's on Medicare and this is billed in the month of March when she's already on Medicare in the month of February so I said you know my wife has Blue Cross Trust Medicare and I can't conceive that 10 days only ten days in the hospital that I could owe you \$5, 403 .63."

So she confessed. Then she said to me, Don't worry, Mr. Goddard. I said, May I tell you something I do not worry? I won't tear it up. I'm going to frame it just as a little laugh. I'm not going to tear it up. I'll take this little bill and frame it just for fun. so may I say to my friend who came back tonight, don't let anyone tell you for one moment he can cut your ears off or in any way incarcerate you forget it, you have caused everything that has happened to you that little silly thing became amusing, so that was my little amusement for the day. I brought her home and she came home and she's lovely all the other three ate, didn't lose any weight, and she's strong.

She has to go back to the normal. There are things that must be done to her. But that came as an amusement, because we both got a good hearty laugh out of it. And so I will say to my friend, go down on the day that you're told to come down, but go with a laugh in your heart. They can't do a thing to you. Because you caused it all, and you can change it all. There's only one God in the world, only one creative power in the world, and that power is your own wonderful human imagination. Let them go all over the world looking for another cause, and they aren't going to find it.

They'll only find one cause, and that cause is resident in everyone in the world, his own imagination is entirely up to us if tonight you are fired may I tell you it could be a blessing because you dreamt bigger dreams than the present job could ever give you so if you are fired in my own case when I was fired from J .C. Penney \$22 a week I was made to pay and they're fired I asked why Why? What have I done that is wrong? He said, nothing. But we have a certain system here, and when things decline in business, we let people out. And so, after a year and a half of service, you have to go.

I said, what will I use for money to pay for my rent? I was paying \$5 a week for my room. That's not our concern. Well, he realized I was completely green, so he gave me a little letter to Macy's, a friend of his who employed people. So Macy's employed me at \$4 less. They gave me \$18 a week. So then I determined I will not work for anyone but Neville in this world. I'm going to work here just long enough to quit. So I worked there for a year, and one day I said, you aren't going to fire me, I'm quitting. Worked that year, I'm still making \$18 a week. So then I quit.

And many a day I starved. many a day I went hungry I didn't have the money didn't have any food but I wasn't going to work for anyone else in this world I worked only for Neville and then came my visions and from then on the Father gave me an outside source of income and that was my

story so I tell it and share it with you you don't have to be afraid of anyone in this world if you know this principle and take everyone in this world as yourself pushed down so when I was fired from J .C. Penney they were my friend but I didn't know it everyone who tried to put me down they were my friend when I went to a little school and they said you'll never make a living using your voice I resented that but she was my friend because she fired me she fired me to disprove her if she hadn't said that I would have gone blindly on and not have done it but she struck something in me that simply rose the fire in me so if someone can strike you to rise the fire in you it's yourself because of your own activity within your own mind you are dreaming noble dreams far greater than your present job allows.

And the more you're fired, all right, it's a turning point in your good fortune, may I tell you. I know that from my own family's history.

When we were completely down to the ground with no food and nothing, it was a turning point in our family's fortune.

So from nothing, with all these children, the family rose and today, well you couldn't buy them out.

If anybody wants to come today and buy them out, don't come under \$50 million because you couldn't even interest them under \$50 million.

And we were fired out in 1922 with nothing. 22, we just celebrated our 50th anniversary, and from nothing, and you couldn't interest us unless you brought \$50 million if you want to buy us out.

And that's because they did not accept it as final. It was a challenge.

If you're going to take a blow and go down with it, all well and good, not knowing the whole vast world is your selfish self. But I am telling you the whole vast world is your self -pushed out and every one is only bearing witness to the man or the woman that you are and you are your own

wonderful human imagination and morning, noon and night you are active, imagining and the whole thing is taking place in your outer world and they are telling you who you are so read it carefully

I have quoted tonight from just a few passages: 14th chapter of John, it's a glorious book, John. But I took the 14th chapter, and then I took the 5th chapter of 2 Samuel, I took the 23rd chapter of 2 Samuel, then I took the 5th chapter of the first letter of Peter. These are all that I have taken to weave together this thought: that David is the son of God.

And by David I mean he is the resultant state. God is the only reality. But in the end he is going to manifest himself because he dwells in you.

And may I tell you what's going to happen: there's going to be an explosion within your brain as it were. You'll feel the whole head explode, and when the explosion is over and it all settles, he who was within you. Listen to the word: the day will come that you will know that I, I mean my father, and when the father explodes, explodes, he releases his son.

He promised he would. And the son comes up and calls him father. And the father knows exactly who he is. But he also tells you, and you are in me.

So the whole vast world is himself pushed out, but the son is in the father.

And the the son is David. He is the great shepherd.

So when the chief shepherd is manifested, then you will obtain the unfading crown of glory.

Now let us go into the psalm. Thank you. Good. Good.

Are there any questions, please?

I think you know that I am not closing tonight. I have asked for an

extension of the month of May based upon the needs of my wife.

So I will be here every Monday and Friday through the month of May. Same place, same time.

Are there any questions, please?

Well, I agree with that, Jason. We are on all levels. We are sound asleep and all. We are waking. This is the most important level. This is the limit of contraction. The limit of opacity. And you break it from here. This is so important to become flesh and blood here.

So when they give me all these stories of abortions and these things, I don't go for it. It's not really a problem of people. It's an economic problem. And I'm not an economist. We can produce so much food and so much ware and so much material for building homes and so much of everything that it would frighten the mind about how to distribute it under the present economic system. So it is not a matter of explosion of population. It's simply an economic problem, and I am not an economist. I do not know under what system such distribution of our abilities could be distributed. with him. But I am told by, well, he was a grand, grand gentleman.

I heard him speak in New York City and that was George Washington Carver who gave us the peanut butter. And he gave us something like 600 by-products of the southern pine and the southern peanut. Because Because they were going to see, not knowing what to do with it. The grungnut. And he asked God, why did you make a peanut? And he said, God said to him, go into your laboratory and I will show you why I made a peanut. And so he went into his laboratory and meditated. And then experimented. And God showed him why he made a peanut. In one little peanut, he brought out something like 300 byproducts. So we have the peanut butter, the peanut oil, all kinds of things.

And he stood before this wonderful group of men at the Waldorf Astoria, just about the year before he died. And he said, the very tie that I wear came out of the Southern Pine. Everything I'm wearing now, and the pigments on my tie, all this came out of the Southern Pine. Hundreds of byproducts. And then he said we could from the southern states, he meant the Mason -Dixon line. That's what he meant by southern states. He said we from the southern states could feed and clothe and house the entire world. Not America, but the whole vast world from the byproducts. Therefore it is an economic problem. them. It is not a matter of children coming into this world.

So I have no answer to that. I can only tell you that I heard that great gentleman say that. I heard him on radio. I was not physically present at the banquet. You had to be invited. And only those who were from them were invited. So I knew it was on and it would be on radio So I tuned him in for the entire banquet and heard it at the Waldorf Astoria in those days. We had no TV It was simply radio And I heard that grand Wonderful man say what I've just told.

David Christ

Man must understand and experience Scripture for himself before he can begin to actually, in the wildest, wildest manner, fully appreciate what it is. It is so different in prospect from what it comes to be seen in retrospect. Now tonight I'm going to do something I haven't done since I started lecturing 34 years ago. I started on the second day of February 1938. Now I've never taken a piece of paper to the platform to read, whether I am here before a living audience or radio or TV— I've always spoken extemporaneously, which I will tonight, but for just a short interval of time that I may not misquote, I'm confining myself to only one Bible— the Revised Standard Version. I have many Bibles at home, but that you may look it up— those of you who take it on tape, that you may turn to the one Bible, the Revised Standard Version, tonight.

It is my joy in showing you the correspondence between the David of the Old Testament and the Christ of the New. The Old Testament is a prophetic blueprint; the new is its fulfillment. David of the old is the Christ of the new. Jehovah of the old is the Jesus of the new. The whole drama is the drama of father and son. It's all about you. It is seen so differently after you experience.

So now that I may not misquote, I've made just one page to show you the parallels, and then I will discuss it.

So here we'll start with what David claims first. Always put the Old Testament first, because that comes first.

Now here I am quoting. From the 40th Psalm, the 7th verse. This is called a Psalm of David. In the role of the book, it is written of me. John 5 .39. These are the words now of the Christ of the new: you search the scriptures, and it is they that bear witness to me. Each makes the claim that the Bible is all about them.

Now in the 22nd Psalm, David makes the claim: My God, my God, why hast thou forsaken me? The first words on the cross in the New Testament, from the 27th chapter, the 46th verse of Matthew: My God, my God, why hast thou forsaken me?

Now Psalm 22, the 7th verse: All who see me mock at me. They wag their head. The 27th chapter of Matthew, the 39th verse: And those who passed by derided him, wagging their heads. 22nd Psalm, the 8th verse: He committed his cause to the Lord. Let him deliver him. Matthew 27, 43: He trusts in God. Let God deliver him now, for he said, I am the Son of God.

David said, I will tell of the Lord. He said unto me, Thou art my son. That's the seventh verse of the second Psalm.

Now in the 22nd Psalm, 22nd verse, these are the words of David: I will tell of thy name to my brethren. In the 17th chapter, 26th verse of the Gospel of John, these are the words of Christ: I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them.

Now, the 22nd Psalm, the 18th verse, They divided my garments among them, and for my raiment they cast lots. The 27th chapter of Matthew, the 35th verse, They divided his garments among them by casting lots. The 69th Psalm, the 21st verse, And for my thirst they gave me vinegar to drink. The 19th chapter of John, the 18th through the 29th verses. He said, to fulfill the scripture, I thirst. They put vinegar to his mouth. The 31st Psalm, the 5th verse. into thy hand I commit my spirit.

23rd chapter, the 46th verse of Luke. Father, into thy hand I commit my spirit. The 132nd Psalm, the first verse. Remember, O Lord, in David's favor all the hardships he endured.

The 24th chapter, the 25th and 26th verses of Luke. O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory? The 34th Psalm, the 20th verse. He keeps all his bones, not one of them is broken. The 19th chapter of John, the 33rd and 36th verses. When they came to Jesus and saw that he was already dead, they did not break his legs. for these things took place that the scripture might be fulfilled not a bone of him shall be broken. Now we are told and these are the words of Christ in the 10th chapter the 35th verse of John and scripture cannot be broken.

The body spoken of is not this little garment of flesh. both claim that the scripture is all about them. That's their body. And not one statement can be altered. It must be fulfilled. It cannot be broken. Scripture cannot be broken. Now, the 118th Psalm, the 22nd verse. The stone which the builders rejected has become the chief cornerstone. The 20th chapter, the 17th verse of Luke, the very stone which the builders rejected has become the head of the corner. Now from the book of Zechariah, the 12th chapter, the 10th verse. I will pour out on the house of David a spirit of compassion so that when they look on him whom they have cursed, they shall mourn for him as one mourns for an only son, and weep bitterly over him as one weeps over a firstborn.

Now, in the 19th chapter, the 37th verse of John, and they looked on him whom they have cursed. Now the 89th Psalm, the 27th verse. And I will make him the firstborn, the highest of the kings of the earth. The first chapter, the fifth verse of Revelation. Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of kings on earth. anyone unless he's

prejudiced beyond repair could not hear what you've heard tonight and not see the correspondence between the David of the old and the Christ of the new as I said earlier until man experiences scripture it's to him a closed book So, man has to actually experience Scripture to understand how altogether wonderful it is.

And when it happens, it happens not as the world thought it would happen. It's so different in prospect from what it comes to be seen in retrospect. You read a book and you expect it to happen on the outside and everything happens. A child comes into the world, is born on the outside, and you see the baby. You see the parents, you see everything on the outside. Here it is not on the outside. The whole drama unfolds itself within the individual. So when a man born of a large family, as we are told in the book of Mark, he had four four brothers, their name, at least two sisters, and they knew his simple, humble background.

So when he claims he is the fulfillment of Scripture, they laugh and they mock. When he tells them that he actually is the father of the Son of God, for he said in Scripture, David in the Spirit called me father. If David calls me father, how can he be my father? He is my son. So David in the Spirit calls him my God, my Lord. David is the anointed one. The anointed one means the Messiah. The Messiah means the Christ. I can't tell anyone the shock that was mind when it unfolded itself in me. I was raised in a Christian home and considered myself and still do a Christian. I feel that Christianity is the fulfillment of Judaism.

You can't separate them. It's a hyphenated word and you cannot separate. When someone takes the New Testament and gives one of the New Testament and says that's all you need, It's stupid. It's like giving me the solution of a problem. And tell me now, just write down the solution. That's all that the teacher wants from you. And I do not know what I'm

writing. Here is the problem. How are these things to be fulfilled? For this is God's plan of redemption. It's all in the Old Testament. I will meet David, and David will call me Father. As you're told in the 89th Psalm. I have found David and he shall cry unto me thou art my father I have anointed him with my holy oil to anoint with the holy oil is to make him Messiah he is the elect, the chosen one now unlike David David is a permanent resultant state the same David but the I am of man you say I am John Well, that is the one who is going to be aware that he is the father of David.

The I am of man, no loss of identity. When you meet him, he is the same resultant state. David is the fulfillment of all the experiences of humanity. He really personifies humanity. And when you, the individual, play all the parts that man is capable of playing, it comes out in the end you awaken from the dream of life and that which comes out as a resultant state is David the David of scripture, the Old Testament and then if you had any doubts whatsoever as to who you are, you have none anymore you're exactly who you are if you had any prejudice against the Jew it all simply goes off into nothing If tonight anyone who is prejudiced against the Jew, or anyone who is prejudiced against the Christian, and if he is a Jew, if he should have this marvelous experience, he can no longer be prejudiced against Christian or Jew.

He sees as a hyphenated name, the Judea Christian religion. It's all one, and you can't have one without the other. You could have the Old Testament, and not have it fulfilled. In that case, I can say I am a Jew if I had not realized what it promised. But if I realized what it promised, well then, I can't cease to be a Jew. But now I've become a Christian. I can bear apples. But then if I bear apples, I am an apple tree. But I could be an apple tree and not bear apples. But I can't bear apples and not be an apple tree. So

if I bear the fruit, as told me in the Old Testament, for then it's the Christian.

So Disraeli, the outstanding Jew of his day, Prime Minister of England, he said Christianity is the fulfillment of Judaism. Coming from someone other than Disraeli, one might question that. You cannot question it after you've experienced it. For the whole thing is right here in Scripture, as you heard it this night. It has nothing to do with some little ism on the outside. Not a thing. I could stand here tonight and quote through the night into tomorrow night. In fact, I would drop from exhaustion before I could exhaust the parallels between the Christ of the new and David of the old. It's one being. But Jesus is not, as the world thinks, we speak of Jesus Christ.

Separate them. Jesus is Jehovah. The same root. Yod -Heh -Vav. That is salvation. The Lord is salvation. But no one can say Jesus is Lord. Except by the Holy Spirit. The Holy Spirit is when the dove descends upon you. When you are incorporated into the body of God. That's baptism. When the dove descends upon you and smothers you in affection. Kissing you all over your head, all over your face, all over your neck. That is the descent of the Holy Spirit. Now these events of which I speak, they are separated in time, not of wide separation, but they're all part of a single complex. It begins with resurrection. The night that you are awakened within yourself, that's the resurrection.

You awake within your own skull, and your skull is the holy sepulcher. And you awake, not another. And you see no one but yourself. You awake. But you say, who's awake? Well, I am. But that's God. That's his name forever and forever. That's the being that awakes. But you haven't lost your identity. No, it's the same I amness. I'm aware that I am. The mean that I was. The man that I was just a moment before. But now I awake in a way I

have never been awake before. Something entirely different from this daily awakening in the bed in the morning. This is something entirely different. And here I am completely sealed within my skull.

But I have an innate wisdom what to do. And I push the base of my skull, something gives, and then I push myself out, inch by inch by inch. Like a child being born, only I'm an adult. And when I come out, the symbolism of Scripture surrounds me. The infant wraps in swaddling clothes. Three men bearing witness to the fact that I am born from above. They do not see me for I am spirit. They see the sign which only signifies that something was born. But that which was born, although they know who it is, they can't believe it. One announces the fact, Neville's child, Neville's baby. But the others could not bring themselves to believe that man was capable of having a child.

I didn't have any child. The child symbolized my birth from above, my birth into the kingdom of heaven, where only God dwells and those who are called and awakened. For it takes all of us to form the God. The Elohim simply is a plural word, a compound unity, one made up of others. And all of us one day will simply be called and we will awaken within our skull and we will go out of that skull and find the symbolism of Scripture surrounding us and we are the central character the very ones spoken of in Scripture but now we are father but we do not know it yet it takes the son to reveal the father and the child did not reveal it I didn't feel any different I knew it was all part of Scripture.

But I did not feel different. There was no change in consciousness. I saw the infant. I held him. And here is this wonderful child in my arm. And I called him sweetheart. But I did not. After I wrote the story down and mailed it to my wife, I still did not have a change in consciousness. But 139 days later, when the head exploded and David stood before me, a radical

change within me. Then for the first time in my long, long journey of a number of centuries did I remember. It's like memory coming back after amnesia. Total amnesia. I have come as my son. The resultant state of my long, long journey. So as you are told in that psalm, the 137th, remember, O Lord, David, in all of his sufferings, remember, he suffered and is it not necessary that the Christ should suffer these things and then enter into his glory?

So you've suffered, but your Father, who you really are in the depth of your own self, in his infinite mercy, he has concealed the memory from you, that you may continue the journey. When you know your background of suffering, the chances are you want to cut your throat. But you've gone through it. That's why you're here. And you're not far from the end when you will awake. And when you awake with the same son that is my son, you and I are one. That's the unity of God. For God is one. Here, oh Israel, the Lord our God, the Lord is one. Can't be two. So in the end though, you will not change your identity and I will not change my identity.

We have the same son and that son is my son, he is your son, therefore we are one. This is the one in the many. Infinite number forming the one God. All equal because we have the same son and that son is the son of the Lord and therefore we are the Lord when we come down to the very end of it. So here, when you read it in the future, bear in mind that the David of the old is the Christ of the new. And the Father is your own wonderful human imagination. When you say I am, that's God. And the day will come that you will know it for an actual experience. And when you know it, you search the scriptures and you find confirmation of it there.

The whole thing has been told you through the years. But a fixed prefabricated misconception of scripture blinds you to what you're looking at. You look at it and you still can't see it. A man could see the most

generous act in the world and admire the man for it. And then if that man, politically speaking is, say, a rabid Republican or a rabid Democrat, and he learns that that one is the opposite. Modifies the judgment of the man right away. He's so fixed in his belief that a Republican, if he's a Democrat, could not be good, and the Democrat could not be good if he's a Republican, and instantly they go right down into the gutter because of some prefabricated misconception of what one is, even though he's looking at it.

So you read scripture and a veil is over your head. You still do not see it until it happened. And one day it's going to happen. It's going to happen in the individual. So in the volume of the book, it is written of me. I can say that with authority, for I've experienced it.

The day is coming, and maybe this night you will be able to say in the role of the book, it is written of me. And my son is David, and I am his father, and his father is the Lord God Jehovah. No, you don't call yourself Jehovah, and you don't call yourself Jesus. You still are John. Stand. Whatever that name is, you are that, but you know you're the father of God's son, therefore you have to be God. That's how you know it. No change of name, simply you are what you are and you tend forever towards an ever greater and greater individualization your glorious body, you'll pick it up when you take off this garment after this series of events, when these take place, this body will come to its end, the inevitable end, and men will cremate it or throw it into the ground, do what they want with it, it makes no difference; you are no longer of this prayer. You are in an entirely different prayer, clothed in an entirely different body. A body that is immortal. It has no end.

So when David prayed, "Lord my life, give me life." And then he answered, he not only gave me life, he gave me days and days without end. Here comes the eternal David. It. Something is taking place in eternity

now, without respect to position in time, without respect to duration, without respect to repetition, and it simply enters man, and it erupts within man. And that is the eternal story. When that eternal drama unfolds within man, then that man is redeemed from this world of death. For this is the world of death, where everything that appears in this world waxes, wanes, and then disappears. It all dies. You will disappear, but you will not die in the true sense of the word. You'll be restored to life.

But there's a vast difference between restoration to life and resurrection. Restoration to life is to find yourself in a world just like this, to continue the journey. Resurrection is an entirely different world. It's the world of the kingdom, an entirely different world. Clothed in that immortal body, everything is perfect. No matter where you go, clothed in that immortal body, all things are made perfect before your eyes. It couldn't remain imperfect when it is in your presence. If you walk through hell, hell will become heaven. No matter where you are, everything is made perfect. And these these things really are the miracles of scripture.

When I came upon that sea of human imperfection, I was completely indifferent. Made no difference to me whatsoever what they looked like as I approached. They were blind, they were lame, they were hauled, they were withered, they were deaf, limbs were missing. As I came by, clothed in this immortal body, not touching the ground, just simply gliding, but gliding above above the ground. Everyone was made perfect in harmony with that perfection I felt myself to be. And I didn't raise a finger to make it so. I showed no compassion. I knew they couldn't remain that way. I didn't have to stop and work some little scene out as to what I should do to make them so.

No, as I walked by, they were transformed into perfection. Eyes that were missing came out of hiding and refilled the empty sockets. Arms

missing, came out of hiding and refilled the empty socket. Those who could not stand, stood. ¶ And every one was made perfect. And when it came to the very end, and the last was made perfect, this heavenly chorus sang out, ¶ It is finished. ¶ The last words on the cross, it is finished, in the book of John. And then I felt myself crystallized once more into this like a straitjacket. ¶ This is like a straitjacket compared to that heavenly body that you will wear one day. And everyone will have it. And you do not earn it.

It's all a gift. You took it off before you came down. It is yours to return to. Return unto me the glory that was mine, the glory that I had with thee before that the world was. ¶ Here is pre-existence. You came down and the gift you gave up was memory you had to completely forget that you were God to become man you can't pretend that you are man God became man that man may become God and there is no pretension in it a complete and total amnesia but now you return to the glory that was yours before that the world was. And this experience will simply enhance you beyond the wildest grief by becoming man and experiencing death.

¶ For you knew nothing of death until you entered this world because you couldn't die. Now you came down and you tasted of death, you've experienced death. But you cannot really die. I. And so in the end, you'll return, I have returned, the world returns, and we'll know each other more intimately than we could ever know each other behind these masks here on earth. We're all the brothers, as he said in that story. ¶ Now I told the name to my brothers. Now in the New Testament, go to my brothers and tell my brothers I am ascending unto my my Father and their Father, to my God and their God. The very words of David. I have made known thy name to the brothers.

¶ Here, if you took just the psalm, 150 of them, well, you are stunned if you know the New Testament. As you read it, you are stunned moment

after moment to see the parallels between these and what is now the words of the cross. The seven last words of the cross, lifted bodily out of the psalm. ¶Into thy hands I commit my spirit. But the psalmist completes the thought. It is not completed in the New Testament. He only uses the very first line of the verse. The verse is, into thy hands I commit my spirit. Thou hast redeemed me, O Lord, faithful God. He will never take his love, his steadfast love from David. He made him a king forever and king of kings.

And so now they say of Jesus Christ, are you a king? He said, my kingdom is not of this world. ¶He did not deny he was a king. He said it was not of this world. As David had said, and they placed the crown of gold upon his head. Read it then in the book of Revelation. I saw one sitting on a throne in the cloud and on his head was a crown of fine gold, the identical one. He was called the firstborn. ¶I will make him the firstborn, said the Lord, and scripture cannot be broken. So when we are told in the first chapter of Revelation, he is a witness, the firstborn from the day.

Who are they speaking of when scripture cannot be broken? So he quotes the 82nd Psalm as he talks to them in the book of John. Is it not said in your scriptures that I say your God? If he calls you God to whom the word of God came, do you say of him whom the Father consecrated and sent into the world that he blasphemes because he said, I am the Son of God? He calls you sons of God and you say that I blaspheme because I say I am the Son of God? And then he adds, and scripture cannot be broken. ¶So now we see the broken bone. It could not be broken so they came to him and the bone could not be broken.

He was already dead so they could not break the leg. And I read these commentaries that the right reason why they broke the leg. So if they were not dead they could not run away— of all the nonsense in the world and these are ministers writing these things! These are supposedly scholars,

learned men. But men without vision; they have no vision whatsoever, but they dare to interpret scripture based upon their prefabricated misconceptions of scripture. But you can't blame them because it blinds man. Man is as blind as a bat when it comes to a fixed idea. He's looking at it and he can't see it. He'll see all around it and he will see confirmation of his own prejudice, but he can't see what is there to be seen.

But I am telling you not to encourage you to some false hope. I am telling you from my own experience: you are the gods of scripture, as you are told in the book of Deuteronomy, the 32nd chapter, the 8th verse: ¶ Today you find it all over the world: people are trying to set limits to the birth rate— trying to have China find some means of curtailing the birth rate; our country, India. ¶ Now listen to these words, the eighth verse, 32nd chapter of Deuteronomy: He has set bounds to the people according to the number of the sons of God. He has set bounds to the people according to the number of the sons of God. For no child can be born if it survives of what it knows that it is; to be aware of being without uttering the word is saying I am long before it can utter one word; it is aware that it is, and to be aware that it is is actually saying I am, and that's God's name forever and forever and forever.

So he set bounds to the people of calling to the number of the sons of God; so no one could be born here who is not now the temple of the Son of God. And the Father and the Son are in every one born of a woman; for the Son is there. At the end of the journey, he will come out and confront him. And only when he confronts the Father will the Father's memory return, and the Father will know who he is. Until the Son comes out, the Father doesn't know that he is the Father. He doesn't know who he is— God. Everything said in Scripture is going to be fulfilled in you. But man could never have guessed how it would be.

And so, as it happens in you, you have to be honest with yourself, and you will confess that it appeared in prospect so different from what it now seems to be and is in retrospect. ¶ No longer can you think of David as some secular figure who was limited to a few years on earth. You see him as an eternal being. That being who has no end of days. He is the resultant state and the same being comes out when you complete the journey. And you are the father completing the journey. But how long, how vast, how severe the anguish there we find the Father will long to tell how we come through and how we come out of these furnaces only the one who has gone through it will know you come through it the day you awaken within your own skull and that is the only holy sepulcher in the world there is no holy ground in any cemetery it's a money making scheme, very good one if you had bought stock in forest lawn you'd be a very wealthy person today if you got him on the ground floor, all these so- called holy places, they are not holy places.

Wherever you stand, that's holy if you're standing at a bar tonight, because you stand there you're holy, not the bar, you are. Wherever you go, God is dwelling within you, so wherever you are, God is there. You can't get away from God because God is I am. But you will not know you are God until his son David appears. David is the anointed one. With my holy oil, I have anointed him. Rise and anoint him. And then the spirit of the Lord came mightily upon David from that day forward. And he never left him. Therefore, all of his battles were predetermined. They had to be victorious. Even though he suffered in the end, all the victory.

So here, one day, and again I repeat, I hope it is soon, but it will come so suddenly. And I've asked myself this question: the one in whom it first came, did he have any prospect of it coming? It is not recorded in Scripture. There was no prospect, it just happened suddenly, and when he told the

story, they denied it. They would not believe him because they knew his earthly parents, his earthly brothers, his earthly sisters, his social background, and they could not believe that this man could be the one chosen in whom God would erupt and realize himself in that man. So he tells his brothers, this is what's going to happen to you.

And then it happened to them. Then he told them to go forward and tell others. So they were all experiencing what had happened in one. And he had no prospect of it. It came as, I would say, as awe- inspiring to him as it will come to you. When I was sung to sleep in my hotel room in San Francisco, no one could have told me that night, when I went to bed, that such things were even possible. I only knew the law, and I taught the law. I knew nothing of the promise. I had the slightest concept that the promise was something to be actually experienced by the individual here, that God himself, not only came but comes into human history in the person of Jesus and his Christ: Jesus being that man I am, and Christ being David.

He came and he comes into human history in the person of the Lord and his Christ. Who would have thought for one moment a man guilty of all the things that man is guilty of, whether he actually has the courage to do them openly or not, he entertained the thoughts. Therefore, if he entertained it, he was doing it psychologically. And a man unclean by his own standard, He never could have judged himself clean. ¶ And suddenly at that very moment it happened in him. ¶ Well, it's unbelievable, but it's true. You don't have to purify yourself with diet. You don't have to purify yourself by giving to charities. Give if you want to. It's a very lovely feeling to give.

¶ But don't think for one moment you're buying yourself into heaven. you can get in in any other way other than through experience in Scripture. It's the only way. ¶ And you are called unexpectedly like a thief in the night

he comes. ¶ And then in one short little interval of 42 months the whole thing unfolds and it's over. ¶ And then you continue having other experiences but the 42 months they actually congeal it. That 1260 days right on the very day when the doubt descends. ¶ And then the seal of approval is upon you. ¶ And you simply are smothered with love with a descent in bodily form in the form of a doubt. ¶ And it's all in spirit. ¶ Now some will believe you when you tell it.

¶ Others will disbelieve you. ¶ And that will go on and on and on and on. ¶ Because those who know you well will say, well after all it couldn't happen to him because I know it. I know the man. ¶ A friend of mine tried to convince someone back in the East about the experiences that I have had. ¶ And then something was dropped and she said, I know his second wife. I know her very well. ¶ And then she asked very simply, you mean his first wife died? ¶ And she said, no. ¶ He divorced her. Closed the book mentally. ¶ Tell me no more about that man because no man divorced would ever have these experiences. ¶ In Barbados one day, quite innocently, I was talking to a man, an artist, an awfully nice chap, a dear close friend of the family.

¶ And wherever he wanted to go, some member of the family, we're a very large family, would take him because he had no money, little money. ¶ And he would take care of many of his needs for him. ¶ And sitting on the veranda, the waves coming in, and I said to Jim, Jim, Jim, I had these experiences. ¶ And he said to me in his own sweet and gentle way, but Neville, how could you have these experiences? You are a goddard. I said, what on earth has that to do with it? But you are business people. You're all business people. ¶ And how could you have this experience? ¶ Well, he was born and raised in the Catholic faith, gave it up in his prime when he became a good artist, and remained a non -Catholic until the very end, but

he sensed the end and went right back into his little foe.

¶ You could only have this experience if you were a Catholic, and he wasn't going to miss it, right back into the little foe. ¶ Now, if I was born into a family that had a priest in it, or had a nun in it, but all businessmen and very successful businessmen, that put the whole damper on it. and Jim just said to me quite innocently but you are a goddess and when I asked him what does that have to do with it, then he explained you're a businessman, all businessmen and so here was a blind spot and he could not actually listen, he couldn't let it get through so Jim today had only one eye in the last few years of his life he has a good eye now perfect eyes that once more doing his work but totally unaware of the mystery of Christ because he didn't have ears to hear but we are told that in scripture it begins in the 6th chapter of Isaiah and their eyes but they see not and then their ears but they hear not lest they turn and be saved so go and tell them and so in the very end of the 28th chapter of the book of Acts, the story of Paul.

And Paul, from morning to night, is expounding this mystery to those who will listen to him. ¶ And some believe and others disbelieve. ¶ And then he quotes the sixth chapter of Isaiah, the very passage that you find quoted in the Gospel. ¶ They all came out of the old. He quotes the sixth chapter. ¶ So you have ears. You think you have ears, and yet you hear not. ¶ And you have eyes and you see not, because there it is but you will not see it. ¶ And you have ears if someone should tell you about it, but you hear not. ¶ And so I'll tell you the same thing over and over, night after night. ¶ What else can I talk about?

¶ I try to mix it up. ¶ Maybe on Monday I will talk about states of consciousness. ¶ And now you are free if you know there are only states. and you are free to the point where you don't condemn another because he is in a state and he can't help it. ¶ Either wittingly or unwittingly, he fell

into a state of consciousness and he has to express that state into which he has fallen. ¶ But if you know he is in a state, you can't condemn him. ¶ But while he remains in that state, he has to express that state. ¶ Be it good, bad, or indifferent. ¶ So I may pick that up on Monday night and expound that. ¶ But I can't get away from the promise.

¶ The thing haunts me morning, noon, and night. ¶ I go to bed at night and yet through the night I'm teaching. ¶ Through the night I'm in an entirely different sphere. ¶ Coming back then to this in the morning. ¶ And it's just like putting on a straitjacket. ¶ You're teaching. But you're teaching not only those who are in that sphere now, but you're going beyond it. ¶ Because they are in a world just like this. ¶ So they die here. they have restored them. ¶ They are old here, they're young.

Divine Vision

I received a letter this week from a gentleman who attends the lectures.

Did I attend them? First of all, I love them. They make me feel so secure and peaceful and fulfilled. But it doesn't last very long. The following day, I am full of doubts again.

and I wonder for you talked on prayer and you showed us how you would pray well I apply that but again the prayer is erased by my doubt the following day for those who are not here here is a quick summary the foundation is I and my father are one but my father is greater than I

I am not inferior to my essential being called father, but only in the office of the sent, but the sender and the sent are one.

so when I am sent into the world, I am restricted. I am wearing a garment of flesh and blood, depending on my senses, depending on my reasoning mind, which cannot fathom, reveal truth.

It has to depend upon the depth of its own being, for that which reason tells it, it cannot do.

It must believe that all things are possible to that depth, that father that we call God.

and if it is all possible, knowing I cannot do it on this level, I would do the normal decent thing and give thanks to my own being for doing for me on this level what on this level I cannot do for myself,

for now the secret is how to keep that divine vision in time of trouble

when Paul said, O King Agrippa, I was not unfaithful to the heavenly vision.

He was not disobedient to it. He kept it, knowing from the depth of his own being it would be done.

Well, I say to him, it is not another spoken of in Scripture when Peter said, If my brother sins against me, how often, O Lord, should I forgive him?

we are living in an egocentric world; the whole vast world is yourself pushed out. it is not John over there; it is this what Saint Francis meant when he said on his deathbed he asked the forgiveness of poor brother donkey, my body, for all the hardship that I have caused it to suffer.

This limited be I must forgive it. Morning, noon, and night.

So when the Lord answered: Seven times seven. That does not mean 490 times. It means until my vision, which is seven. That is the eye. It's an eye; the symbol of the Iron is an eye. And seven is a sword.

Until I fix it so it does not wander, it does not move from one place to the other, I am not disobedient to the divine vision when I keep the divine vision even in times of trouble, and things are all denying that it could ever happen. he is working, the depth of my own being is working from the model I supply.

the model I want this, that and the other. I dare to assume that I have it. having assumed that I have it, it is entirely up to me to hold that model from which he would he will externalize it in my will.

if I am faithful to the divine vision, that divine vision need not be some wonderful heavenly spiritual vision; it's something based upon the world of Caesar. that's a vision.

It is not yet externalized, but I know what I want. I must hold it in my

mind's eye.

And if tomorrow I wonder, 70 times 7, remember, you come back to the model. Because he is working from a model. And the model is supplied by you. On this level, in the capacity of the saint. You have been sent into this world. Now I say to him: That what I would suggest to you: If you are here tonight, that you simply try to go back to the vision. Because you became aware that you had wandered. Not everyone is aware that he wandered. At least you are aware that you have wandered from it. You go back to it. Now in the letter he said: "The previous week it seemed to me that you were very critical of a multimillionaire in his 80s who is now taking up yoga to extend his earthly days in this world.

Do you mean he should have prayed instead? No, I don't think he should have prayed instead. That was not my point. My point is this, that a man in his 80s, not a multimillionaire, he is a billionaire. A billionaire is one who has in excess of one thousand million dollars. Not a few million dollars. In any man's language, a million dollars is an awful lot of money. But a billion is a thousand million. And he still wants more, and he's in his 80s, and to prolong his body that he may gratify that hunger, he's taking up yoga, and he thinks he's a very spiritual man, because he doesn't eat certain foods, and he doesn't drink, he doesn't smoke, so he is a holy man in his own eyes, but I will say this for him, he cannot by my saying to him, "You should now change your attitude towards life and want the spiritual things of life."

No, the hunger hasn't come upon him. He has a hunger for Caesar's dollars. And as long as that hunger remains, he has to gratify it. So I'm not critical of him. I use him only as an example. But I'm fully aware of the fact that he has not yet had that hunger, as you're told in the book of Amos, the 8th chapter of Amos, the 11th verse: ¶ "I will send a famine upon the earth,

he will not be a hunger for bread, nor a thirst for water, but for the hearing of the word of God." Well, he doesn't have that hunger. So at the age of 80 plus, he still has a hunger for things in this world.

But scripture warns in the 13th chapter of Hebrews and the 6th chapter of 1 Timothy, "Be free. Let your life be free from the love of money. For the love of money is the root of all evil. Didn't say a few evils. All evils." You can trace it back to what money means to man. Money means power. All the wars in the world are economic wars. When man thinks that he can lead his nation into war and get more markets for his people, more of these things, it's all economic. And so, if he thinks he can, he does it. And all wars are economic wars. They reach a certain point and they break forth into violence.

But before wars come, it's still an economic war, and it's based upon the love of money. I'm not saying we shouldn't have money. I need money to pay rent. I need money to buy clothes, to buy food, and do the normal things of life. I'm not denying that. But to fall in love with money and to want money for money's sake is simply a false concept of power. I am speaking of an entirely different power. And may I tell you All the power of this world is like a little firecracker compared to the power of which I speak. The day is coming, and you'll realize this power. It's all within you. And you will arrest it.

You'll feel it within you. And you will arrest it. And the whole vast world that you are perceiving will stand still. It's absolutely still and dead. You can change its motivation while it's still. And then release the power within you, and it will execute the change. motivation And think it initiated the change. That's power. There's not a thing in the world comparable to such power. It's all within a man. The day will come man will have access to that power. In that day he will know he is God. So I am

not criticizing the man for wanting another billion. I use them only as an example to present it to you who come here that you are not on that track.

I trust you are not. If you needed money, certainly ask for it. And then if you do not know how to bring it into your world, then give thanks to the depth of your own being, as you're told, commune with with your own heart. On your breath. And be silent. So you commune in the sense. What would it be like if it were true? What would the feeling be like? If it were true? Well then you assume that feeling. You wear that feeling. That's a vision. And then that forms a mold. And the depth of your own being. Who is your follower? Who is God? The ultimate God. Takes that mold, and from that mold, externalize.

Because he has ways and means that the surface mind knows not of. So that's what I meant when I used this man as an example of it. But certainly not to criticize him. You are told, and this is scripture, I am from about and you are from below. He's not speaking to another. He is speaking to himself. He's speaking to this being down here, this thing. The being within me is speaking to this. And it says, I am from above and this is from below. It was born from the womb of my mother, my earthly mother. This that is speaking when I say I am from above is born from above out of my own car that be?

It is born not of blood nor of the will of the flesh nor of the will of man, but of God. He who comes from above, he is above all; we are told. He who comes from the earth belongs to the earth and of the earth he speaks. He who comes from heaven is above all. So he equates the one coming from above with the one coming from heaven. You'll read that in the 31st verse of the third chapter of John. When you read the third chapter, jump from the 21st verse to the 31st and go on to the very end, the 36th verse. Then go back to the 22nd verse and read through to the 30th.

There was a break there, a dislocation of the manuscript. So read to the 21st and then go straight to the 31st and put those letters from the 31st to the end in red letters. It's all part of the same speech of the central figure. He who comes from above is above all. He who is of the earth belongs to the earth, and of the earth he speaks. He who comes from heaven, he is above all. Now, he tells us that he speaks of that which he's seen and heard, but no one receives his testimony. He who does receive his testimony, He tells them they will have put this seal To this that God is true The word is going to prove itself to be true in the individual, For he has come only now to fulfill that word.

He dictated these words in the depth of his own being. And comes into this world and puts upon himself The limitations of the garment called flesh and blood To fulfill it while walking this earth, fulfill it in spirit, fulfill it in himself. Now listen to the words. It's not taking place on the outside. If I tell you I am Mary and birth to Christ must give if I in blessedness for now and evermore would live. I mean that literally. Let me see now what it is said in Scripture concerning Mary. The angel sent from the Lord appears to Mary and tells her the secret of a supernatural conception that the power of the Most High will overshadow you.

Therefore the child to be born will be called holy, the Son of God. Then Mary answers the angel. And Mary said to the angel, rather, she's now speaking to herself, Behold, I am the handmaid of the Lord. Let it be to me according to your word. And then the angel departed from her. I am the handmaid of the Lord. In the 116th Psalm, the 16th verse, And it's now David speaking. O Lord, I am thy servant, the son of thy handmaid. He is the son of the handmaid, and Mary claims, I am the handmaid. And she's just been told that child to be born of her must be called holy, the son of God. A thousand years prior to that, if you take it chronologically, one

declares, I am the son of the Lord's handmaid.

And his name is David. I am not theorizing it. I have experienced it. And so I'm telling you that it is David. And when it actually takes place in your world, who then is Mary? Did you not give birth to the Christ child? I know I did. I held the child in my arms and looked into its face and said, how is my sweetheart? And that heavenly smile broke upon its face and then the whole thing dissolved. And then, a few months later, here comes the evidence. Here is David, the one who said, I am the son of thy handmaid. Well did he not come forth? Was it not pronounced by my brothers who were present?

It is Neville's baby, well if it's Neville's baby, well then I am Mary. I brought forth the Christ child. And yet, why now is the son calling me father? Listen to the words carefully. We are told in Genesis that a man must leave father and mother and cleave to his wife until they become one flesh. A man. Now if he cleaves to his wife, he is her husband, is he not? He can cleave to a woman, but need not be his wife. But the word is wife. The man leaves father and mother and cleaves to his wife, and they become one flesh. Now in the 54th chapter of Isaiah, Your maker is your husband.

The Lord of hosts is his name. The redeemer of Israel is this one. The God of the whole earth he is called. But remember, your maker is your husband. We are told of Eve, she came out as an emanation from man. Therefore who is this man now but her husband? And who is that husband but God? So the man, my man, is my husband and that husband is God. Now this is the emanation. my emanation yet my wife till the sleep of death is past. It's not some woman in this world for male female made he them and called their name man. So here whether you be male or female this is the emanation of your maker and your maker is God and he pleads to you.

You aren't cleaving to him. It is he who cleaves to you until you become one. And what proof have I that we have become one? Christ is the son of the living God. But if I bring forth the son of the living God, well then he has completed that union. For I am Mary then. For we are told that Mary is going to bring forth the son of God. Well Well, if Mary brings forth the Son of God, she brings it forth after the cleavage has taken and they have become one. One body, one flesh, one spirit. So here, the whole drama is unfolding itself within you as an individual. And when you see confusion in the world, it is only the confusion within you.

When you see anything in the world, it is all taking place within you. It's really a soliloquy. The whole vast drama is the unfolding of the mind of the individual. So you are the one sent and you are the sender. In the capacity of the sent, you seem inferior to your essential being, the sender. But do not forget, I and my Father are one. And he who sees me sees him who sent me. if he sees him who sent me then I am the saint and I'm telling you from my own experience you are that very being who embraced you he actually embraces you and you feel you become one and when you see the son he is the image of the one who embraced you for when you were embraced by him you felt you were one with him he who is united to the Lord becomes one spirit within.

So in that union of you and the one who embraced you, you actually are the very image of that being. And David is the image of that being. And you are that being. And it's all done in spirit. It's not done here in flesh at all. In spite of all the arguments of the contrary. This belongs to the world of Caesar and many men of science and philosophy will accept as an explanation nothing that comes from beyond or above this world of nature. They will not. You can't blame them. They see it here and they've done marvelous things with it. They confine themselves that things here

that they can prove. But we confuse ourselves, deeply confuse ourselves, when we simply identify the wisdom that comes from above with this wonderful knowledge that comes from below.

Knowledge is science, and wisdom is revealed truth. And you cannot in any way prove it to anyone. I can take the wisest man in the world who calls himself a scientist and tell him what I'm telling you tonight. and the chances are he will go away and the man is a little bit cracked. There's no proof. You can't present the proof and he wants proof. Well, you can't present the proof. There is no way of proving to anyone that the kingdom of heaven exists until you have entered it. There is no way of proving that God exists until you have the experience of God who exists. There is no way of proving to another other.

That the Christ child is an eternal child. That David is eternal. That he represents. He is the sum total of humanity. He is the resultant state of all the experiences that man is capable of going through. You go into this world of man and play all the part. And when you play all, Or, at the very end, the cleavage is taking place. And he is the resultant state. He comes out as the son of God who played the part. But while he's playing it, he's in the depth. Molding your world in harmony with that mold that you offer him. But what mold am I offering him tonight? When I say I am, and I put a name on it, that's the mold I am offering him.

If I say I am secure I am blissfully happy I am and I name it that's his name I'm calling I am and then I put the mold on it, now I must be faithful to that vision; that's a vision, it's not yet in the world, it's a vision, and so I must keep the vision in time of trouble, and turn to him when I become aware that I'm not faithful, instead of wasting my time condemning myself for turning away, go back. He said seventy times seven you forgive your brother. And this is poor brother donkey that God himself is riding. In a

few weeks' time you'll find all the churches decorated with your donkey, and they will have the Lord seated on it, and then have all these things moving up to the cross.

And people will think that that actually took place on the outside. No, this body is the donkey that the Lord wears. And I'm riding him. And many a time he has thrown me. Many a time he's turned aside. They're very stubborn animals. Do you know that? He used to take a dump on the beach in Barbados. I had one special one. And he had the capacity to stop on a dime. He could run as fast as lightning and stop on a dime, which meant you went about 20 feet over his head. But it was fun. You were kids. You didn't care. You never thought of consequences. You break your neck. You got on that beach, a nice wide beach.

You got on that donkey. No halter. Nothing. Bareback. And often you would start and you were holding on. And all of a sudden, bang, and never goes 23 in front of it. Sometimes you'll come up your blood all over because the sand got you. But it was fun. Going to the beach and wash it off and that's all. Hopefully the mother wouldn't see it. But that animal is a symbol of this body that you and I are wearing. It is called among the the animals of the world, it's called one of the most salacious of animals. All through the West Indies, these men who are seeking public office, they go through with a donkey, a donkey in the open car with them, as a symbol of their virility.

And of course, all these crazy people are howling and carrying on with them, because he is a strong man. That's a symbol, the donkey. But I tell you all these wonderful symbols are true, but don't worship the symbols. The donkey is your wonderful body of flesh and blood, and you have to be constantly in control of it, constantly taking care of it, and simply turning to the depth of your own being when on the surface, though you can't do

it. So when you're told you are from below, and I am from above, don't think some man feel themselves superior to men and he's telling them that they are below him. That's not it at all.

It's the being within you that is from above. It is that being who will ascend. This being cannot. This belongs to the earth, and of the earth it speaks. But the being who came from heaven is the being who is from above. And the day will come because he and he alone descended, he and he alone will ascend; he will leave this world and ascend to himself from which he came. So he tells, I am leaving the world, and I'm going unto my father; you will see me for a little while, then you will see me no more; for I am sending unto him who sent me, and you return that very being, but the being tear is wearing a very restricted garment while he is here.

And that garment is the poor of a donkey. And that has been made to suffer through our mistakes in this world. So again, I say to my friend, if you are here tonight, I had no intentions of criticizing anyone. I just used it as an example to show you that there's something far, far greater in this world than the love of money. Far, far greater. As you are taught in Scripture, seek ye the kingdom of God, and all these things will be added unto you. Not because you're going to have more and more homes, no. You will find you don't need them. Not because you're going to get more and more billions, you'll find you don't need them.

And the day will come by eliminating all the nonsense in the world, you are freer and freer and freer. And people think by accumulating that they are freer and freer; is by simply eliminating the unnecessary things in this world. If I bought everything that came to my door, I'd have to move out from a seven -room apartment into a 50 -room house. Only yesterday and today. A man tries to sell me now water. Only \$5 a month. Only \$5 a month. Yesterday someone tried to sell me the cable TV. Well, that's only, I

think, \$5 a month. Another day, another \$5 a month. You put it all together, and finally you're spending something like \$200 on things you do not need.

A month. And these go on and on and on. But people have told through propaganda that you need them, you must have them. Must have what? I once enjoyed a lovely big \$600 color TV set. Then it cost me a fortune to keep it going. You pay \$600 for it, and all of a sudden he tells you the tube is gone. I said, yes, well then let's have a new tube. Well, that's going to cost you \$250. \$250 for the tube? He said, yes. I said, take it away. I gave it reluctantly to my maid. I said, Doris, I shouldn't give it to you. This is a burden. Because to put that tube in is going to cost you \$250.

And I'm going right out tomorrow and buy myself a nice, small, 21 - inch black and white. Well, I got a 19. That's all I needed for. I do not need the huge big color TV set. Everyone thinks he has to have a huge big color TV set. I have a 19 -inch black and white. I rarely turn it on. If a game is on, and I like games, I'll turn it on. That's good enough. I prefer my Bible. So why must I be always keeping up with the Joneses? So I only use this story to illustrate a point. Keep yourself free from the love of money, for the love of money is the root of all evil.

It's the cause of all the wars in the world. That love of power is a symbol of power. And the power of which I speak puts all the power of this world into nothing. You can't conceive of any power in this world that you could use to make humanity stand still and you change its motivation. And yet, within your own head, you have that power. And you look upon the world as you see it, and suddenly you stop the activity within your head. And all activities stop. And they're not independent of your perception of them. You think they are, but they're not. They're all yourself pushed out. And they're animated by the activity within you.

And you're carried away by the things that they're doing as though they're things completely trained and different from what you are doing within yourself. And it's not so. And you stop it, and then you release it, and everything moves on to fulfill its purpose. For you can change its purpose. And then you will know you're on the very verge of being born from above. For this is your right. This is your power. And you enter an entirely different world. And when you ask by others, describe that world to me. Paul tells us, eyes have not seen nor ears heard, nor has it entered into the hearts of men, the things already prepared for those who love the Lord.

How could you use any image of earth to describe that world? You can't do it. When I tell you that I actually have gone by thousands and thousands waiting for me to come by and they were all broken members of humanity blind, lame, hog, withers, you name it, they were there, and I didn't raise a finger to make one of them better; there was no compassion that possessed me. I simply glided by, a radiant being, one of fire and air, and that I glided by off the earth. I didn't walk; I didn't be gliding. Every one was made perfect. Eyes came out of hiding and filled the empty sockets. Arms that were missing came out of hiding and filled the empty sockets.

And those who could not walk, they jumped for joy. Everything became animated and perfect. And when the very last one was made perfect, this heavenly chorus that accompanied me sang out, "It is finished," the last cry on the cross. For these are the last words of the cross: "It is finished." And then I felt myself once more congealed into this body. I have never worn, that I know now, in this little section of time, I have not had the experience of wearing a straight jacket. But I have seen men put in straight jackets. And so I know the confinement that they must feel in a straight jacket. For this was just like a straight jacket.

That's how confining this body is. After you've experienced the freedom of this heavenly immortal body that is yours. It is radiant. It's immortal. And that body is yours. And the day will come. You will complete the journey in these garments. And then that body will come out. But when that body comes out, you the saint will return to yourself the sender. And you and I will rejoice together in a heavenly sphere that you cannot depict by using any image on earth to describe it. It can't be done. Because eyes have not seen it and ears have not heard it. And how can you tell it? until he brings you where those who have gone there have been.

Can't do it. Here I am here to encourage you to set your hope fully upon this grace that is coming to you. It is coming. No power in the world can stop it. You came down deliberately. No one took your life. They're going to tell it on the second day, I don't know, the second day of April is Easter. So two days before that, they're going to tell a story which isn't so at all. Our man was crucified by people who would not believe him. Isn't so? The crucifixion took place in the beginning of time. When you are born a woman, that's when you are crucified here. But I was crucified with the cosmic Christ in the beginning of time.

And then I came down into this world. And my mother gave me a garment of flesh and blood. And that's the cross I wear. That's my slave. I'm a slave of that cross. For I can command anyone to perform any of its normal natural functions for me. I have performed them myself. Eat myself. Assimilate and eliminate. and no one in the world can do it for me. No matter how much money I have and how powerful I am and what I am, I have got to perform the normal natural functions of that brother donkey. So I'm riding that towards the end. And they're going to weep and say a certain group, a certain race, crucified a man.

Didn't do it at all. Have we not read the Bible? No one takes away my

life. I lay down of myself I have the power to lay down and the power to take it up again so he confessed that no one has ever taken away his life and yet for two thousand years we perpetuate the lie and tell that story over and over and over and it isn't so at all read it in the gospel of John the most profound book in the New Testament is the gospel of John No one takes away my life. I lay it down myself. I have the power to lay it down and the power to take it up again.

And so I have laid it down myself, willingly, to enter this arena. At the end, I can say what Paul said. I have fought the good fight. It is a fight. I have finished the race. I have kept the faith. Henceforth, there is later for me the crown of righteousness. And then he goes on to say, let no one bother me. For I bear on my body the mark of Jesus. Everyone will bear them because everyone has them. The boxes are there, but they're not driven in with any little nails. They are whirling vortices. A vortex binds me here, a vortex binds me here. One here, one to my right, and two, my two thumbs.

The six-pointed star of David, that's the Christ star. He is the son of the Lord's handmaid. so you can safely say and mean it when you say you have not yet brought forth the Christ child but I am Mary and birth the Christ must give if I in blessedness for now and evermore would live in my own case I have brought forth the Christ child but I can say to those who have not yet had the experience you can put it in that tense that I've just quoted. Because everyone's going to have this for him. And not one will fail.

And then you will see the mystery. The whole thing is a mystery.

For tonight, you take your ideal, you take your dream and dare to assume that you have already realized them. Knowing on the surface you cannot do it. You do not know where to turn. But believe me, the depth of your own being knows. all things are possible to him before Mary said behold a hand made of the Lord the angel said with God all things are

possible the same thing said prior to the first trial promise in Genesis is anything too hard for God it's the same it's simply a different translation of the same meaning Is anything too hard for God?

And so the child was named Isaac because Isaac means he laughed and the Christ child laughed. The minute you hold him, the face bursts into the most heavenly smile and the whole thing dissolves as you're holding him in your arms. You brought forth the Christ child.

So you dwell upon this it may not seem practical. It's more practical than anything in the world. far, far more practical than telling you how to go out and get a million dollars.

Here, this morning's paper, I opened up the paper and here is one that I have seen and listened to a time. William Lowe. A year before, our ex-president said he would not run. And he said in his column on his TV show show that President Johnson will not run for office for a second term. The first was by the accident of assassination. This one is now, is owned by election. But he will not run another term. They all laughed at him.

Well, he was right. He did not run, but he kept secret one solid year.

Well, he went off to New Hampshire to cover this election coming up on Tuesday, the primary. Went to bed, seemingly all right, had all his plans that day. The maid goes in to clean the room, and there he is. He's gone from the world, 55 years of age. Went to sleep, thinking he'd wake the next morning to write the column coming up on Tuesday to tell what actually is taking place in our election year. And Lawrence didn't wake in this world.

A man 80 years old And still knowing that tomorrow He's going to be called And still is interested only In another billion Well to me it's the height of insanity But let him have it Let him have all that he wants I don't want it With it goes a tremendous responsibility And I don't want that

responsibility responsibility.

If he wants it, let him have it.

But tonight, on this day, you formulate in your mind's eye the one you would like to be, man or woman. And then having formed it, if perchance tomorrow, like my friend, you wonder, don't waste one precious moment in condemning yourself. Forgive, forgive, forgive. And forgiveness means testing one's ability to enter into and partake of the nature of the opposite. So you find yourself in this state now which is wandering away. Go back to that state that you have chosen. Go back how often? Seventy times seven. As often as it takes to keep the vision fixed so that that mold will always be before the depth of your own being for he works from the mold that you supply.

So you supply him glorious mold but don't condemn yourself when you depart from it. Don't. Condemn no one. Leave them alone. So the Christ of the Bible, one day he stands before you and calls you father. And remember Christ is the Son of God. The Jesus of the Bible, one day you'll know who you are. And you are he. Jesus is the Lord. The Lord God Jehovah. And Christ is his Son. We put them together like one name, like Neville Goddard. It isn't Neville Goddard in this world. Yes, I'm Neville Goddard. But Jesus Christ are two two separate states, I would call. One is the Son, that's Christ, and Jesus is the Father. Listen to the words.

He who sees me, sees the Father. How then can you say to me, Philip, here was the Father? Have I been so long with you, and yet you do not know the Father? If you knew me, you'd know the Father. So he's telling you he is the Father. And David in the Spirit calls him my Lord. So is he not now the father? For my Lord is the father. And David called him my Lord. So David is calling his own father. And he's telling you now who he is. It's the greatest mystery in the world. Eternally taking place. Eternally

true. If you take it to heart, and if you have it, I'm going to play it over and over.

These ideas that are so different from what man has been taught to believe.

Eighth of John

A friend of mine wrote me a letter this week and stated something that happened to her. Having read it and re-read it, I thought it would be quite a lesson for tonight. He said that having tried to change others and fail, he thought the whole thing over and thought, well, after all, I'll change myself, for the other is only myself pushed out. The whole vast world is myself personified. But she began to work on freedom, that I am free. And Theodore Crane, the poet, who is here tonight too, discussed freedom. And he said a vision developed soon after that, which was very disturbing. It came unexpectedly. And here I found myself, flat on the ground, stretched out like a cross, face up, and all in chains.

And here is my body, my physical body, chained to the ground. It would come without warning. It was not a pleasant vision to see myself there, all chained and anchored to the ground with these iron chains. One day when it happened, I thought I would look closer, take a closer look, to find that it was not only trained, but they were locked. The whole thing was completely anchored and locked to the ground. Then I felt myself rise out of this body, while it began to sink into the ground. And I rose up and up out of the body. I realized then that the body was part of the earth. It belongs to the earth. Of the dust it came and to dust it returned.

And I rose up out of it. And from that day on I have never had that vision again. I feel myself free. Now she said I had this on the morning of the 14th of February this time. She said, I returned to this world from a profound dream. I knew that it was profound. But I could not move to

write it. Here I am, cataleptic. I couldn't move to write it. I tried to scuttle with myself to remember it in detail. And the end began to fade. So I asked myself to reveal to me a vision, some vision that will hold it. And then I saw a serpent emerging out of its skin. And there was its dead skin, and there was a serpent completely out of the skin that it had shed.

shape. Then I saw two serpents, a pure white serpent and a black serpent. And they became one serpent, a white one above and a black below. But it was one serpent, a black bottom and a white top. And then someone spoke to me and said to me, this is the fulfillment fulfillment of scripture. You will find it in the 8th of, and she said, I thought I heard John. But it could have been Luke or it could have been some other. I couldn't quite grasp it but I thought it was John or Luke. Well, I can assure her it is John. It is not any other chapter. It is John. If you are familiar with Scripture, you will find that John, the eighth chapter, when you read the sayings of the Lord, they are so condensed.

Every saying is so condensed that the meaning seems sometimes almost impossible for one to follow. Unless, of course, you have experienced that chapter. If you've experienced it, it is easy to follow it. But I read so many strange, peculiar interpretations by the great scholars concerning that chapter. They are men without vision. Brilliant men. They know their Greek backwards. They know their American. They know all the tongue into which it was translated. But they do not have the vision. They haven't had the experience. him. So to them it is something that is like a closed book. So tonight we will take that chapter and show you what is in historical. She hasn't experienced it, but she's on the verge of it.

For she was told this is the fulfillment of Scripture, the whole Scripture. And the fulfillment of Scripture is the fulfillment of the the Old Testament, for that was the only testament at the day that this was written.

Now, it begins not on the first verse. The earliest manuscripts omit the first eleven verses. Some way along the way, some scribe inserted into that chapter eleven verses that you cannot find in the early manuscripts. The last verse of the seven chapter is omitted and the first 11 verses are omitted in the Revised Standard Version. They will quote it in a little tiny print and give you the reasons why that you cannot find it in the really early manuscripts of the text.

But some overly zealous cry put it into it. If you're not familiar with it, it's the story of the one taken in a dark thing. That's omitting it. That was definitely adding. So it begins on this note. I am the light of the world. He who follows me shall walk in light. Here is one of the great I am things of this gospel. For the The gospel of John is full of I am. I am the bread of life. I am the living bread. I am the resurrection. I am the life. I am the way. I am the truth. I am the door. I am the true vine. So these mighty I am say to all through the gospel of John is the most profound book in scripture.

So here it begins. I am the light of the world. In that statement he is telling us that he is the consciousness of humanity. For we are told in the Gospel of John, in him was light, and the light was the light of man. For he not in you, as your own wonderful I am, you would not be animated. You would not be conscious. And I know from my own experience that there is in man that life. And one day he will be in control of it. And he will actually know from experience that the whole vast world is himself pushed out. He will arrest that activity within him. And everything that he observes will stand still.

Proving that he is the light, the consciousness of man. We have no consciousness. before your own eyes there is a pair of dead people completely dead made as though they were made of wax you release the activity within you that you only a moment before froze and everything

becomes once more reanimated so you know where the source of all things are it's all in you your own wonderful I am, this that God there is no other God, so you can change the outer world as you change the inner world you can freeze it and then stop it you can freeze it, change the internal you, and then watch it and see the whole vast world execute the change in you, so I am, says me, the light of the world, that's your destiny.

I know back in 1926 or 27 in Larkmont, New York. I went to sleep hearing this wonderful orchestra playing below, but I was not allowed to join the crowd. ¶ They were all guests and members of the club and I was only a guest of the manager. So I went to sleep on the early side hearing the orchestra below. And in 19 well that year I was only 21, 26. I was 21 years old. I would of love who'd gone downstairs and danced. I was then a professional dancer. I had just returned from London, having danced for four months in London. ¶ But he thought it unwise for a guest of him, the manager, to join the members and their guests.

So I went to bed. ¶ And I did what I rarely do, read in bed. I took a book. Here I'm reading a book. It was *It was the life of Buddha*. And then, as I read it, I must have fallen into a deep, deep sleep, a profound trance. Because when I woke, it was about nine in the morning, the light was still on, and the book was on my chest, proving I had not turned in that sleep. ¶ For if I had turned, the book would have fallen to the floor or on the bed. So in that interval, whether it lasted eight hours or more, I do not know. But I went into a deep, profound trance.

¶ And in that trance, I became the light of the world. I could easily have said, I am the light of the world. There was not a thing in the world but myself, and I was light. Infinite light without any circumference. There was no boundary to this light. No sun, no stars, no moon, only infinite light. And I was it, a living pulsing light, the light of the world. ¶ Then I woke,

and here I am once more, congested into this tiny little garment that I knew as never. A little garment that she saw in her vision anchored to the earth in chains, iron chains, and lock. and it would sink into the earth from which it was taken while she who was in it would rise above it.

For she is the seed of God as you are. And a seed must fall into the ground and die before it is made alive. If it doesn't fall into the ground and die, then it remains alone. But if it dies, having fallen into the ground, then it brings forth much fruit. so here she saw it perfectly and here she told this is the fulfillment of scripture now let us take some of these profound sayings they are so completely condensed unless you have experienced it you wonder what on earth is the recorder who records the words talking about so we will take as many as we can tonight he discusses the father they do not know he's talking about the father they said who is your father he answered if you knew me you would know my father also but you know neither my father nor me if you really knew me in the full sense of that word you would know God for he and I are inseparable.

If you knew me you would know God. That's what he's saying in this eighth chapter. When he tells them you will die in your sins unless you believe that I am him. Here it is stated the fundamental sin of the world is lack of faith in I am him. So we are told in the psalm, the 46th psalm, be still and know that I am God. Man finds it difficult to believe that. He has a God stuck in the heaven someplace on the outside. He can't bring himself to believe that his own wonderful human imagination is God, so in spite of the words "Be still and know that I am God," so unless you believe that I am thee, you will die in your sin.

Now you tell them. Now we go back to Ezekiel, the third chapter, chapter and you'll read it in the 17th and 18th verses. "I call you the son of man. The son of man I have made of you a watchman for the house of

Israel. And when you hear anything spoken from my mouth, you tell it to the house of Israel. You tell it to the wicked, to remove them from their wickedness, that they may live. If you do not tell it, they will die in their iniquity, which is in their sin. But their blood will be upon your hand. If you tell it, and they persist in their iniquity, they will die in their iniquity, but their blood will not be upon your hand.

So Paul could say, in the 20th chapter of the book of Acts, he is now addressing the Ephesians, and these are the elders. He said to them, "I am innocent of any blood that is of yours. Innocent completely of all the blood that is yours. For I did not fear from declaring clearly the counsel of God." He told it just as his vision happened to him. As he said before the king, the old king Agrippa, "I am not disobedient to the heavenly vision." He kept the divine vision in time of trouble. Even though it meant jail, even though it meant persecution, meant beating. He kept the vision. And he told it to those who would listen.

So that if they would not listen and then abide by what the Lord had said through him, it was not upon his hand that would be their blood when they died in their own iniquity. So here is one who tells the story. Just as it happened in him, you only tell what you have experienced. I have experienced the entire story, so I tell it whether you believe it or not, knowing that if you do not believe it, then the things that happen to you, it's not upon my hand anymore. I am faithful to the divine vision. I kept the vision in time of trouble; though people would leave me and never return again, those would condemn, those would criticize, it doesn't really matter.

Once I keep the vision and tell it. So here in the story there is statement after statement, and so completely condensed, if you had not experienced it, you would wonder what on earth is it all about.

Now he makes the statement: as the son of man is lifted up, when the son of man is lifted up, you will know that but I am he. He tells you earlier, as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. If you were not lifted up like that fiery serpent, you would not understand that statement. It's so completely condensed, the meaning would escape you. But having ascended like a fiery serpent, after my body was split in two from top to bottom, and see that living, pulsing light, that golden, liquid light, fusing with it, and then like a fiery serpent moving up this stair. For we are told the serpent moved up on a rod.

Well, the rod is your own spine. And into your skull you go. In violence you return into that heavenly world, all with evil. For the kingdom of heaven is within, and so as the serpent was lifted up on the staff in the wilderness, so must the Son of man be lifted up. I have heard these brilliant scholars say it meant when he was lifted up on the cross of wood, and crucified. It has nothing to do with that. It has nothing to do with any wooden cross in the world. The only cross that the Christ of the universe ever bore is your body. This body is the cross he bears. There is no other cross.

He is actually nailed on this cross, on your body. These are the crosses the universal Christ bears, and he will wake himself in you, and rise in you, and when he rises in you, you will know that I am Him. For it's not another that rises, it's yourself. You fuse with the light, and fusing with that living pulsing light, you make one quick, fertile emotion, and up you go on that tap of your spine into your skull, and it vibrates just like thunder. So when the Son of man is lifted up. You will know that I am He. Bear in mind, this is completely egocentric. He is not talking to people as I am talking to you.

He is speaking now to himself. This body is of the earth. And now he

makes the statement: I am from above, out. You are from below. I am not of this world. You are of this world. So who is the you? It's the body that you wear, that is anchored by these chains that you saw, and the very locks that you saw, to this earth, and to earth it will return, and must return. But you, occupying these garments, you are not of this world. You are not of this earth. You are from above, but not yet aware of it. Not yet awakened within that garment. Not yet born from above. But you will. Now he makes a statement.

And now he's discussing freedom. Now she, in her letter, started off by telling me about how she wanted to be freed. I will not mention the characters in her life that she felt holding her back, how she tried to change them without any help. She didn't see the change that she thought she would see, and she worked on herself to be free. Then came the vision of the anchored body to the earth, and herself rising above it. I then the whole vision faded. From then on that we felt free. Now he's discussing freedom, that if you abide in my word, and my word abides in you, you will know the truth, and the truth will make you free.

Well, they answered, well, we are the children of Abraham, and we have never been in bondage to anyone, and you say that we must be made free. They did not realize that they were enslaved, any more than the whole vast world knows it is enslaved. You are enslaved to the body that you wear. No matter how much money you have in this world, but how you have in this world, you cannot order anyone in this world to perform the natural functions of your body for you. You do it yourself. No matter where you are in the world, you could be sitting on a throne, and you cannot order anyone in your world to perform the normal, natural functions of your body for you.

You've got to go to your own bathroom and perform them yourself.

You have to eat your own food and assimilate it, and what you cannot assimilate, you must Just expell it yourself. And no slave in the world can do it for you. So are you not a slave of the cross that you wear? So here is the world in which we live. They thought they were free. And he tells them you will only be free if the sun sets you free. If the sun sets you free, you are free indeed. All these are taken from the 8th chapter of John. Now, he's only fulfilling Scripture. And Scripture spoken of is the Old Testament. We go back to the 17th chapter of 1 Samuel.

And the king has made a promise that the one who brings down the enemy of Israel, I will set his father's house free in Israel. For the one who brought down the giant was David. David brought down the giant and severed his head from his body. When he stood before the king, the king is not inquiring about David. It's obvious that he brought down the giant. He has the head in his hand. But whose son are you? He has to fulfill his promise and set his father free. The Father is bound in you and not until the Son appears are you set free when the Son appears he will call you Father and you will know he is your Son and he will know that you are his Father and that Son is Christ and Christ is daily now I am telling you what the world will throw stones at me who call themselves Christians or even call themselves Jews.

They will think that's blasphemy. Yet, I am telling you what Paul said. I am not unfaithful or disobedient to the heavenly vision. It happened to me and I cannot modify it to satisfy the preconceived misconceptions of Scripture and tell them of some other being. It was no other being. It was David who set me free. You're only free when you discover that you are God. For there's nothing in this world that is free unless it is God. God is the only one that could be free. So I tell you that you are God. His name forever and forever is I Am. That's God. But you do not know when you

say I Am. You say, I am Neville.

You say, I am Jim. I'm Bill. I'm Peter. I'm Stan. I'm Jan. That's not setting you free when you know I am God you are set free and you will never know you are God unless his son stands before you and you know he is your son and that son is David then you are set free, free forever. The body will return to the dust from whence it was taken, but you who are buried in that earth you died and then you were made alive and then you became free and you are free as God the Father, so in the end the Son set man free by revealing to man that he is God, as long as he thought himself Mrs.

Brown's son or Mrs. Jones' son, and he was back on a physical background. He is not free because nothing physical can be free. We are wearing a slave garment and it's physical, it's flesh and blood. But when I'm set free, I'm freed of that garment. I'm not looking for my genealogy based upon some physical tradition. I'm through with that. Whatever happened to the goddess a number of centuries ago, though it doesn't really matter. Those that I know, I love dearly, my father, mother, and my brothers and sisters. Beyond that, I do not know them, and I do not care what the ancestry was. It makes no difference to me whatsoever. My only real ancestor is God, and I must awaken as God.

Everyone must awaken to discover himself the author of it all, and that is God. So now he comes down and they say, you are mad and you have a devil. He said, I am not mad. He said, you are a Samaritan and you have a demon. He said, I am not, I do not have a demon. He didn't deny he was a Samaritan. That was the lowest of the cast, to be a Samaritan. So they deny he was a Jew when he claimed he was a Jew. But he did not forget the point when he was called a Samaritan. which meant the very lowest of the castes. Then he said to them, if you follow me, you will never die.

Well, it was Abraham, our father Abraham died, and the prophets died, and you are saying that if we follow you, we will never die? He's telling them, I am the resurrection and the life. If you follow the footsteps that I've just laid down in these concentrated statements. If you follow them and they awaken within you, you will never die. You will awaken completely. And when you awaken here and people call you dead, you will not return anymore to a little garment that is restored in a world just like this. You will enter the new age, the age of eternity. Then he said to them, for your father Abraham rejoiced that he was to see my day.

He saw it and was glad. They said you saw our father Abraham while you're not yet 50. Did Abraham see you or you see Abraham? And then he answered now in this manner before Abraham what? I am. behold before the whole vast clay was conceived I am, I am the author of it and it took up stone to stone him but he hit him for that is the verdict if anyone blasphemes the name of God he must be stoned to death as told us in the law of Moses so they only fulfill scripture he is telling them that he is the being of whom the prophets wrote. He is the being of whom Moses in the law spoke.

He is the Lord God Jehovah. That's what he's telling us. That there is no other God. But they see a man not knowing that the man is only the part in which that field is unfolding. And in this case it completely unfolded. But they have not yet internal eye. They do not have the incipient eye witness to see eternity. He opens the eye from within that you may look into the immortal world, look into eternity, into the worlds of thought and see reality. They have not yet had the eye open from within. When the eye is open from within, the man you know as your friend with whom you dine and wine and have fun, when he has completely awakened from within, if your eye is open, so you knew him and still know

him as a friend or he still wears the garment, you will have moments of experiences in that world where you will see him as he really is to be seen and you will see God.

You will see that burning one for He is the burning one. He is radiant light; that's what He is. And He is not anything but He is not what the world thinks Him to be. Human face, yes; a human voice, yes; human hand, yes; don't go beyond that. He is a fiery being, yet human. The face is human, the voice is human, the hands are human. But don't go beyond that. That's the being that you are, the being that you are destined to be, the being that's going to come out of this body that must go back to the dust.

That's why we use the symbol of the butterfly and the caterpillar. The butterfly has wings and takes off into an entirely different element from the caterpillar. So the caterpillar must die. That which is buried within it, unknown to itself, must come out. And that is God himself. That's only a symbol of what's going to take place in every one of this world. Not one will fail. So before Abraham was, I am. And yet, you're not yet 50. All right, so what? You're judging appearances.

And before Abraham was, He saw my day and He rejoiced. And He was dead. What day? The day of Eschatoloth. The end of the journey.

We begin with Abraham. Abraham was the man of faith, and biblical faith is faith in God, and God's only name is I Am, so He has faith in I Am, and a promise was made him: in spite of your years, you will be a father of a son, and his name will be called Isaac, and the word Isaac means He laughs. You wait, you're going to have it at the appointed hour, and when you hold it, He's going to laugh: a little infant just born and suddenly breaks into the most heavenly smile, laughs out completely. And that promise will be held true; it will be proven true in time, because every word of God proves true.

So Abraham saw it, as you're told in Galatians: that the scripture, and now the scripture becomes a person; the scripture, foreseeing that God would justify the heathen, to read the gospel beforehand to Abraham. So if the scripture preached, and the scripture becomes now a person, but it is a person because it is the word of God; it is God made manifest in the written form, and it preaches the story of the gospel, the good news beforehand to whom? To Abraham. So He saw my day and He rejoiced that He was to see my day; and He was glad. He actually saw it, and walked by faith only. Faith in what? Faith in God. He heard it said that He actually would have that child, and so He walked with faith in God.

And that is faith in himself. So everyone here should rejoice that one in this audience should have had a vision of that nature.

I am telling you, you are all going to have it. You would not be here as consistent as you are night after night, month after month, if you were not on the verge of these experiences. Others may say, so what about the other millions? What does it matter? Everyone will have it in time.

This is the most precious, the most unique thing in the world. And you do not take that which is unique and throw it to the swine. They're not swine as pigs, but they're not ready for it. They're really not ready for it. The day will come, there will be. Then they'll be called one by one into a circle just like this. and maybe you will be the one telling the story from experience. When you speak from experience, you speak with a thought. You're not speaking from hearsay. You're not speaking by speculating as to what it ought to be. As so many brilliant minds do. If I could show it, even in what is called the grandfather of all biblical interpretation.

And here, these colors, in when the Son of Man is lifted up, and they all say it means when he was lifted up on the cross. What about the other two on the cross? They ignore that completely. This is the cross. There never

was another cross. When a little child is born, at that moment of birth, he is crucified. That is the Lord who became man. why? that man may become God and so that was the actual seed of God that which is imperishable what it has to fall into this ground, this cross and die before it is made alive and when it's made alive it bears much truth now you can take what you heard tonight profound as it is in a spiritual sense and apply it to the most practical thing in this world right here because you're only dealing with one call if you're going to turn to another call you have two gods there is only one God here or Israel the Lord our God the Lord is one the minute you have a second God you have a devil you're going to blame something outside of yourself for the things that happen in your world and the minute you blame another you give him the power to create confusion in your world.

And there is no other. This whole thing is egocentric. The whole vast world is God -pushed out. Well, do you see a world? Well, it's God -pushed out. Pushed out from where? From wherever you are. That's where it is, wherever you are. So I say to you tonight, if you know what you would like to be, dare to assume that you are. Don't wait to become it. Sleep as though you were already the one that you want to be. And in that assumption fall asleep. And then have faith in that. There is faith in God. Have faith in no one on the outside there are only things bearing witness to you. For in him was life and the life was the light of man.

For men are made content and animated in your world because of the life in you. The day will come that life in you will make itself known. You will feel it and you will arrest it. And all those who seem so alive and independent of your perception of them will stand still. You will arrest it and they'll all stand still. As still as things in a museum. All the sculptures in a museum, all stand still, it's all within you. You release it and they all

become reanimated and they continue to do what they intend to do. But you can change that intention when you still go. And when you release it, they will actually continue, but not to fulfill their former intention, the new intention, and they'll believe that they initiated the new intention.

Therefore, you are solely responsible for the things that happen in your life. The whole vast world is depending upon God, and God is his own wonderful human imagination. That is what I'm trying to get over. And so I thank her for sharing with me this wonderful experience of hers. And to go back in time to the point where she tried to change a very dear, dear one in her life and felt she had failed and then turned to self to change. And changing self came a vision which frightened her. It disturbed her. Here she is flat on her back on the ground and stretched out like a cross and then chained to the ground. And then it would come without warning, and it never once came with what it disturbed.

And then one day she thought, I will take a closer look to find it was not only chained to the ground, but locked from it. She was locked in it. And then she rose out of it, and as she rose it sank down into the earth from whence it was taken. So I've told you, as Blake has told me, eternity exists and all things in eternity independent of creation, which was an act of mercy. All these things are part of the eternal structure of this world of earth. It's part of it. You bring them out. My wife one night had a vision; it's so scared she would not allow it to go beyond the first few paces.

There were doors, but they were not doors, they were panels. She found herself in this wonderful grove, and here the panels became animated and out of these panels came human form. There were only panels, and here came the dance of life. And as they came out, they were beautiful. Each figure was so altogether lovely, and each began to dance, and she said, this is the dance of life. And then suddenly it changed into the most dramatic,

terrible dance. It's all scared that she woke herself. She was beginning to see the mystery. The word *panel* in Scripture is the same word translated *rib*. And he took a *rib* from Adam and out of that he made woman, but the word *rib* means *petal*; it comes out and takes on human form, and seems independent of your perception of it, and comes as dramatic pain, and it scared her, and she woke, but recorded what she had seen.

This whole vast world came out of you; the world is yourself pushed out, because you are the God of Scripture. You are the Lord God Jehovah personified for us in the New Testament as Jesus. The word Jesus is Yod - Heh -Vav; the same root as Jehovah: Yod -Heh -Vav. It means Jehovah, which is translated the Lord. Lord is salvation. And he is in you. So, because he is in you, find out who he is. And trust him implicitly. And give all your trust to him. So what do you want? He is capable of doing anything in this world. What do you want? Name it. And then, as you name it, assume that you are it.

Sleep in that assumption as though it were true; wait in that assumption tomorrow as though it's denied you by your senses; as though it's true, and prepare to receive it in your world, and may I tell you no power in the world can stop it, because there is no other power but God, and God is your own wonderful human imagination. Now let us go into the silence. All right.

Ends: Ultimate and Temporary

I think you'll find tonight an interesting night, for we're taking in the ultimate end and then the temporary end. For it is the end that gives meaning to all that goes before. The psalmist said, Lord, let me know my end and the number of my day. you read fear not for it is your father's good pleasure to give you the kingdom of heaven that's the ultimate end in giving you the kingdom of heaven he gives you himself for you can equate heaven with God God is able to give himself to all of us to each of us. And the gift comes suddenly and without warning after the tribulation of human experience. That I have tried you in the furnaces of affliction for my own sake.

For my own sake I do it. For how should my name be profaned? my glory I will not give to another. And when we read the story in the book of Exodus we see that glory and God are equated. I'll make my glory to pass before you and when I pass by so the I and glory are synonymous. He cannot give himself to another. So the furnaces are simply to change man into himself. He became as I am, that I may be as he is. And so I pass through the tribulation of human experience. And then the end comes suddenly. The event comes in unique and unpredictable ways. Man thinks he can discover the way without having experienced it.

You can't do it. For when you experience it, listen to the words carefully now, taken from the 48th chapter of Isaiah, the third verse. The former things I declared of old, they went forth from my mouth. I made them known. Then suddenly I did them, and they came to pass. Now here, the

one proclaiming what is going to be done, his intention, but no one could fulfill it. He had to fulfill it himself. So if he would give me himself, he has to fulfill it in me. So when this unpredictable, unique event takes place, it takes place in In the first person. Single offense. In me. And it comes suddenly without warning. So when I actually experience.

The gift of God to me. It isn't someone on the outside. Giving me something. He rises within me. And rising within me. He gives himself to me. Then I know. Who I am. And he set the entire thing. Out for us in his word. Now I have heard, and undoubtedly you have heard too, you have heard preachers claim that they met Jesus. And they are waiting for him to return. I know I have heard them. I dare say you have. If you haven't actually heard them, as I did, then you read their words, claiming that they actually met him in spirit. And then you ask them, but then tell me, who is Jesus? And they'll reply, well, Jesus is the Son of God.

Then you can say to them if you know Scripture, if you met him and you saw him and you say he is the Son of God, well, then you must be God. They'll be startled, shocked, and think that you're blaspheming. And yet we are told that no one knows the Son except the Father. Well, if they know him and they met him, they must be the Father. If they met him and they claim they met him, well then, they must be God the Father. I can tell you, you can say right into their face, you are a liar. Some brain hallucination because you cannot meet him from without. When you know God, you know him through his son.

And you want to know him through Jesus. Jesus is the father. And David is the son. And when you meet David, you know that he is your son. And because he is God's son, then you know who you are. and there is no other way to know God it's the only way. It comes in unique and unpredictable ways. The entire story of scripture. So the former things I

declared of old, they went forth from my mouth and I made them known. Then suddenly I acted and they came to pass. Read it in the 40th chapter of Isaiah. And the word Isaiah simply means Jehovah saves. It's the same meaning of the word Jesus. The same meaning of the word Jehovah.

Jehovah is salvation. Jesus means Jehovah is salvation. The word Jesus and Jehovah are interchangeable terms. No one can say Jesus is Lord except by the Holy Spirit. And who is the Holy Spirit? The Remembrancer. He will bring to your remembrance all that I have said unto you. So when it comes, then all of a sudden it awakens within you. He told you what he will do. He is going to give himself to you. It is his purpose in life, his intention, to give himself to all of us, but to each of us, not collectively but to each of us. He comes to us individually, and when he comes he isn't coming from without, he is coming from within, for he is buried within, and he rises within.

So here now we are facing a day two weeks from today. I think it is when they all celebrate. I shouldn't use the word celebrate, because it would be very sad about the day, because they do not know the day. It's called crucifixion. And they will simply remember the day. What day? Two thousand years ago? No. He chose us in him before the foundation of the world. And one man fell and became fragmented into a numbered being, all sons. And then comes the great affliction, the great tribulation of human experience. And then he calls us back, one by one. But when we return, we are the one who fell, who is God the Father. You're raised from the level of the fragmented being called the Son into the level of God the Father.

And he's personified in Scripture as Jesus. So when someone tells you, I met him, I've gone on TV panels with ministers. They've brought on all kinds of pictures to show me these ancient things concerning Jesus. Well,

about 35 years ago, an artist friend of mine took me to the Metropolitan Museum, rather the Metropolitan Library on 42nd and 5th, the New York Library. He was a member and he took out 46 pictures of Jesus. No two looked alike. There were simply personifications of the artist who painted them. There was the American Jesus, an open shirt, radiant blonde youth. Here came the Germanic Jesus who would have enjoyed a lovely sign of veil. And here came the Italian with a sad face, eyes.

In the French, he could have winked his eye at any passing girl. All these were the Jesus personified by the artist who painted them. Yet there were forty -six, and he threw them on the screen, and I looked at them for quite a long while. Forty -six, each claiming to be the Jesus as he appeared to them. And there are those who would put them on the wall and think there is a picture of Jesus. I saw in yesterday's paper a coming TV show in the not distant future where the sculptor is going to actually show you how he sculpted the face of Jesus. And there will be millions, if they have that vast an audience, who will believe him and possibly buy one of these little things and stick it on the wall too.

you. That's not Jesus. ¶ You are never knowing unless he reveals himself through the Son. And the Son is David. And when David comes into your world, you instantly know. It instantly comes to pass. ¶ Listen to the words. I made it known to many. Suddenly I acted. And it It came to pass. It's a sudden act all within you. No preparation whatsoever. It comes without preparation, without any warning whatsoever. And suddenly when he appears, you know who you are. That you are the Lord Jesus. But no loss of identity. If your name is John, it's John. But you know you're God the Father of that Son. If he is God's Son, then you must be God.

Because he is your Son. and you know that you are his father and he knows that you are his father. And there's no other way of discovering God

in this world. ¶ You can do all the holy things in the world that you think holy. Someone came the other night for the first time. He asked me after the meeting if I knew a certain esoteric society. And I told him I'm not a joiner. I don't join any kind of society. I'm not a member of any club. up. So he told me about this esoteric society where if you are a member and then you will be born from above and the seed must remain in you.

I said you can sit on that seed from now to the end of time. If you are not born literally from above, you're going to have night explosions. And you will think you're doing God a favor? No. ¶ Until that is turned around suddenly without any warning on your part you can have all the diets in the world take all the salt and peat in the world take all these things and you aren't going to stop the normal flow of that energy going down into generation. And when it's reversed into to regeneration, you do nothing about it. ¶ You lose all interest in that impulse. The impulse is gone, and you've lost nothing. In the world of generation, it is part of living.

But in the world of regeneration, you're above the organization of sin. It means nothing to you. You love them all equally, but you have no urge whatsoever to indulge in that which you wanted it so badly when you were turned down into a generation. ¶ Well, I don't think I've persuaded him one eye of them. He is going to actually become a holy man by restraining the impulse. Well, after all, the man my age, he should. I mean, nature should. I've outlawed it by now. However, it doesn't work that way. ¶ All these wonderful things that we read in scripture. And these are the word of God, but they're only shadow. These are the shadows of the reality.

And when the reality takes place, it is so unlike what the shadow appears to be. ¶ When you read the story of the serpent being lifted up on the tree, or the trunk of the tree, or the staff, and you think that someone called Moses took a serpent, a fiery serpent, or or a brazen serpent, and

lifted it up on a staff. And all who looked upon it were cured, were healed. No, that was the shadow. When it actually happens to you, now listen to the words.

We are told that on this day, when he rose, when they crucified him, and then he rose, that the curtain of the temple was torn in two from top to bottom. the curtain of the temple and you think of some temple, some cathedral, some synagogue now listen to these words you are the temple of the living God and the spirit of God dwells in you if you are the temple well then the curtain of the temple must be you or at least a part of you, so if the curtain of the temple is going to be split into from top to bottom, when that event becomes alive within you, then it has to be you.

I'm telling you from my own experience, it is you. And it comes suddenly and without war. And your body is split in two from top to bottom. And at the base of your spine is a golden liquid pulsing living light. And as you contemplate it, you know it's your very self. and you fuse with it and then like a fiery serpent you rise, the entire thing is reversed the fire that went down into generation is now reversed into regeneration and who did it? well you say, well I experienced it, so it's all now in the first person singular, so listen to the statement again from 48th of Isaiah the former things I declared Declared. Of all. They went forth from my mouth. I made them known. All in the first person. I. I. I. Then. I acted. And they came to pass. Well who is acting? Who actually did the feeling? Well I did. Who ascended? Well I ascended. did. Who fused with the light? Well, I did. Who was written to? Well, I was written to. It's all in the first person. That's how God actually gives himself to man.

For God is the I of man. When you say, I am, pardon me, that's God. There is no other God. But he sleeps in man, a man is totally unaware of the true God. When you hear the word God, or you hear the word Jesus, or

the word Jehovah, the word Lord, and in some strange way the mind jumps out to something other than the I of yourself, you have a false God. If you ever hear the word Lord, and you think of something external to self, you don't have the right Lord. If in any way conjures some feeling, something that exists external to you, then get back to Scripture and try to find out who he is. For he is buried in you.

You are the Spirit of God and the Spirit of God dwells in you. You are the temple of the Lord and the Spirit of the Lord dwells in you. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. If he is in me, then what am I doing looking on the outside? When I hear the word Jesus, am I going to think of someone on the outside? To come today, tomorrow, or maybe a thousand years from now? I've got the wrong Jesus. Then who is the Christ? His Son. Christ is the Son of God. Well, then, who is he if Jesus is not? He is David.

He is the Lord's anointed. Did David not call him in the spirit, my Lord, my God, my Father? ¶ So when you hear any priest or any minister or any rabbi speaking of the Lord on the outside, bear in mind they do not know the Lord. They do not know him. If you knew him, you would only think in terms of the I am within you. That's where he's buried. We promise you to take it into a practical level also. The ultimate end is God is giving himself to you individually. And when you awake, you are God. And there is no other God. But now we are told to imitate God as their children until that gift is given.

It comes at the end of human tribulation but until I'm finished with the furnaces and how long and how vast and how severe these furnaces here I find the father were long to tell but he would try me in the furnaces for his own sake because he cannot give his glory to another but when he gives it is going to happen suddenly and without warning and then suddenly you'll

know because the Holy Spirit returned and the Holy Spirit is simply memory returning. For he told the entire thing to us before the foundation of the world. When we came down, we were told in the beginning. But we came down into the world of complete forgetfulness and we forgot it.

But when it returned, memory returned after complete and total amnesia. And then we know exactly who we are. But we know individually because you are unique. me. Although we are one, still you are individualized and not in eternity will you be other than the individualized being. Yet we are one. Have the same son and we are the same father. But you are individualized as John. I am individualized as Neville. And this individuality tends to all the greater and greater individualization forever and forever. That's the But if I must imitate him as a dear child, and that's how he does it, now let me now know my end now. I do not mean the end of which you just spoke.

I mean a temporary end. I want to be successful, a man will say. Or the girl will say, well, I want to be happily, happily married, and I want him to be successful, and I want to live graciously in my world. Well, that's an end. Go to the end. View the world from that end. Don't think of it. If you think of it, you're not in it. I must actually occupy the end. Go to the end and view the world from that end. Now act in it. How would it be if it were true? What would the feeling be like if it were true? for this is simply taking the end and drenching it in feeling.

I assume the feeling of the wish fulfilled, and I drench myself with that feeling. Then I open my eyes, and the world denies it. Doesn't really matter. Let me remain faithful to that end, and then it will come just as suddenly. But strangely enough, I will pass through, it may be not a severe tribulation, but I have passed through certain trials, certain heartbreaks, certain delays that I can't quite understand. But these, when I reach the end

and the end comes suddenly upon me and the whole thing is fulfilled, I will see it was all in order. Everything was in order. My own disappointments in my world led up to whatever I am doing today. ¶ When the teacher in my school, I could fill a cord, the \$500 that my father gave me to go to this small school in New York City, and she made me the goat.

¶ She called me out before an audience of about 40 students, and she said, now listen to him speak. He will never earn a living using his voice. she should not have done that but she did it but she didn't know the kind of person that she was talking about instead of going down into the grave and burying my head in shame I was determined that I would actually disprove her it did something to me when she said to me you will never earn to the class using me as the guinea pig to show them what not to do ¶ And so, she said, I spoke with a gutful voice, and I spoke with this very heavy accent, and I will never use my voice to earn a living.

¶ Well, I do not know what the others are doing. I haven't heard of them. And there's not a thing wrong in selling shirts for Macy's. You use your voice there, too. ¶ And I dare say most of them wound up selling groceries or something. I met one of them, and he was selling groceries at Macy's. And he said to me, never, what do you do? So I said, I talk on the Bible. You talk on the Bible, are you a minister? I said, no, I'm not a minister. I simply talk on the Bible, from having experienced the Bible. But I do not know what they do, if they're still in this world. But I don't think one of them ever earned a living using his voice, unless he was selling groceries, as this one chap I know, he sold groceries.

We all went to this school. And this teacher simply singled me out to make some little, well, exhibition of what I should not be doing in class. But I went home and I was so annoyed that I had lost my father's five or six hundred dollars that he gave me for the six months course, that I was

determined that she was false, that she was wrong. So I went to the end. I went to the end and actually felt that I was facing an audience and unembarrassed that I could talk and talk and talk forever without notes no notes and so class came to an end and I left she was convinced and maybe they were convinced it doesn't matter what they do it's what I do so others may be convinced it doesn't really matter the whole vast world is yourself pushed out ¶ Maybe I needed that jolt at that moment in time.

And so I went through the different tribulations and finally I found myself doing what I always wanted to do, to tell the story as it happened to me in my vision. I was having all these visions and they were related, and yet how to do it? So the first that I started, I think six people came. I paid \$3 for the whole and they all came. I sat down. I wore a tux for the occasion. And I sat down and spoke for 10 minutes and dried up. I asked them to ask me questions. So they did very graciously. They were all praying. Sent out 50 penny postcards. In those days, you could send a car for a penny.

Sent out 50 and six came. And out of, well, sympathy, each gave a dollar bill. So at least I paid three dollars for the room and I made three dollars. And that was my beginning. And then it grew from three to 10 to 20. And one night when I had about 50, a man in the building saw me growing and growing and growing. And he thought he put a stop doing. And he was going to one of these New Thought conventions in Washington, D.C. And so he asked me to take his platform. And he had a very large audience of about 500. He thought that would throw me. And so I accepted his generous offer.

I learned afterward his purpose was to simply get me out of the place. He thought I would simply make a monkey of myself before a vast audience, who were trained differently. Unfortunately for him, and unfortunately for me, the next time I spoke, my room couldn't take them. I

had to move several times in six months, and then I moved to an old church, a Tract 1100. So you see, he thought he was going to hurt me. As Scripture teaches, you meant evil. You meant evil against me, but God meant it for good. So I got his audience. And then, about three years later, for some little infraction of the laws of New York City, they put him away for a couple of years.

When he came out, he asked me if I would speak for him, and I said, yes, without one penny. I will willingly speak for you, because no one else would speak for him. They cut him off completely and said, no, you don't realize how good you were to me. And so I will speak for you. And I went up and I spoke for him without taking one penny. And then he couldn't get good with him. And then he and his secretary got into his car, turned on the ignition, closed up all things, and called the day. For you see, you go through these things, and at moments they seem to be against you. And they're all for you, if you remain faithful to the end.

So that as we imitate of God as their children so then we are told I was not ungrateful I was not forgetful of the divine image I remain faithful to it if I remain faithful to it let anything happen and then say within yourself you meant evil against me but God meant it for good I can go back in my own family when people tried to take from my father little equity that he had in the business. And we thought the world came to an end on that day, for he had a large family, and how to feed them, how to support them. Ten children, your wife, yourself, your mother -in -law, and the few servants that we had.

And no one would come to see him because they weren't quite sure about what the accusation might be true. And that, on reflection, was the turning point in the family's fortune. So from being a minor partner, having a very small equity in the business, he turned around without

partners and then transcended the wildest dream of the family. And that was the turning point. He kept his vision. He knew he hadn't done a thing that was wrong, and he kept his vision concerning what he you wanted in life and what you wanted for the family. So if you have a vision, and by vision I mean a daydream, what would you like to be in this world?

Do you know it? Just what would you like to be? How would you like things to be in your world? Well, that's a vision. Well, now remain faithful to it. Tomorrow you may be given a severe blow, and you may interpret that as being set back. Time will prove it was a turning point in your fortune. Everything will add up towards the fulfillment of your dream if you remain faithful to that vision. It's all in your own wonderful human imagination. That's God. God actually became as I am, as you are, that you may be as he is, and he takes upon himself all the weaknesses of man. For we say, well, God doesn't suffer. Well, now I ask you a question: if you're in pain, are you in pain?

And you will say to me, yes, I am. But that's his name, God's name; he has no other name. That's who he is. So you say, I am in pain, I am embarrassed, I am unwanted; that's God's name. He is doing all the suffering, because he goes through life with you as you, until one day he reveals that he is you. It is God and God alone playing all the parts in the world. There is nothing but God. If God did not become as I am, I couldn't breathe. He is my breath. But he doesn't limit me to my wishes. He doesn't limit me to my outlook on life. He plays all the parts. He waits on me just as quickly and as indifferently when the will in me is evil as when it is good, and therefore he subjects himself to all the things in my world.

God is like pure imagining in you, in me, in every being in the world. So you imagine. Alright, that's God, and he waits on us, because we imagine

this, that, and the other. Now you know this: go to the end, a noble end, a successful end in your world. Or like having seen it clearly in your mind's eye, what would the feeling be like if it were true? Drench yourself in that feeling. Now, tomorrow you may be disappointed. Or don't expect it tomorrow. It may come tomorrow. When it comes, it's going to come suddenly. Unexpectedly. But remain faithful to the end. And all the little things that will happen in your world that will seem to deny it, they're adding up to it.

Everything will add up towards that. I am telling you from my own experience. There is nothing but God in the world. He is playing all the part. The most horrible part and the most noble part. He is playing all the part. And no one is greater than you are, because no one is greater than God. Let no one pull any rank on you. No one is greater than God. You have a background that goes back to God; it's not a physical background. You're not a horse. If I'm breeding horses, I want to know their background, but you are not a horse; you're not breeding pigs; you're not breeding sheep. You are simply the unfolding of God, and there is nothing but God.

Let anyone challenge it, and if he wants me to go to the Bible to support my claims, I'll go with him to the Bible, and there I'll find a message just suited for the argument that he's trying to present. So when they tell me I met Jesus, and I say you met him? What does he look like? And they begin to paint a word picture of him; they tell me: who is he? Well, he's the son of God, he's the son of God. Well, then you must be God. Because do you not know, in the 11th chapter of the book of Matthew, that no one knows the Son except the Father? And you say you know the Son and you've seen him, but if you've seen the Son, well then, you must be the Father, for no one knows him but the Father.

Now listen to these words. No one has ever seen God but the only Son who is dearest to his heart, he has made him known. That's the first chapter, the 18th verse of John. So if now you say, you've seen him, well, I tell you, if you have seen God, then you must have been named the Son, for no one has ever seen God except his only son who is dearest to his heart and he has made him known you either Christ the Sun or you are Jesus the Lord one of the other yet they are one one reflects the other the Sun not only radiate but reflects the glory of God and bears the express image of his person, so when When you look into the place of the sun.

He is the eternal you. And you the ancient of days. And you are one. He reflects your glory. And your glory is simply I am. So I tell you. The greatest book in the world. Is the most misunderstood book. When he said, I declare these things of old, but they were shadows. All these were shadows of the reality. And when he himself comes into the world and fulfills his own declaration, then the shadow world rejects him. It's not what they were expecting. So we are told they rejected him. He came unto his own and his own received him not. They could not accept it. Because they're looking for some man on the outside to be a savior.

No one on the outside is going to save him. God and God alone is savior. Listen to the words. 43rd and the 45th chapter of Isaiah. I am the Lord your God, The Holy One of Israel, Your savior, and besides me there is no savior. I am he, not a being on the outside talking to you. I am speaking from within you. Your own wonderful I am -ness that is the Lord God Jehovah, that is your savior, and besides him there is no savior, and when he reveals himself to you and completely unfolds himself within you, it's because he has brought the only one in the world that could reveal him as you and that is his son, and his son is your son; if his son is your son, then you and he are one.

So that is the story. So the end gives meaning to all that goes before. If I only know the end, well, the end is it is God's purpose to give himself to me as though there were no others in the world. Just God, just self. And not two, just one. He broke down the barrier of partition between us, and now we became one. So he cleaved to me, his emanation, yet his wife, till the sleep of death was passed. And when the sleep of death was passed, then I awoke, and I awoke as the Father. And that is God the Father, and there is no other. Now tonight you have your wonderful dreams. Dream nobly.

You want to be happily married? You want to be financially successful? You want to be known in your chosen work? All these things are but dreams. And if you know the law, you can dream them and make them come into this world. And when they come, they're going to come suddenly. Just without any warning whatsoever, it happens suddenly. Not even a little foreshadowing, just suddenly it will appear. I know in my own case, these events one after the other, I had no inkling when I slept that night that this night a great event would take place and casting me in the central role. So we are told, and I acted, and it came to pass.

I acted when it came to pass. And so I didn't see a being on the outside calling himself God. I awoke within my skull and found it to be a sepulcher. It was I who awoke. It was I who came out. It was I who found the little child wrapped in swaddling clothes. It was I who saw the three witnesses bearing witness to the event that I had just experienced. It was I who heard the wind. The wind was like some storm. It was I who saw David, who revealed to me that I am his father, and he is my son. It was I whose body was split in two from top to bottom. And it was I who actually looked upon that liquid golden living light, fused with it, and then like a fiery serpent, rose into my own scarf.

And it was I on whom the dove descended and smothered me in kisses.

It was all I, as you're told in that passage. Read it carefully. The 48th chapter, the third verse of Isaiah. The whole thing is centered in the first person singular. Not we, but I. It's unique. That's the being that you are. And all that has happened to me is going to happen to you. that you may know in the end that you and I are one. And we are the Father. Therefore the Father is a compound unity. One made up of others. And that's what the word Elohim, which we translate God in Scripture, is. It is a plural word. It's a compound unity.

And so the very first time it appears in Scripture is the very first verse of Genesis. In the beginning God created the heavens and the earth. That word God, translated God, is Elohim, plural. And God said, let us make man in our image after all likeness. That word is plural. It's Elohim. So the Elohim is the compound unity, one made up of others. And we are the fragmented one. Now we are called back into that unity. but when we call back we become the one the father and there's no way to reveal you as the one other than the son the only son calling you father and you know it so the Holy Spirit comes the remembrance returns so say what you want about the father say what you want about the son all that's forgiven but the sin against the Holy Spirit is not forgiven when remembrance returns you couldn't possibly deny it so don't be concerned you will never in eternity deny it because memory has returned so there's no possibility of sinning against the Holy Spirit and you've heard all kinds of arguments, it means deviation in sex all that nonsense, has nothing to do with it when memory returns from the total amnesia that you suffered you can't deny the being that you are.

So all the arguments about God and His Son, you're told all that is forgiven, but the sin against the Holy Spirit, who is the Holy Spirit, I will send you the Comforter, the Holy Spirit who is the Spirit of Truth, and He

will bring to your remembrance all that you have heard from me. So everything you heard before the world was, then the whole thing comes back. And you'll see who you really are. So I'm telling every person in the world who will listen, you are God the Father. And the day will come, and it will come suddenly and without warning, in the most unique, unpredictable way. And here, you can't deny it. And then when the little thing called death takes place, you have taken it off for the last time and then you and I in the eternal world will be one in the most intimate sense and yet separate because we are individualized and yet one as something that only you can experience when you are in that state how can two bodies fuse and actually literally become one body?

I have had that experience: two pews you can take the most intimate embrace in this world and yet there are two. Now what I talk about: when you are embraced you become one. He who is united to the Lord becomes one spirit with him. You become one body with him; you become one with eternity, and yet you are individualized. So Lord, show me my end; tell me my end, and the number of my days; and he was told it is not for you to know the day or the hour; only the Father knows. And when that moment in time comes, it will not be delayed. But you will not know the moment; it's going to come suddenly and unexpectedly, unexpectedly, and then your entire world has changed.

No matter what you believe prior to that moment, everything has been rearranged within your mind. And then you go about your father's business, and you are the father. And what is your business? Trying to awaken everyone who is sleeping, because that's the father. He's buried in every child born or born. Tonight if you know someone who is now up on trial for the most horrible crime, he still is the father; if you hear of some glorious person, he's still the father: not any more than the one on trial for

his life. So it's all God, and God is playing all the parts; and in the end, when it comes down, you and I will understand why.

As the poet said, be patient. Our playwright will show in some fifth act what this wild drama means. So when you meet any person in this world, regardless of the pigment of the skin, regardless of their background, you're looking right at a mask behind which God hides his face. Thank you.

Facts Overflow the World

When we read the Bible, we think it's an old book, describing things that happened unnumbered years ago.

As I tell you, it's contemporary.

You read about the flood, and you think, well, certainly that happened unnumbered. If it ever did happen, it happened a number of years ago.

For this morning, as is my custom, I turned on the channel KFHC, that is the radio station. It plays through the day and night, 24 hours a day.

Only lovely classical music. So you can read to that music. Only a few interruptions. On the hour, you get a five -minute bulletin and a weather report. But between 9 and 10, there's always a lovely piano recital, as it were. The great masterpieces played by great artists. And so I can sit down with my Bible and read as I listen to the music. And the one interruption that came today was an ad from the Herald Examiner. And they were advertising this paper as the one paper in our city that gives the facts, only facts, not embellished. No clues, just plain facts, all facts. That's why we should buy that paper, because it's simply filled with facts.

For facts have overflowed the world, like the flood. Then actually is run with facts victimized by facts it is in the imagination that everything lives and not in its actuality not in the facts unless Unless imagination penetrates the fact, the deluge remains a deluge.

We are now in the deluge. This is the flood.

A man is in jail, that's a fact. And he knows he's there for X number of

years, that's a fact. And he simply waits and hopes that in some strange way that he will get some early release from this confinement. He never uses his imagination, played in some violent way to get out, but to penetrate the fact.

When in March of 1943, by using my imagination to penetrate the fact that I too was in prison in the army, but I didn't want any part of it and so I simply penetrated the bug and saw myself in New York City in my own apartment with my family and in nine days I was out on a business charge in my apartment in New York City so I wrote a friend of mine who was in the army, he was my age he was a Freudian a professional type of analyst But Troy was his background, that was his cooling.

When I wrote him in detail exactly what I had done, I didn't lose matters, I told him exactly what I did.

I simply physically slept on my little bed in the palace. I imagined I was simply elsewhere, and the elsewhere was a definite spot in space, in New York City, in my apartment. And what I did I could feel the bed I could feel the things of my house, I went about feeling all the familiar objects in my apartment and I gave them all the tones of reality and all sensory vividness to the best of my ability and I touched everything and it felt real, then I went back to sleep and then I told them exactly what happened to me that morning and then nine days later I was honor business charge by the same man that had disallowed my application. He didn't answer my letter.

Because in New York City he used to come to my meeting as a friend, because he was so convinced that the Florian concept was true, but he said I come to your meeting for this reason, Evo. We knew each other well. He'd come home for dinner, I'd go to his place for dinner, but he said "I come to your meeting because you turn turn my daily bread into the substance of fairy." I sort of like that, he said. But when I listen to you, I hold the chair

and I put my feet right firmly on the ground to feel the reality and the profundity of things. You want me to take me away with you?

You want to leave me right here where things are solidly legal, so I feel the place under my foot and I feel the thing next to my hand that I hold on tightly as you weave your story concerning moving off in one's imagination. So he would not penetrate the fact, though. When did he get out? When the other millions got out. So he remained with his fact for the next three years. I got out in March of '43. He came home to New York City in '46, demobilized as the other millions and millions of boys were. ¶world. He could not let go of the fact. This is the flood. No other flood. This is the flood.

We are drowned with facts, victimized by them. ¶Now, does the Bible teach the story of getting through the facts? Using my imagination, it certainly does. Let me take you into the the 27th chapter of the book of Genesis, the first book, the book of the beginning. ¶If you're not familiar with the story of Isaac and his two sons, they were twins. Let me refresh your memory if you forgot. It is said in the story that Isaac had, that is, his wife had the two sons, Rebekah, but he was the father of the two sons, Esau and Jacob. It is said that Esau was a hairy one. he came out first and then Jacob came out second and he had no hair he was completely hairless while Esau was covered in hair from head to foot but he was the first one was called Esau and one was called Jacob because he came out second and supplanted the other.

¶Now we are told that when the father Isaac was old and his eye was dim so that he could not see, in other words he was blind, he said to his son Esau, I cannot see and my days are now put; I want you to go into the fields and hunt and bring me some well- prepared, tasty venison, as I like it, savory venison. We are told that Rebecca, who loved her second son more

than she did the first, overheard the conversation between Esau and his father. And then because she loved Jacob and wanted Jacob to get the blessing; for the father feels his days are numbered and he must now give his blessing to all of his sons, and the first one must get it.

So the mother told Jacob what she had heard, and then suggested that we take one of the kids from the flock, and we kill it, and take the skins of the kid and put it upon you, so that you will have the appearance of Esau. Esau thought otherwise. He said, "Suppose my father discovered it." Jacob said, "Suppose my father discovered it." And the mother said, "Leave that to me. It will be on my shoulder if he discovered it." And sent Jacob into the field to bring a kid. Well, he took that kid and brought it, tastily prepared for his father. He came quickly into the presence of the father. And the father said to him, Come near, that I may feel you, my son, whether you are my son, Esau, or not.

So Jacob came near to Isaac, his father, who felt him. and then Isaac said to Jacob the voice is Jacob's voice but the hands are the hands of Esau and then he blessed him he gave him his blessing he had no sooner left the presence of his father when Esau comes in now with savory medicine and the father said well who was it that came for I have already eaten, who came And then he discovered it was his son Jacob who came with guile and betrayed him. But said the father, I have given him your blessing and I cannot retract it. And blessed he is. All will serve him. Everyone will serve him. Because I gave you the blessing and I cannot take it back.

Now on the surface, you will say, now what is the story trying to tell us? well in this same book in an earlier passage we are told about the ark build the ark with three decks the lower, the second and the third deck well you think it's a huge big building well you use your imagination you can't conceive of any building that could house all the animals of the world in

pairs and all the so called good ones will be in seven pairs and enough food to feed them for forty days and forty nights Well, you just simply could not conceive of it. Nevertheless, that's the story. But they are three decks. The obvious thing is the practice of life. Then there's the psychological interpretation of the so -called Torah, and then the spiritual constellation of the story. So you have the lower deck, the second deck, and then the third deck.

So here is a perfect example of the second deck. this room now is a fact we're all in the room, it's a fact but suppose I don't want to be here suppose it becomes a prison to me can I get out of it if I know how to penetrate the fact if I know that I am the ark that all things exist in the human imagination and the human imagination and God are one

They are one, not two. I can in my imagination penetrate any wall. I can now without batting an eye, with a twinkle of an eye, I can stand on the street and see this thing without a man standing before it. No problem whatsoever to assume I am on the street and looking from the street to this platform. form. But you may say, well, what would that do? Well, let me do it and feel the reality, feel that solidity of the street under my foot and see this building from the street rather than looking to the street from here. If I do it and give it solidity, give it reality, I'll be compelled to go there. This is what Scripture teaches. That is my blessing.

I can penetrate a fact. And penetrating a fact, I can stand wherever I want to stand in this world. Then the promise is made, wherever the sole of your foot shall stand, that I have given to you. I'm not going to make your promise and not fulfill it. I've given to you, if you can stand upon it. So I actually stood upon my apartment. I actually stood upon that floor. I felt the bed. I felt everything and gave it reality. My friend wouldn't allow himself to sleep in one place and assume that he was sleeping elsewhere

because that is a divided state of mind. He didn't want to become a split personality and so he wanted to be completely coordinated.

Well, he was coordinated, all right, for the next three years, all in one little spot in his barracks. And And for three years he couldn't get out. Because first of all, he wouldn't try it. Because I turned his dairy bread into the substance of fairy. And so he did not answer my letter. I've reminded him a few times since. Why didn't you answer the letter? Well, first of all, it didn't make sense. And I don't believe, said he, that really what you did was the sole cause of your discharge. You always question it. Then I repeat it another time and tell him again what happened this time. Well, that would have happened anyway. You do it a third time.

You do it a fourth time. Do you know if you did it a thousand times, he would still say, do it once more. It will always happen as far as they're concerned. If it didn't happen because you did something, these things would have happened anyway. So why do you analyze people then? Then let things happen. happen. We are not the creatures of circumstances, said a man who bears your name, for his first name is Israel. And Disraeli's name is simply of Israel, Benjamin Disraeli. And he said, man is not the creature of circumstances. Circumstances are the creatures of men. He knew how to create things all in his imagination. So he said, you bear the name of Israel, but But you don't apply the story of Israel.

If you only apply it to these things that are taught us in Scripture. Scripture is not secular history. This is contemporary. It didn't happen thousands of years ago. The flood is on. And this is the flood. The whole vast world is inundated with facts, like this prominent paper, the Evening Paper, the Examiner. And they're proud of the fact they only preach facts. They don't embellish it. No frills, only the facts. Therefore, buy the facts. Well, how can I buy the facts? And they go all over the world to find

frightening facts. I'm not denying that he didn't kill her. I'm not denying that he did not receive a sentence of eczema years. But when people ask anything of me, I'm not concerned about why it happened.

What do you want? And I will simply apply my imagination lovingly on behalf of that request. I don't care what brought you to that state. I am here to simply get you out of this state. What do you want? All through the Bible, what do you want? He didn't condemn anyone. The woman taken in adultery, he didn't condemn. What do you want? Go and sin no more. He didn't call the act of adultery a sin. if she called it or they called it a sin or I call it a sin. Therefore don't repeat it if you call it a sin. But sin is simply knowing what to do and not doing it. That's sinning. So if I discover what to do to penetrate the fact, to go beyond the fact and create a condition for myself and dwell in it and think from it to the thinking of it.

For the great fallacy of the world is perpetual perpetual construction, deferred occupancy, create and create in my mind's eye all kinds of lovely things I would like to realize, but I never occupy them. I do not penetrate the state and go right into it and give it cubic reality. But I know, and you know, and it's not difficult to understand why, the sense of touch is something we believe in more profoundly than we do in, say, the sense of sight, or the sense of hearing, or the sense of smell. I stumbled upon this one day in a dream. ¶ In my dream, I came upon this huge big pillow, a pile driven into the ocean, and the bridge that it formerly supported was gone now, only the piles remained.

And I knew I was dreaming, and I figured to myself, if I held that pile, and I could touch it. If it seemed to me solidly real, what I'm going to do, I'm going to hold on to that pile in the dream. I know it's a dream, but I'm going to hold that pile as solidly as I can and compel myself to awake holding the pile. Well, I did. I held the pile with all of my might. I said, now

Neville, you know you're sleeping. You know that you're dreaming now. Awake. And I I awoke in the water. I'm actually holding that pile, and I'm standing up in what formerly I knew to be a dream.

It ceased to be a dream. It's real. I'm in a world just as real as this. And here I am holding this enormous pile, and it's in the East Indies, not the West Indies where I was born. It was in the East Indies, a very primitive area. And then some animal came down to the beach, a strange-looking creature. And at that moment, I was a little bit, I was panicking. And that moment of a shaking emotion, and I woke on my bed in New York City. But I discovered that secret of feeling. So he said, come close, come near, that I may feel you, my son. He heard the voice. He said, your voice is the voice of Jacob.

Come near. let me see really if you are Esau and he did it by feeling and so lying on my bed one night right here in Beverly Hills many years ago it must have been 14 or 15 years ago ¶ I suddenly became aware that I am seeing what I shouldn't be I am looking into the most marvelous interior of a plush futile it seemed that way to me and so consciousness followed vision and I found myself in the room. But I knew I was on the bed, so I came back to the bed. I'm still seeing the interior of this room and I went back into that room. I came back again. I must have done it 12 or 20 times.

It was fun going into the room and the room was just like this, real. Then I came back to the bed. Now, I said I am now going to explore. Regardless of of consequences I am going to explore. And so I went into the room. It seemed like a room 30 by 20 from the bed. When I entered it with the decision to explore, the room closed upon me and became a third of itself. Say it became 10 by 7. And I found it was a dressing room for a huge big suite. Beautifully done, but it wasn't yet occupied. It was there to be occupied, but the room at the moment, that is the suite, was not

occupied.

And I thought, well now I'll go through the door. I didn't go through like some doctor. I opened the door with my hand and I walked right through that door. I was totally real to myself. Then I walked down the corridor. And the corridor that I walked down was intersected by the main corridor. And all the lights were on. And two ladies were coming down that corridor, the main one. But I knew this thing began as a dream. So I knew, well, all aims run true to origin. Therefore, if the origin is the dream, this is the dream. So I said to the ladies, ladies, this is the dream. This whole vast world is a dream.

And then they were afraid of me. Who wouldn't be afraid of a man that suddenly appears on a place in your, I would say, walking, and tells you this whole vast world is a dream. People think he's nuts, he's insane. And so they thought I was insane and they got just as far as they could from me and walked right next to the wall, a duck style, one behind the other, and looking at me very suspiciously. Then I saw this object hanging from space and it reminded me of a similar object I had seen in a praying poem in North Hollywood. So I say to them, look, see this? And I held it and to my surprise, it isn't Gossamer.

This is not an after image, this is not a memory image, this is real, the thing is solid. Well, I held it by this time they were way down, they took one great look as they looked back at me and they darted into the main room and here I am standing alone, holding on to this thing. I said to myself, Neville, you know this is a dream; the origin is a dream; the end is a dream. Come on, wake up! I closed my eyes to the obvious, and I held this thing here, and I couldn't, I opened my eyes again I'm still standing there, but how am I going to get back to my room in Beverly Hills?

I didn't know. What there was no place I could go to take me back

there, but I remembered, feeling is the secret. I'm holding this here now, and it's real, it's solid; I'm solid, they saw me, they heard my voice, and I walked on and every step was totally real as walking on here now. So I imagine that my head was on a pillow. When I could feel a pillow under my head while I'm standing, I suddenly felt myself in a horizontal position, and my head is on a pillow. And then all of a sudden I could feel that pillow. But I was cataleptic. I couldn't open my eyes. I couldn't move a hand, couldn't move a finger, and here I am, a living being in a dead body.

So I said to myself, well, they'll find the body tomorrow morning, and they've got to cut it out because I've been cured for a little bit. And to prove that nobody took my life, they had to cut it out to find out why he died. Always have to ask that question. And they'll give it a name. If they can't find it, they've got to give it a name anyway. So here I am, couldn't open my eyes, couldn't move my hand. In about 15, 20 seconds, it was much longer than that, my little finger, I could move it. And then I could move my hand a bit. Still couldn't open my eyes. And we were sleeping in a double bed, so I pushed my hand out, my left hand, and I could feel the warmth of my wife's body for me.

As that I knew I was back on my bed. In another 15 or 20 seconds, I could with great effort open the lids of my eyes and here came all the familiar objects on the walls, on the bureau, everything returned to consciousness. Now I stepped into a world just as real as this. I am telling you there are worlds within worlds within worlds and they're all here right now. Just like turning on a radio, and you turn it ever so slightly, and you have a new wavelength, and a new station coming in bringing something entirely different, and they're not interfering with each other. And these worlds are all here now, and they're people, just as we are peopling this world.

And they're just as real as this world. It's terrestrial. And it doesn't, you don't walk for it. I was on the bed I seemed to walk into it I was there what, ten feet away but the same area permeated the bed and the bed did not obstruct it and that world into which I stepped did not obstruct the house that I lived in in Beverly Hills it's all there, the whole vast world worlds within worlds within worlds so I tell you facts are the flood That's the deluge. There was no other kind of flood. We are actually inundated with the facts of life. And these facts, we change them every day. Today, this is the cause of so and so.

Tomorrow, that's not so. It's another call we found. And then the next day, another call. But while we haven't found the next call, we leave that to be the fact. And we worship the facts. So I tell you, all things are in the human imagination. Man is all imagination. And God is man. And exists in us, and we in him. The eternal body of man is the imagination. And that is God in self. There is no other God. It's all your own wonderful human imagination. And the one thing the whole vast world aches for is the awakening of the imagination. And when it comes, it comes with the birth of the promised child, which sets a man free from the horrors of this world we call the world of nature.

nature. For nature is simply that principle on which depends the staidness of form in transmitted life. And so the thing goes over and over. Haven't you observed a year that at a certain time of the year money is tight? All of a sudden it flows and then at a certain time of the year it's tight. Why? It's a habit. It's a transmitted state. you fix that fact in your mind's eye I think you got \$50,000 today and say it's the month of December when it's always tight you're going to loan the money out and give it away before December comes by so when it comes by you're going to be tight again it's a peculiar I would say slavery this thing called nature in

the sameness of poems in transmitted light now you can penetrate the fact and break it and that's what we are here to teach I come not to abolish the law and the prophets, I come not to abolish them but to fulfill them and tell you the real law, it's not washing your hands before meals, although that's a very nice clean thing to do, it's not giving certain diets, doing this, that and the other he explains that the entire law is psychological he takes one of the commandments which is a graphic one, to show you how everything must be interpreted psychologically.

He said, you have heard it said of old, you shall not commit adultery. But I say unto you, any man who looks lustfully upon a woman has already committed the act in his heart with her. But what man hasn't? What man has not violated that? So he tells you the whole thing is a psychological thing. you can't restrain the impulse because you may restrain it based upon a thousand different reasons maybe you are afraid of the consequences maybe you are afraid that someone will find out maybe you are afraid of this, that, and the other but the impulse was there and he tells you the impulse was the act well if the impulse was the act then creative acts are imaginal for it was an imaginal act so I have to observe my imaginal act for the imaginal act is a fact it's going to actually become a fact and then confront me here was a lady in San Francisco she said my brother and she said to me I think he's in it but I do not know the facts of the case but he was given six months at hard labor he was in the army and I don't think my brother should get six months hard labor in the army I said you want him out She said, certainly I do.

I said, tell you what, that you may try it so you can give all praise to yourself and not to me. You do it. But what must I do? Well, if he was out, would he come home? Oh, yes, he'd come straight to my place. All right. And if he came to your place, what would you do? Well, she said, I would

throw my arms around him and kiss him. Feel him. I said, all right, do that. When you go home tonight, sit where you would normally sit. and just imagine that your brother is there and that you have thrown your arms around him and you're holding him and hugging him and kissing him. The next Sunday morning in my meeting in San Francisco, that woman could rise and tell this story.

But I went home and I imagine I heard the doorbell ring and the doorbell is downstairs. I have to run down one flight of stairs to answer that door. So I heard it ring and I ran downstairs and I flung the doors open and here stood my brother. I went back upstairs. There was no brother, but I did it so briefly it was almost like a disappointment that I didn't actually see him standing there. But it seemed so real to me. Well, a few days later he's sitting upstairs and the doorbell rings. He said, She said, I almost broke my neck to get downstairs, because I knew what was going to happen. And here she threw the door open.

Here was her brother. And she stood up in the audience and told that story to the thousand who were present that Sunday morning. And they all saw. No one, I presume, would go and verify it. I thought that her implicitly. If she lied to me, well, then it's entirely up to her. But I'm convinced the whole thing was true. I don't check you. I believe you when you tell me that it happened but the thing is to practice we are the offering power and the flood is on, no one tells you the flood is over and the flood is deeper and deeper because we are more inclined for facts, we want the facts of life you want the facts make the prison walls all the thicker but learn how to penetrate the facts As you penetrate the fact, you must go to a certain objective beyond the fact.

What do you want now? Well, then you go into the state of the wish fulfilled. What state? The state you decide. You determine what you want

in this world, and you go right into that state. And then ignore the facts. Suppose the facts now still denies what you did. It doesn't matter. Let the facts remain. They'll dissolve. all. It all dissolves because you're going to remain faithful and you'll occupy the state. No longer are you going to construct it and not occupy it. You're going to occupy the state. And as you occupy the state, it's going to work. You can do that with a job. A friend of mine in New York City, he came from out west.

He was an engineer. And he said, Neville, I want more money and I want more responsibility. I want to work for a certain firm. I said, do you know where they are? He said, yes, on Madison Avenue. They do international work. They build bridges, they build dams, they build things all over the world. I would like a job that would send me away because I would get three times the salary. I said, well, I'll go to the place and see where you would sit if you got the job there. Before they send you off, you'll work in the home office first, wouldn't you? I think so. Well, go up there and just take a good look.

He walked into the place, picked out the desk, picked out the place, and then, he assumed when he got back home, he was seated at that desk. And that was his job, and he named the summer body, which was a considerable summer body. He and his wife and daughter used to come to my meetings. Within a month, He was in that job, and within two weeks he was on his way to the Near East, building bridges. Unfortunately, in a way, he did not live very long. He was a young man, but in about three years he was gone. Heart attack, and he was gone. But then he would have gone anyway, whether he was here or there.

For we come on time and we go on time. But at least before he departed this world, he found a principle, which he will carry with him into the next world, for there is no death. He is restored to life in a world just like this,

clothed in a body just like this, only young. Young as he was then, he'll be younger. But he has at least the memory of what he did to get what he wanted, and it worked. And so now he goes with the principle in his mind's eye. So when you tell me that your dreams and that you in your dreams are applying this principle that the lady tonight, she is here, told me her dream, I asked her to write it out for me.

But right in the dream she is actually discussing with others this principle of imagining and how you imagine a certain state and you produce them in this world. And that is nothing in this world dies, all things are restored to life. And she's carrying on this conversation in her dream. Well, to me, that's most flattering and very thrilling. When you can carry it beyond into what the world will tell you is a state where you're not in control of vision, that you are simply the slave of vision rather than its master. You don't direct it, you simply follow it. ¶ Well, she didn't follow it, she directed vision. And when you get to the point that you can direct in what they call a state called dream, where you are not supposed to be in control.

You're simply the victim of your vision. But she's not the victim of her vision. She actually controls the vision. And so the day will come. It's inevitable. ¶ We all take off the garment. But I tell you that you're going to find yourself completely restored instantly. Not waiting for anything. Instantly restored. In a terrestrial world with problems that you have failed but sure know how to solve them. You will solve the problems because you know the principle. So the flood is on. ¶ The whole Bible from beginning to end is contemporary. Jesus is not something that died. He is something that lives within man. He is dwelling in man. God himself came and come into human history in the person of Jesus.

in you, in me, in every one in the world. ¶ The day will come you'll

know it, and you are the Lord Jesus. But, asleep to what you are, the day will come you'll be completely awake to the fact that you are the Father, and then you'll know. ¶I've been asked why do you confess it all the time? It's important, it is so important, that the Father is the most important part of Scripture. ¶The most important part of Scripture. I can have all the power in the world and yet not know I'm God. I can have a sense of awareness where there is not a thing in the world but myself and yet not feel that I am God.

But when the Father comes, and I know that I am the father of that one and only son of his, then I know I'm God. ¶There's no other way to know it. If I had power, if I could just call the universe, I still wouldn't know I'm God. And if I was completely aware, as I was in 1926, when I was reading a book, it fell upon on my chest. It must have been not more than ten o'clock. I woke next morning. It's nine. And I had not turned from left to right in the entire egypto. Because the book was still on my chest and the light was still on on my bed. And usually in the course of the night a man turns awkward from side to side.

How often I do not know, but we all do. No one goes to bed on his back and remains there for nine unbroken or in this case almost almost eleven unbroken hours. So I went right down into a deep, deep sleep in a trance. And in that state I became infinite light. ¶There was nothing but light. And I was it. There was no circumference. I was the center of it all, no light outside of this light that I am. No sun, no moon, no stars, but nothing outside of the being that I am. I I was infinite pulsing light, but still I did not bring back the feeling of being God. Yet, he bated me.

But when you see his son, and that son calls you father, and you know, well then there is no doubt in your mind as to who you are. ¶That's why it's the most important part of scripture. And yet it's the one thing that

people will question me on. Why do you emphasize it? why do you repeat it over and over because the one thing in the world that you will one day experience which will convince you that you are God nothing in the world will convince you outside of that but meanwhile we can penetrate the fact the man imprisoned need not be behind bars we are imprisoned by the things that we do alright we can break them break anything in this world a man can be imprisoned by gluttony, he can break it if he knows what he wants, maybe he doesn't really want to give it up if he wants to give it up let him create within his mind's eye a scene, a simple scene that if he had given it up a friend or some relative would know and he doesn't brag about it, they simply know and it's a normal discussion He has no longing for it anymore.

He has no desire for it. Didn't take any drugs for it. Didn't do anything to beat it. It just simply wasn't there. That certain taste that we have in this world, all of a sudden, you've had it, you've saturated yourself with it, and you don't want it anymore. All things are acquired. Today I like, for instance, a thing called an oyster. Love them. especially those lovely eastern oysters but the first time I had an oyster I thought I'd die I was a small boy I must have been about nine or ten and I went down to it was then called the Virgin Island owned by Denmark they're now our island St. Thomas and John and St.

Croix and my mother said to me now Neville you know you're going to a strange place and there's big dams there you don't understand the language but you'll get by but you're going to a boarding house and there may be 20 or 25 boarding you all sit at one big table together now you're a boy and you do not know their habits so watch what the lady does and whatever she does, you do it and I sat them at the table and then here was this plate of oysters I'd never seen an oyster in my life before and then all

the little things before it I saw this lady take a little paw from the side, so I picked up my paw.

And then she took a little horseradish, she took something else, then she took a little Tabasco, did all these things to it, then she stuck it into this oyster and dipped it into all that she had done, closed her eyes and she ate it as though you had honey in your mouth. I expected the same thing, so I did the same thing. And when I got that thing in my mouth, Lord, it wouldn't go down, I couldn't bring it up. I'm not supposed to bring it up, Mother told me that. And so, it is stuff. But the funny part about it, I not only had that one, I looked around to find there were five others, and they had to go down.

Well, that was my introduction to oysters. But now today, I love them. I acquired the taste of oysters. The first time I had a drink, well, I can't tell anyone that it was something like honey to me, but I acquired the taste, and today I thoroughly enjoy a drink. I try not to go beyond a certain point because I want to keep my faculty alive, but I enjoy a drink. I have tried and tried and tried to acquire a taste for smoking, and I can't, therefore I gave that up when I tried it for about six months. I couldn't do it. I was then only 21 or 22 and I couldn't seem to enjoy a cigarette or a cigar or anything.

It made me sick. So I gave it up. Never acquired it. But all the other things you don't acquire if you don't come into the world with these tastes, you acquire these tastes. You can acquire the taste of living in comfort. You can acquire the taste of living as a gentleman, as a lady. Acquire the taste. You want to actually live like a lady, live like a gentleman, with no pressure to pay the rent, no pressure to do these things. All right. Assume that you are that lady, you are that gentleman. Penetrate the facts. The facts tell you that you're not. You don't have it. Penetrate the facts and live in the state as though you had it.

And may I tell you from experience, you'll have it. You will actually have it. Don't ask me how. The ways and means are contained within the state that you enter. So you enter a state and it contains all that is necessary to externalize that state. So pick out your state, a lovely state, and go right into that state and dwell in it. I call that occupying the state and thinking from it instead of thinking of it. Just as you now think from your present state with all the facts around you to anchor you into it, get into another state, all in your imagination, and the facts full of prayer to anchor you into that state, and the day you tire of it you can get out of it and go into another state.

You know, when you move into a new home or move into a new city, you have to actually adjust yourself to it. Well, you are the program passing through a numbered state. The states remain, but you, the pilgrim, pass through them, like a traveler passing through a city. The city remains, but you, the traveler, pass through it. So you go right into another city. You don't rub out the state. Poverty remains a state where a man who was once poor moves out of it. So he moves out of poverty into the state of affluent. But he doesn't destroy the state of poverty. Anyone can fall into it. So Blake said, I do not consider the just or the unjust to be in a supreme state, but only to be in these states of sleep, which the soul may fall into in its deadly dreams of good and evil.

So it toys with the state, and it finds itself enamored with the state, and it falls into it. He's not supreme because he's wealthy, and the other one is not ignored because he's poor. It is the state. Don't condemn the occupant of the state. The state is the thing, but the occupant is God. For the occupant in a state called poverty, he's saying, I am, before there's a poor. He doesn't say, I am poor, meaning he's different, as far as I am goes, from the one who says, I am rich. The same I am-ness that occupies the state of

poverty is occupying the state of wealth. And so you can go into any state, and being in the state is God.

And you wear these states as you wear clothes. But you must be consistent and actually believe it. First of all, as you're told in that sixth chapter of John, we believe and have come to know that thou art the Holy One of God. First, faith that ventures on a possibility. And then, something more sure than faith. Something steadier than faith. Personal experience. You venture. That's faith. I will actually believe you now.

Faith Is Loyalty to Unseen Reality

We should find tonight a very helpful message. We are told that faith is the assurance of things hoped for, the conviction of things not seen. By faith we understand that the world was created by the word of God so that things which are seen were made out of things which do not appear. If you see it clearly you will see that faith does not give reality to unseen things. It is loyalty to the unseen reality that gives meaning to the word faith. All things exist. Eternity exists, and all things in eternity independent of creation on this level. The shadow level. We do not see the reality. We do not see the source, the cause of it all. That's where we are called upon to exercise faith, loyalty to unseen reality. It really is the abandonment of self. It's an act of self-commission. And man cannot commit himself to what he does not love. And scriptural faith is faith in God. So any idea that we have of God which does not spontaneously call forth out of our heart the feeling of love is not a true idea of God, for the whole basic matter is that God is love.

I speak from experience. I stood in the presence of infinite love, and his man. So I do not have the problem that others would have concerning this presence that is love. I can yield to him instantly, for I know he exists. I know he exists in me. I also know he exists in you. But you may not be aware of it. I can only ask you to believe it and yield completely to this presence within you. For by him all things are made. And without him was not anything made; there is made. So tonight we will show you what I have done in the past with great success.

And and how it operates. Now. If I wanted something in this world, and who doesn't, I would formulate an act which would imply that I have it. And then in my imagination, I would simply, having performed that act, I would yield completely to this being within me, to execute it. I would fall off into sleep, convinced that he heard me, that he saw my act in faith. For we are told in the same 11th chapter that I quoted when I first started, the 11th chapter of the epistle to the Hebrews. That we must come to God believing that God exists. For unless we believe that he exists we cannot please him. So who would draw near to God must believe that he exists.

Without faith it is impossible to please him. And so if I took the 13th chapter of Corinthians, Paul's wonderful hymn in praise of love, and paraphrased it: Though I speak in tongues of men and angels, and though I had the power of prophecy, that I understood all mystery and all knowledge, and though I gave all that I have, gave it away, so I gave my body to be burned, and had not faith, I cannot please him. I cannot please him without faith. If I am not on the surface level of my being, I am not going to do it. I simply yield completely to him having acted. It's an act of self-commission. I perform the act.

What act? I act as though I had what I sought. I act as though I heard that you have what you asked of me. I perform an act and then I yield completely to that death of my own being who is God, and allow him from that death to externalize it for me as he tells us in the 55th chapter of Isaiah. Your ways are not my ways. As the heavens are higher than the earth, so are my ways higher than your ways. So do not ask how it's going to be done. All I have to do is to completely yield to this being within me, for he has ways and means I on this level of my being know not of.

I rise then under compulsion and under this compulsion I go through a series of events which will lead up to the fulfillment of that to which I

yield. I assume that it's done and then I commune with myself and give thanks within me that it is done and it works in every way even in the most marvelous things like this for instance my friend he is here tonight he didn't think he could make it tonight but I got his letter this week he said lastly having heard you over the years and having received a hunger from your interpretation of Kripto for we are told in scripture in the book of Amos I will send a famine upon the world there will not be a hunger for bread or a thirst for water but for the hearing of the word of God when that hunger comes upon you not a thing in this world can satisfy you but an experience of God now he said I am a stockbroker.

And things have been very, very slow since the bottom of 1970. The market has risen, but people with money will not come into it because undoubtedly they were burned prior to this. Yet the market is really healthy today. It's growing and growing and growing. Yet, I must confess, things have been slow. I have a wife, I have a daughter who is a minor, I have obligations to life and yet in spite of the fact I should really think of these things first, the hunger for an experience of God supersedes all other hunger, and so I went home from your meeting and I said to myself, I commune with myself. For you taught me to believe that the self, the depth of my own being is God.

That sense of awareness, that is God. As a God, you sent this hunger upon me. A hunger for an experience of you. Give me, as said in the 86th Psalm, show me a sign of your favor. Just a sign of your favor. Well, I had a dream. which I did not recall until Friday morning on the way to my office. As is my custom, I turned on your tape. I carry a tape with me. And on my way to the office, I turn it on and I listen to that tape. Something there clicked within me, and the memory returned. And I remembered the dream of the previous night. And the dream was this. I found myself in an

ancient world; I knew from the feeling, from the atmosphere, from everything about it it was an ancient world; and suddenly a youth popped up over a wooden fence and leaned against a post and instantly I knew that he was David here is David with.

I knew he was my son, yet he didn't speak. I didn't speak. But it didn't come until I was driving on the freeway, driving to my office. I have no memory of the previous experiences that you say one must have prior to the coming of David. So I'm a little bit confused. Was that an adumbration? Was that a foreshadowing of the event that must take place? I will say to him now, as he is in this office, yes. It's the most wonderful foreshadowing. For when it happens, you will be so stirred, you'll awake from the state. It won't happen that way, it will happen out of your own skull. Your skull will explode. That's how it happens.

The whole thing is contained within man, within the skull of man. And when David comes in the true form, he actually comes after an explosion in your own skull, as though the whole thing came to your name. And then when the whole thing's settled, he stands before you and he calls you father. And you know he is your son and he knows you are his father. And then by this relationship, you know you are God. So this is the most marvelous adumbration that for sure of him. In a not altogether conclusive or immediately evident way. But who knows the time. It could happen now in the fullness of itself. Tonight. Tomorrow. I am not going to predict.

When it actually is going to happen. But I do know it will happen. He has been given a sign. Show me a sign of thy favor. And the sign came. So I tell you. tonight's subject is on faith and faith is something that we must all grasp the significance of it for without faith it is impossible to please him and if he makes all things good, bad and indifferent and makes it through faith find out the mystery of faith now faith does not give reality to the

unseen things it is loyalty to the unseen reality. For all things exist. If you only saw it, everything in eternity exists. Man exists. Man is part of the eternal structure of the universe.

He doesn't grow out of a worm as our evolutionists say. Evolution is confined to the affairs of man. not to the creation of God. Yes, I take a hoe, and then I turn from a hoe, digging the little land with the hoe, into a tractor. Then I'll find something far better than the tractor. So I will swim across the ocean, or rather swim across a little river. And then I'll find a raft that will take me. Then I'll find a little boat that will take me. Then I'll put a sail on it, and that'll do better. Then I will take something more than the cell and I'll find something with steam. Then I'll go beyond the steam and I'll find nuclear energy.

And then I simply, this is simply evolution in the affairs of man. So instead of walking across the continent, I now fly across the continent. That's evolution in the affairs of man. But there is no evolution in the creation of God. It still remains a theory. a marvelous theory, and we're all under compulsion to study it and, all right, to pass our lessons in evolution, as though the thing was proven. There isn't one single bit of evidence in the world to support the theory, the hypothesis of evolution. Not one. Yet, it's compulsory in all the universities of the world, as though it had been proven. In the affairs of man, yes, but not in the creation of God.

Man as he is. And all things as they are. They are eternal parts of the structure of the universe. Eternity exists and all things in eternity independent of creation, which was an act of mercy. So when God said, let us make man in our image, man existed. It. He didn't say let us make something and call it man.

Let us make man, man existed in our image. And God became man. There's no way to make him in his image until God actually becomes man.

So God became as we are. That we may be as he is. And he's not pretending that he's a man, he has to completely forget that he is God and lose all memories of his power that is God and take upon himself the weaknesses and the limitations of man. And in this he now is forming himself into his own likeness which is God. He is raising within himself that that which he became, redeeming everything in this world. That is the power that is God.

Now, while we are here as men, you want to be, and you name it, you want to be successful in the world of Caesar, in dollars and cents, nothing wrong with it. You want to be a successful doctor, successful lawyer, I don't care what it is, you want to be?

Well, then formulate in your mind's eye what it would be like if it were true. How would you see the world if you were now the man that you would like to be? See it in your mind's eye and then yield yourself completely to the depth of your own being. How do I do that? Simply fall asleep in the assumption I dare to assume that I am the man that at the moment wees and denies, and then fall asleep in their assumption, leaving it completely to the depth of my own being to externalize it in my world. I will wake tomorrow morning under compulsion to do certain things which I had not formulated, I hadn't determined. I'll find I'll meet the right people. I'll do this, I'll do that, I'll do the other. And it all adds up towards the externalization of my assumption.

Just as in his case, he now has a sign of God's favor. The depth of his own being responded to his abandonment. It's a complete self-abandonment. It is a Christian.

And I can't commit myself to what I do not love. I can't do it. So if my idea of God does not bring forth within me the sense of love, for then I have the wrong God. If I know that he's infinite love, believe me, he is. But the day will come you'll have the actual experience and you will know that

God is all love.

I stood in his presence. And God is man. The word of God is not a man. He's an impersonal force, they say. He is this, he is that. God is man.

The Ancient of Days without beginning, without end as he said concerning David, he said although he was a youth he is seen to have no beginning, no end, he is seen like the Ancient of Days, and yet he was young as described in the book of Samuel. Here is this youth just as described in the book of Samuel, the 16th chapter, the first Samuel, you. That's the one I saw. That's the one you're going to see.

Well, where is he now? He is within you. He put eternity into the minds of men. Yet so, that man cannot find out what he has done from the beginning to the end. That's what he put into the mind of man. What did he put there? The Father and the Son. God himself entered death's door, the human star. And he laid down in a grave the human star. And he is dreaming the dream of life that man is dreaming. And in the end he will awake. And when he awakes he is the being in whom he entered. The being in whom he awakes. So you are John. He awakes as you. And because he was a father before he entered you when he awakes as you, you are a father and because his son before he entered you was David, when you awake your son is David David of biblical fame is the son of God that's the Messiah that's the Christ that's the power and the wisdom of God so within you is that power, within you is that wisdom to do anything that you desire in this world for this is the faith of which I speak how do I do it?

you can sit right here and you go to bed at night as you're told in the fourth psalm commune with your own self upon your bed and be silent you don't commune with another you commune with your own self that's God for the soulful man is God when you say I am Yes, God. There is no other God. But you don't see him. Now, he has become invisible. The

darkest night in the world was when God became invisible. He told the story to all of us before we set forth. Then he became invisible and took up his residence in us. He became invisible. And in us he is I am, my own wonderful human imagination.

That's God. So I don't see my imagination as I see objects in place. For imagination is the reality that is causing these objects in place. So I see the fruit of its activity but I do not see it. Because it is invisible. The day will come. I will see it. I have seen it. He is the ancient of days. Just as described. In the seventh chapter of the book of Daniel. And also in the book of Revelation. Just as he described. He has no beginning. No end. He is the ancient of days. But he is infinite love. He is nothing but love. Yet he will wait on us just as swiftly and as indifferently when the will in us is evil as when it is good.

For it is he who does all things. That I kill, I make alive. I wound, I heal. I do all these things. And none can deliver out of my hand. So if the will in man is evil, he will execute it. If it is good, he will execute it. Because there is no other creator. So it is entirely up to man what he imagines. What am I going to imagine? But remember when I imagine I must imagine and then completely yield. That is faith. For by faith we understand that the world was created by the word of God. What word? A spoken word? You're told in the beginning was the Word and the Word was with God and the Word was God.

It's God himself and his son. And his son is David. I have found in David a man after my own heart who will do all my will. Any will, good, bad or indifferent. It's that power in you for he is defined in scripture as the power of God and the wisdom of God. So the power and the wisdom to create anything in this world is housed within man. That is David.

¶ When man comes to the end of the journey, there's an explosion within

his head. And then that power and that wisdom of God comes out personified as that eternal youth who is his son. His son is David. and you are the one who awakes and you are the Lord.

The Lord called Jesus. So who is Jesus? That's the eternal question. ¶I read in the morning paper, rather yes, the morning paper, the Archbishop of Canterbury spoke the first Archbishop ever to speak with St. Patrick in New York City. And the Cardinal introduced him. he had a standing ovation they turned the crowds away the cathedral was filled to capacity and this Archbishop of Canterbury and he spoke to the crowd and he went up to Riverside Church and he spoke there he had seen in the interval he saw Jesus Superstar well I haven't seen the play and he He commented on it. He didn't quite describe it. He said it comes at intervals. It comes close to a certain Christian faith.

There are certain passages in it he thought offensive. But they did not say who is Jesus. Now they did he, the archbishop. He didn't say who is Jesus. Who is Jesus? I'll tell you. ¶Jesus is the man in whom the will of God is fulfilled. And that will be true of every child born a woman. Jesus is the man who accomplishes the work that his father gave him to do. When he accomplishes that work, he is his father. Man matures when he becomes his own father. And the day will come, everyone will awake. And he will be the father. And that is when he fulfills the will of God. ¶As we are told in Jeremiah, the 23rd chapter.

The word is wrongly translated, anger. The anger of the Lord will not turn back. That word anger means breathing forcefully. a forceful breath doesn't have to be an angry breath because you're breathing forcefully the word breath and the word spirit are the same in both Hebrew and Greek so the spirit of the Lord will not turn back until it has executed and accomplished the intents of my mind in the latter days you will understand

it clearly in the very end you will understand saying. It will not turn back. Because he has a purpose. The purpose is to transform man into God. As God. Not something just to reflect him, but as God. ¶ For you came down.

You're the gods that came down. You are the Elohim. You've been taught to believe you're a worm. You came out of a swamp. and then suddenly you became a tadpole and you became something else and finally you find yourself a man forget it you are the God who came down from heaven and assume the restriction the limitation of man this is the limit of contraction and you assumed it and you're going to fulfill a definite purpose in man. While you walk the earth as man, that predetermined plan will erupt within you. And the whole thing will unfold within you. Beginning with the resurrection. The resurrection did not take place in the Near East, in some little place where they're looking for it now.

It takes place in man. Man is where God is buried. the holy sepulcher is the skull of man it's not in the near east the Bethlehem that they're talking about is in the skull of man Zion is holy place where he dwells that's the skull of man and the whole drama unfolds within man and man awakens within himself to find himself completely sealed within his skull and he comes out like a child being born out of his own skull. And then, a few months later, comes an explosion in his skull and that compartment that contained the Son of God, who is his will, who is his wisdom, releases the Son. You would not let my soul remain in hell, said he.

In the 16th Psalm. So he brings him up, he resurrects his son. And the son is David. And David looking at the father and the father for the first time knows who he is. Then he returns. And the father the son was the one who revealed him to himself. So the whole drama unfolds within man and the whole thing is contained within the scholar man. Has nothing to do with anything on the outside. They're looking in vain all the archaeology.

And they bring back all this nonsense. I was on TV one night with one archaeologist. And then a Baptist minister and a Seventh Adventist minister. And here I was, all these groups around me. And this man brought a piece of cloth.

And he said, this is taken from the tomb of Christ. Are you kidding? No, he was sincere. He was very serious. He's an archaeologist. This is taken. Where, in some strange way, light has impressed upon it, this cloth, the image of Jesus. I said, you are an archaeologist. And you thought there was a seventh -day adventist. And here's the other fellow. He is a Baptist. And I have no degrees leaves. None of these things that these fellows have. I said to the archaeologist, tell me, do you look like that picture? He said, no, that's the picture of Christ. I said, don't you know Scripture? It does not yet appear what we shall be. But we know that when he appears, we shall be like him and shall see him as he is.

Do you look like him? You'll never see Christ until you see him in yourself. self. You are the Lord Jesus Christ. The Baptist then said, you've just taken from me 2,000 years of Christianity. I said, if I can take it from you, I should. Because if it's true, I can take it from you. And if I have taken it from you, well, then it's good I've taken it from you. He didn't like that. All this nonsense, this piece of cloth, mind you. Well that's what our great writer said, Mark Twain. He went across Europe. Now as he traveled, they brought pieces of cloth. This was taken from his robe. And this piece of wood, that was taken from his cloth.

He said if He took all the wood together. They could build a huge house. And that was the cross he bore on his shoulder on the way to Golgotha. With all the little pieces of cloth together, they could actually clothe an army. And people fall for it. Can you imagine that? They're looking at the holy cloth, the holy piece of wood. There is nothing outside

of man. The whole drama takes place within man. It has nothing to do with anything outside. You're living in a world of shadows and the drama is within. So let us now get back to this simple approach of faith. Do you know what you want, either for yourself or for another?

Construct a scene which would imply the fulfillment of your dream. just constructed enter into it just as though it were true feel what it would feel like if it were true and give thanks to the one who is going to execute it it's your own being I grant you but he is the depth of your own being he is the father you haven't yet found him but he is the father and you are now on the surface of your being. So fall asleep in the conviction. Things are as you desire them to be in confidence that he will execute it. I use the word he. It's yourself. But for clarity's sake, I say he. Because you're not aware of him as yet.

You will be one day. everyone will be aware of that being and because that being has one son and that one son is the son of all we are one and only one there are millions of gods only one god but the one god is made up of a brotherhood and we are the brothers raising ourselves to the level of the one God and that one God has one son and the son is daily I've been sent to tell you this and tell you I will and must if only a few hear it what does it matter you hear it with conviction because I tell you the truth they will laugh I am not here to set up some little ism I am not here to speculate and try to set up some little philosophical setup that may work no, I want no church no ism just to tell you who you are and you will tell it to others and others will tell it because in the end you're going to prove it to be true you can't rub it out because it is true all that I have told you is true, I'm not speculating I'm not theorizing.

I stood in the presence of the infinite being in his infinite love, and he embraced me. And he sent me after he embraced me. Therefore love

embraced me. Therefore guided by love, we became one body. As we are told in Scripture, he who is united to the Lord becomes one spirit with him. So in the end, there's only one body, one spirit, one Lord, one God, unfathomable, who is above all, through all, and in all. So don't go looking for him in any so-called holy place in the world. People are misled morning, noon, and night by so-called holy men. Forget it. Man comes to you telling you he's a holy person, turn around and start running.

All these holy fellows. They just simply meet you and meet another crowd and next thing they do they run to the bank. What was in your pocket? Just picked up one fellow here. He's flying off to Switzerland. He was in Spain after having collected a fortune. They found \$300,000 of him, on him. And he was the Tamarawishi that came up through this country. It wasn't the Maharishi. It was his secretary running off to Switzerland, where he would put it into Yosef's bank. And all the people called for it morning, noon, and night. And so if you take Noah, you hate to hear it, because people hate to know that others know they were beguiled.

And so those who gave their fortunes to him. Five hundred dollars to teach them how to meditate about the nonsense in the world. Teach you how to meditate? It's just a simple, simple thing. You don't meditate on your navel. You don't meditate on any of these things whatsoever. You know what you want? What would the feeling be like if it were true? What would it be like? Assume the feeling of the wish fulfilled. Well, anyone can do that. A child can do that. What would it be like if it were true? That's meditating. Now yield completely. And the being within you will take that and externalize it for you. Meditating on your kundalini fire and all this nonsense.

Has nothing to do with it. I'm going into so-called diet. Diet will not

commit you or commend you to God. Give your palate, if need. me. I'm going to exercise the palate too. And so I'm going to go on a certain diet. A friend of mine went on the diet of things that you should only feed parrots. Well, she isn't a parrot. Eating pumpkin seeds, eating all these things. If you really enjoy them, but don't tell me that you really enjoy them. Of course, you could acquire a taste for anything. I don't say you can't. But exercise that God-given gift. It's a palate. And simply enjoy it. So, to come down to the nice message on faith.

¶ By faith, the worlds were created by the word of God. Faith does not give reality to the unseen things. Faith is loyalty to unseen reality. For this thing exists. All things exist. I tell you from my own experience, the entire world that is unseen to the world exists now. It actually exists. Not out there beyond the stars right there. All existing right here. And the day will come that you will actually awake and you'll be able to step into these unnumbered sections of time. A thousand years ago has not passed away. And two thousand years from now is not something that is going to suddenly form itself. It is now. And you are simply in a section of time.

And the day will come you'll be able to move into any section of time. All these things exist now. And the purpose of it all is simply to awaken. And when you awaken, who are you? You are the author of it all. You are God. God the creator. And God the creator is a father. And the father, son, is simply the sum total of all the experiences of humanity. Fused into a single being. ¶ And that single being personified is David. There is no other Christ. David is the Christ. The anointed. Listen to these words in the 89th Psalm. I have sung David. These are the words of the Lord speaking. I have sung David. with my holy oil I have anointed him.

The anointed one is the Messiah. That's what the word Messiah means. A Messiah means the same as Christ. It's the identical meaning. Now go

down a few verses and come to these. He shall cry unto me. That's beautiful. What I just quoted is an accomplished fact. I have founded me. With my holy oil, I have anointed him. That's done. Now he shall cry unto me, thou art my father, my God, and the rock of my salvation. That's future. It will happen to everyone. But the whole thing has already been accomplished. ¶ Now it's completely contained within the scholar man. That's where the whole drama is unfolding. And when it unfolds, you are God the Father. And your son is David.

If the whole vast world rose in opposition because they were taught differently, it would make no difference to me whatsoever. They have accepted some misconception of the great story as told in scripture. The New Testament only interprets the old. The old is the foundation. And you interpret the old. Christianity is the fulfillment of Judaism. But Judaism is the foundation. That is the tree. And Christianity is the fruit of that tree. and so to bring something else into it is stupid. Where in the O, which is the Cree, is it stated who is the Son of God? And scripture cannot be broken. And who is the one who is anointed with the holy oil of God?

Is it not David? Rise and anoint him. This is he. And then the Spirit of God came upon him mightily from that day forward never lost a battle. For I have found in David the son of Jesse, a man after my own heart. And Jesse means Jehovah exists. Every one one day will know he is the father of David and therefore he is the Jehovah who exists. That is what Scripture is teaching. It is not secular history until man stops looking at it as secular history, he is not going to understand the scripture. But to come back to our wonderful approach tonight. You want a better job? You want more money? You want this? You want that?

Don't be ashamed of it. Who gave you the urge? Your father did. You have the desire. It came from the depths of your own being. So he can

execute it. He only asks you to have faith. Faith in what? Faith in him. Have faith in God. All right. Where is he? He is my own wonderful human imagination. I cannot see the fulfillment now, but he will do it. For now, assume that I am already the man that I want to be, and yield completely to that assumption, and fall asleep. Just completely fall asleep and completely forget it. A lady who is here tonight, she called me up on the phone here just a few days ago and asked something of me.

I will not tell you. It's too personal. But she asked me to please hear for a certain thing. She's so simple. I sat in my chair after I spoke to her on the phone and heard her tell me "Well, she came back"| tonight and told me, "But it has happened." You see, her you see, her here tonight drove all the way in from San Bernardino to tell me this, darling, and it simply worked. What did I do? It didn't cost me anything. Are we not told in the 55th chapter of Isaiah, desire, "Come, buy wine, buy milk without money, costs you nothing." What does it cost anyone to have faith in God? I put a price on it.

I charge anyone. It costs nothing.

False Gods

That truth embodied in a tale shall enter in at lowly doors, for that is the story of Scripture.

The Old Testament is a prophetic blueprint of the story of Jesus. A prophet's vision is foreshortened, and they see as present what really is the future. So we open the book of the Old Testament, and here you're looking at a prophecy. It's not history, not secular history. It's a prophecy. The man is not aware of it. is a rabbinical principle which states that what is not written in Scripture is non-existent. The story of Jesus follows this principle. But as the poet said, it's embodied in a tale that it may enter in at lowly doors. So you and I hear the story like a little tale.

Now listen to these words. They are from the end of Luke, the 24th chapter, the last chapter of Luke. He had just explained Scripture. Beginning with the law of Moses and all the prophets and the thorns, he interpreted to them in all the Scriptures the things concerning himself. And then they say to each other, did not our hearts burn within us while he opened to us the scriptures and their eyes were opened and they recognized him and he vanished out of their sight.

Now you would think a man appeared to those walking along the highway and they didn't recognize him at first and then he explained the scripture and their hearts began to burn within them as he offered to them the scripture. And then their eyes were opened, they recognized him and he vanished out of sight. This one is called the truth, that I am the truth, I am the way, I am the light. If I succeed in offering up the scriptures to you,

then whatever you hold now as an image called Jesus Christ will vanish out of sight. The only enemy of Israel is a false god. There is no other enemy for any man in this world.

A false god. If I could now take Scripture, I'm so interpreted that I could show you who God really is. For then, anything you hold down in your mind's eye concerning an external God would vanish out of sight. Can I take the Scripture and do it? I think I can. But it's one of the most difficult things in the world to change a fixed idea. it comes back time and time again so you simply repeat the story from different angles until finally you get through and the man discovers who he is it is in us as persons that God the Father reveals himself he comes to us as one unknown yet one who in the most ineffable mystery lets man experience who he is.

When we experience who he is, all thoughts God -fearing. For in that experience we discover we are the Lord. And there is a definite way for the discovery, a definite plan. the whole thing was plain before that the world was. But we are children in this world of darkness. We came out from the world of light and purposely came into this world of darkness and took upon ourselves the form of this thing called man, the restriction, the contraction that is man. And one day in the fullness of time, it unfolds, the mystery unfolds in a man. And that man in whom it unfolds tells it to as many as will listen. Some will agree and some will disagree.

Those that agree and really see it clearly, their eyes are open, they recognize not the man talking to them, they recognize the truth.

For he said, I am the truth. So they recognize the truth of Scripture. And then an external being that they turn to and worship vanishes out of their sight. There is no more external God in their world. They find him within themselves. That's the story. Everything said in Scripture concerning Jesus is taken from the Old Testament. and most of it you will find in the

words of David.

Now let us take a look in the 10th chapter of the Epistle to the Hebrews. You will find verse after verse taken from the 40th Psalm which is credited to David, a Psalm of David. In the volume of the book It is all about me. That's what David is saying. I delight to do thy will, O my God. These same words are used in the 10th chapter of the epistle to the Hebrews concerning Jesus. I have come to do the will of him who sent me. That's my food. just to do the will and to accomplish the work he gave me to do. These are the words of David. In the volume of the book it is written of me. That's the unknown author speaking of Jesus. Yet in the 40th Psalm these are the words of David. These are prophetic. It's fulfilled in a man. Who is the man? nor we give a name. We call it Jesus.

They say he was a carpenter. You think of a carpenter as one with a hammer and a saw and a chisel and things of that nature working in wood. That's not the definition of a carpenter in the Bible. The word carpenter in the Bible means to produce from seed as a mother as a plant Like the earth. That's the word carpenter. To bring forth. To be born. To be in travail. To be delivered. The time has come. For this thing to be born. That seed. That was the seed of God.

And now it unfolds within a man. That man in whom it unfolds. Tells what happened to him. him, he relates his own experience. But he's up against a wall. For man, being a child, he was told the story that it may enter in at lowly doors, for truth embodied in a tale shall enter in at lowly doors. So they heard it as I heard it, as you heard it. As my mother taught me, and then I went to school, and they confirmed what mother had said, then that I grew into manhood still believing the story that I heard as a child, until one day, in the fullness of time, the story erupted in me, and then I knew who Jesus is.

Then, and only then, did I really know who God is. And I am telling you, it would erupt in you, and then, they got you now, if you are still holy, that is external to yourself will vanish out of sight. You can no longer turn to an external God and pray to an external God when that which is in you unfolds like a flower. And it's you.

Now let us take these passages from the book of Samuel, 1 Samuel. And you note it carefully as I quote these passages. I am quoting the last four verses of the 17th chapter of 1 Samuel. Prior to that, to make it clear for you, is a battle about to take place. And the battle is now the battle between the giant Philistine, Goliath, a man of war from the cradle, a giant. He is faced by a youth who has no armament for he cannot wear the armament that King Saul gives him. He takes it off and says, I'll go in the name of the Lord of Israel. I will have not a thing to do with the armament of man.

I will go in the name of the Lord of Israel on this day. He will deliver the Philistine into my hand. He takes five stones. Well, that's not five little stones. It means grace. It's a gift. Five is the number of grace in Scripture. The only armor that he takes. Well, I think you're familiar with the story. He brings down the giant with the first blow into the folly. Having no sword, he takes the sword of the giant and severs his head. And then he comes back with the severed head of the giant. The king turns to his lieutenant Abner. He said, Abner, whose son is that youth? Abner answered, As thy soul liveth, O Lord, I cannot tell.

He said, Inquire, whose son the stripping is. And then comes David with the head of the giant, holding it in his hand, and Abner brings him before Saul and presents him before Saul. And Saul turns to David and he said, Whose son are you, young man? And David answered, I am the son of thy servant Jesse, the Bethlehemite. You will note in all of these passages that Saul is inquiring not about David, it but about David's father. Whose

son are you, young man? Inquire whose son the youth is. Inquire whose son the stripling is. Now the word youth, young man, stripling, lad, are all from the same word in Hebrew, "elam." That's the word, but it also means to conceal, to hide from view.

To veil, a secret. The words are right. It's a youth. It's a lad. It is a young man. But it's something veiled. Something concealed. It's a secret that is hidden. Something out of sight. He placed him in man. That in the fullness of time, it is that that is hidden in man that will reveal man to himself as God. For no one knows the Father but the Son. And no one knows who the Son is but the Father. So without the Son you will never know that you are the Father. So then you start reading Scripture. So he takes the book and he begins with the law of Moses. Then he comes through the prophets.

Then he comes into the psalm. And he interprets to them him in all the scriptures the things concerning himself. And he shows them exactly what was said in scripture, that this is the great rabbinical principle, that what is not written in scripture is non-existent. He is not interested in what Caesar's world does. He makes no attempt to change the pattern. If there were slaves in the day in which a man walks, when it happens in him, he leaves it just as it is. He is not concerned with changing governments and changing things as he finds them. He leaves them, but he tells the eternal story for the Old Testament, which is that prophetic blueprint of the story as told us in the New Testament, is simply a shadowy intimation or I would say intimations for there are many shadowy intimations of of this eternal reality.

It's something that is timeless. It is taking place forever and forever and forever. It didn't take place once and forever, two thousand years ago. It is taking place in the unexpected breast of man or woman. And when it

happens, he is awed. He is stunned. He goes back and he searches the Scripture and he finds it. It's there. It was always there, but he didn't see it. It was always in Scripture, but man saw it differently because he was told it as a story, that it may enter in at the lowly door, because of his consciousness, a way down on this level.

So as the poet said, All was foretold me, not could I foresee. But I learnt how the wind would sound, after these things should be. Yes, the whole was foretold. Well, if the Bible is, as it claims, thousands of years old, and I read it after the event, and having experienced the wind, the unearthly wind, that accompanied the series of events, then I go back and I, but it's all in Scripture.

But I didn't see it. I have had one severe beating in my life, and it was for scripture. In Barbados where I was born and raised we are allowed to be beaten by the schoolmaster. And in his eye I misquoted scripture which I did not. I said take up thy bed and walk which is quoted in the gospel when he said to the cripple take up thy bed and walk. And he who was crippled from his mother's womb took the bed up and walked. And he said to me bring your Bible. Well, I could not produce the Bible. I am one of ten children, and you don't have ten Bibles. And I simply said that I didn't have the Bible with me this day. My other brother, Cecil, he had it. He had another class in another school, and he said, I don't care if your brother goes down the gap with a dunce cap on his head. You aren't leaving here with a dunce cap on your head. Well, he was allowed to beat students because his translation said, take up thy couch and walk. And I said, take up thy bed and walk. All depends what Bible you have. It means the same thing. Take up the litter on which you were placed when someone brought you here. Take it up. And then you don't need it anymore. Get off of that. You're not crippled anymore.

Well, you went in and you got a cane that long, and knocked on the bench for me to get over. I had to kneel on the bench and bent it this way to see that it wasn't injured because we, knowing what was in store for us, when he was out of sight, we would go in with our little pen eyes and screw these little things and simply got them all so that the first blow would smatter the whole thing all over the place. So he would bend it right over so it would meet and as it met, then he knew he had a good one. And he beat me unmercifully.

I was bleeding from my buttock to my knees. When my father saw that night, my brother Victor said, Daddy, come and see what Neville looks like. And Daddy came in and said, How did this happen? So I told him. He took the next door neighbor, my mother, and all my brothers to restrain my father from going up and had he gone up, he would have killed them. He really would have killed them. That was the temper of my father. But they restrained him. Next day I was taken out of that school. Never to go back. ¶ And a year later, the man was a sadist. Complete sadist. He blew his brains out. He just simply couldn't live with himself.

He beat the boys unmercifully. Well, that was my one beating in this world. And that was for seemingly misquoting Scripture. So I read my book from beginning to end, over and over and over. But I didn't see it until it happened in me. When the whole thing erupted in me, then I went back and I could see the whole pattern was there all along, just as the poet said. All was foretold me, naught could I foresee, sea, but I learned how the wind would sound after these things should be. And there they were. Everything was there. David and his father were set free, for the promise was made, the man who destroys the enemy of Israel, I will set his father's house free in Israel.

and the father's name was Jesse and Jesse simply means Jehovah exists

that's the literal translation of the word Jesse any form of the verb to be in other words I am God's eternal name so you discover you yourself are the father of the youth who destroyed the enemy of Israel and the only enemy of Israel is a false god as long as you worship a false god you have an enemy and that enemy must be brought low and it takes daily to bring him low so in the New Testament his name is called Jesus Christ and he brings the true God and he said, I am the truth, what true he reinterpret scripture in the light of of his own experience.

He experienced Scripture and it ceased to be a dead coal and became a living, living book. And he was the book. He was the word. So as he explained it, they said, did not our hearts burn within us when he opened to us the Scriptures? And their eyes were opened and they recognized. And then he vanished out of their sight. Recognize what? A man? No. They recognize the truth of what one was talking about, the one who had experienced the truth. So they recognize the truth, for he said, I am the truth. They recognize the truth of a man, and therefore a man vanished out of their sight. No longer can you worship a man.

This thing speaking to you now has experienced it, but don't turn to me for any worship, it would be the most horrible thing in the world. But take the truth that I'm telling you, for I have experienced Scripture. And the day will come, you will experience Scripture, and you and I will be one in eternity. Just one, one body, one spirit, one God, one Father of all, and we are that one. ¶ So here he comes to me, as he did to me, as one unknown. known. I hadn't the slightest idea of the promise until it happened. I never read it with understanding. I never heard it. No one ever spoke one word about the promise to me.

I read it in the Bible, but I didn't recognize it. I did not see it there. Only after it happened. Well, then, I had been commissioned. Go and tell them.

¶ When I was told 30 years before the event that that I must go into the world, standing in the presence of the Ancient of Days, embraced by him who was infinite love, and then sent. I didn't know what I was sent for, hadn't the slightest idea. What on earth am I going to do? Uneducated, no background, social background, intellectual background, financial background, but nothing. And what on earth would I talk about? Or what would I say to anyone? one. If I open my mouth it will say, well, what has he to say?

Then I went back into Scripture to study. It was also said of this one who is the character of Scripture, how did this man have such learning seeing that he has never studied? And then he makes the confession, my teaching is not mine, but he is who sent me. You go, I will put Put words in your mouth. Go. I will give you everything that you need to tell the story. And so he did. I didn't go back to school to learn any more. It just simply happened within me. My interest was aroused in things beautiful, like poetry, and above all things, the Bible. And I read it daily, by the hour, and every day it seemed fresher and fresher and fresher.

is a constant eruption of the great revelation. There is no limit to it. The things that I do, you will do, and even greater than these, because I am going to my Father. I came out from the Father, and I came into the world. Again, I am leaving the world, and I am going to the Father. Therefore, you will follow, but you will do all that I have done, and even greater. While you still remain here, the Holy Spirit will outpour himself all from within you in one revelation after the other and it's all there in Scripture. But you will find it after the event. So the poet said, I learned how the wind would sound after these things should be.

And it is, the words are perfect. It's the wind. And the word wind and spirit are one and the same both in Hebrew and in Greek. And so we are

told you must be born of the Spirit, born of the wind. Same thing. So when one is born from above, he is born of the Spirit. He is born of the wind. It comes in the form of an unearthly wind. And that's the story. So here, you and I have been told the story. And it's a glorious story until man can actually accept the truth of that story, let him continue in the belief of an external God to whom he turns. But it is his enemy.

And that enemy one day must be destroyed when truth rises within him and there is no external one to whom he can turn. To whom will I turn? Thou hast the word of eternal life. So when they say these are hard things to say, there's the sixth chapter of the book of John, and he tells them the strangest things possible. And in the end, many left him, never to walk with him again. And then he turned to the few who remained, and then he said, Wouldst thou go also? And Peter became the spokesman for the twelve who remained. And he said, To whom would we go? So, thou hast the words of eternal life. So where would I go if what you've said is true?

Then where would I turn? I'm telling you what I've told you is true, for it's based not on speculation. I'm not speculating fine to set up some workable philosophy of life. I have no interest in setting up any school of philosophy. No interest in founding a church. That's the one thing that the boys said to me when I was sent. Dung with the blue blood. Dung with all church protocol, all external ritual and ceremony. Dung with it. Don't go and destroy it. Leave it as it is on the outside. But don't you set up one. Therefore I resisted every attempt at ordination. I've been offered it time and time again. in. To join this church and that church or the other church, I'm within twenty -four hours they'll give me my degree, that I may do all the things that any priest could do.

I said, No, I want no part of it. I will go alone, and he who sent me is with me, and what is necessary he will provide. I am one with the one who

sent me. Only in the office of the one that is sent I seem inferior to myself the sender, but are not inferior to my essential being, the sender, only in the present office as the sent. And to him, the sender, I will return when I take off this garment. So in the meanwhile, while I must still wear it, until the end, I share with you what I have experienced. And that is Scripture. For the whole thing unfolds within us. Therefore in the New Testament because the words are now put into the mouth of Jesus when you read the chapter you wonder why on earth did he bring this up they brought up a certain argument concerning marriage and the Sadducees said to him master which they did not believe he was a master or anything great because they represented what we call today the agnostic or the atheist.

They were the scientific mind, the intellectual mind. So we speak of the Sadducees and then the Pharisees. But the Sadducee was the intellectual mind, the agnostic of the day. If they remained within the synagogue, they did it only for business reasons, not because they approved or believed it. So they thought they'd trip him up. And they said to him, Master, Moses in the lost bed, the little man married, and dies leaving no offspring, that his brother should marry the widow and raise up seed for his brother. Now there were seven brothers, and the first one married and died leaving no offspring. And then the second one took her, and he died leaving no offspring, and the third took her, and find the seventh married her, and yet she had no offspring.

Then she died. Now in the resurrection, which they did not believe in. As it's stated quite clearly, they did not believe in the resurrection. So, in the resurrection, whose wife will be that woman? And he answered, In this age, the sons of God marry, and they are given and married. But those who are accounted worthy to attain to that age can neither marry, nor are they given in Mary, for they are sons of the resurrection, and cannot die any

more. Implying therefore, until this resurrection takes place in man, he is only restored to life, to die again. But those who have the experience of the resurrection while they are here, they can die no more, for the sons of the resurrection, being now sons of God, not belonging anymore to the world of flesh and blood.

Now, there was no reason to follow that wonderful expression of his with what follows. And then he turns to the people around about him. He said, whose son is David? Now, it doesn't fit. And yet, he asked the question, whose son is David and they replied the son whose son is Christ and they said the son of David so why then did David in the spirit call him my Lord if David in the spirit called him my Lord how can he be his son yet the New Testament begins on those words this is the book of the genealogy of Jesus Christ son of David son of Abraham so here we are in the midst of a mystery now how can he be the son of David when David calls him my Lord my Lord is an expression of a son about his father he calls him my father he is trying to get man to go back into the only scripture known in the day, which is the Old Testament and date.

And you'll find in the 89th Psalm that David does call the Lord my Father. Read it carefully. And I have found David, and he has cried unto me, Thou art my Father, my God, and the rock of my salvation, in fulfillment of the earlier Psalm, the second Psalm. and I will tell of the decree of the Lord. He said unto me, Thou art my son. Today I have begotten thee. These are the words of David. All attributed in the New Testament to Christ. Therefore, who then is David? And who is Christ? Jesus is the Lord. The word Jesus means Jehovah. Same word. God here above begins as the root of both words. And then we are told in Revelation, the 11th chapter, And the kingdom of this world has become the kingdom of our Lord and of his Christ.

They do not put the two words together and call it Jesus Christ, but our Lord and of his Christ, the Father and his Son. Now, you, I tell you, as you are seated here, you are the Lord, and you have a son, and you will not in eternity know you are the Lord until that Son and only that Son appears and calls you my Father. And when he appears, there will be no uncertainty in you concerning the relationship between the two of you. And then you'll know you are the Lord. And if Jesus is the Lord, then you know who you are. If Jesus is Jehovah, then you know who you are. And then you will see how altogether marvelous marvelous the Bible is.

It's completely concealed, just as told in Scripture. Here, something hidden, the youth, something concealed, something veiled, a great secret and yet a youth. And that's the one that is hidden. He is the stripling. He is the lad. He is the young man. and here it's completely concealed buried in man so I tell you that a thing in this world could happen to you comparable to the eruption of the story in you for then all false gods vanish and you will never again lose your way in this tangled tangled confusion that passes poor religious truth. You pick up the Saturday morning paper. I am embarrassed to look at it when I look at the religious paper.

One is coming through the air, flying through because it's Halloween. A huge big ad she took in the paper. Come and see Miss So -and -So how she is going to come flying through the air to her million or two million dollar super substantial something altar. Well, I get so embarrassed because after all, occasionally I do put an ad on that page. Well, they wouldn't see my ad on any other page. So I've got to confine myself to that page. And when you read the nonsense that goes in the name of religion, and people do it, they're far -fetched hook, line, and thinker. But when this happens to you, You will simply lose all false gods.

And the only enemy you will ever have is a false god. You have no other

enemy. Now may I tell you, your own wonderful human imagination is God. It's the eternal you. And by that all things were made. and without that was not anything made that is made you are the immortal God and one day you will awaken and I can't tell you the thrill I think in the morning when I get up I'm awake I look at my familiar objects on the wall in the room I know I am awake but the awakening of which I speak you can't compare that to any waking you've ever had in this world. It's something entirely different.

Memory returns. The great Holy Spirit brings back memory. He is the remembrancer. And we are sealed with the Holy Spirit. And then he releases himself within us. It's memory. And our memory returns. And I, in the 20th century, have lost my memory so far back that someone who supposedly lived 1, 000 B. C. stands before me and there is a complete collapse of time, there is no such thing as 3, 000 years difference. I am his father. And he preceded me by 3, 000 years. Isn't that a complete lapse of memory? Isn't that complete amnesia? But let the whole vast world, it suffers from amnesia. And when it happened, you wonder how on earth this could have lasted so long.

And yet at that moment it seemed like this. Just a short sleep and then waking to eternity. And the experience you had called death, death is no more. and the only thing that dies then is death itself. As Paul tells us in the 15th chapter of 1 Corinthians the last thing to be conquered is death and death dies because you are the living God and you seem to die and you will seem to die but you can't die and in the end you are completely awakened and you and I are one one in the sense we are the same father and we have the same son and therefore there is only God and his son and that's the story of scripture so it is in us as persons that God the father reveals himself and when he reveals himself he reveals himself as the one in whom he

awaits but not a thing can be seen of him until the son appears then the son appears and reveals that one in whom he awoke 139 days prior to this moment as God the father he still didn't know it between his awakening and the birth of the child which was the sign of his awakening and his birth from above for 139 days then comes daily and then he tells you who you are and then you know it and then all thoughts of God vanish you may fail in application but you cannot go back you can't get back into that small little thing that contained you prior to that awakening can't go back can't turn to any God nothing on the outside yet you are living in the world of Caesar and you will render unto Caesar that which is Caesar's.

Render it completely. Taxes? Pay the taxes. The money will come. You'll do everything that Caesar demands. But you're not of this world. Entirely different being has awakened within you, which is your true being. When you read Scripture, take the Old Testament as a prophetic blueprint. print. Just a rough sketch. Vague intimation of eternal reality. Then comes the moment in time when these things erupt within you. And you experience these things. And then having experienced it, you can't deny it, you then tell it. To as many as will listen, doesn't matter how many, as many as will listen, you are sent to do it. And to accomplish his work. Then you are the carpenter. You brought forth from seed.

You didn't build anything on the outside. You simply found who he is. And then you vanish. Who vanishes? All outside objects vanish, because now you have found the truth. And your heart will burn, as you are told. and as we are told in the 20th chapter of the book of Jeremiah, if I say I will not mention it or speak any more in his name, then there is as it were a fire in my bow and I am weary with holding it in and I cannot you've got to talk about it no matter where you go, you talk about it, and you tell it to anyone who has an ear to hear. But not everyone has the ear to hear because

you've got to go through fixed ideas and their eyes are not open, ears have not yet been dubbed for them.

So you're up against the wall that has been planted in them because they heard it as a child would hear it. Truth embodied in the tale shall enter in at lowly doors. And that's how it comes through until one day it happens within you.

Now let us go into the silence. Thank you.

Father Forgive Them

Paul, in his letter to the Galatians, said, I see that you observe days and months and seasons and years. I am afraid I have labored over you in vain.

Now here we are this crowded week of observing these different days and this is the seat and actually it's the year. What did Paul give to the world? What he gave to the world is this, that the Spirit of God and the human imagination are one. He said we did not receive the spirit of the world, but the spirit which is from God, that we may understand the gift bestowed upon us by God.

Here is the one that became the many, that the many may become the one. For one must be all, and comprehend within itself all things both small and great. Everything in the world, all that I behold, though it appears without, it is within, in my imagination, of which this world of mortality is but a shadow.

So when we are told in I, if I be lifted up, I will lift all men and draw all men unto me. Now we are told he is lifted up. Therefore all men are already redeemed. But they have to experience it within themselves. They are already redeemed. but in this world of mortality this must be now I would say repeated within the individual for he must contain and experience all within himself there is only God in this world God only acts and is in existing beings or men.

Now let me share with you a story that was given to me last Friday night. This lady's husband's name is Ray. When I use the word Ray, I am

speaking of her husband. She said, last year, Ray said to me, it's going to cost a thousand dollars to put on a roof, a new roof. We need the roof. Well, it cost \$1 ,000. She didn't say they did not, could not afford it. She just said, I saw the new roof. Right then and there, I saw the new roof. Then she said, I was working at my sewing machine. It's an old one, but it was adequate. It did the job. but I would like a new one, he said.

And so I imagined a new one. It was the old one, but I imagined a new one. Then I was putting away my tape recorder and I felt how heavy this thing is. I would like a new, lightweight one. I put the old one away, the heavy one, but I thought I would like a new one that is light of weight. So I put away the new one that was light of weight. Then she said, Ray said to me, my new shoes hurt. He just bought them and they were hurting. I wanted him to have shoes that did not hurt. That, in my imagination. All this was last year. Then came the turn of the calendar year, and we had a robbery.

No they didn't steal the roof, but they took the other movable objects. and this past week I got a settlement from the insurance company for \$2 ,050 I now have my nice new sewing machine I have my nice lightweight tape recording raised shoes do not hurt and there is money for the roof and much, much, much left over.

Now, who instigated the robber? Now on Friday you will hear, if you go to service, there are seven words on the cross. three taken from Luke three from John and one from Matthew and Mark the same one from Matthew and Mark which is the fourth one my God, my God why hast thou forsaken me that's the one taken from these two gospels but the first one used on the cross is from Luke Father forgive them for they know not what they do. Everything is moving under compulsion. No one sees the invisible causation. No one sees the invisible imaginal act that is putting

pressure upon everyone who is bent in a certain direction to perform the needed act to produce the imaginal act that is completely unseen by the world.

Here every natural act, natural effect has a spiritual cause and not a natural. A natural cause only seen. It is a delusion of the fading, vegetative memory. ¶ Now, in her letter to me, she said, these things I remember. They were all last year, but I remember them. In her case, she is blessed that she can remember. When Ray said to her, it's going to cost \$1,000 to put on the new roof, And I saw the new route. Even at the moment, maybe, we thought we could not now afford the new route. When I used my sewing machine, it was adequate, it was good, it did the job. But I would like a new one, and I saw a new one.

And when I put away my tape recording, it's all right, it was adequate. But it was heavy when I put it away. I thought I've seen all these nice new lightweight ones and I would like a nice lightweight one, good one. ¶ Now she said I have all of them. I have my nice new lightweight, my new machine, raised shoes, they do not hurt, and the roof will be a new one. The money is there and much left over. ¶ So the first cry on the cross, Father, forgive them. They know not what they do. They're all asleep, moving under compulsion. And men and women unwittingly, most of them, some wittingly, are setting the whole thing in motion.

And they're simply moved. ¶ So someone given to the feeling of getting something for nothing, so he takes the quarter. If he sells it for anything, that's profit. It cost him nothing. No matter what it cost her, whatever he could get for it, that was pure profit. If he goes out and finds something that he stole for a hundred, and he could move it quickly for \$15 and one gets a bargain he made \$15 it cost him nothing, his investment was nothing and there are those in the world who think that way they all pass into the

furnaces so the first word on the cross a word on the cross does not mean a single word it's a completed thought so the shortest word is I thirst but the two words.

Then the next one from John is it is finished the three words all right still it is one word when you take the seven words. So the first word is from Luke for the forgiveness they know not what they do. And then comes Luke second, then comes John's first, then comes Matthew and Mark, and then comes two from John, and then Luke completes it. Father into thy hand I commit my spirit. ¶ So what he says, and this little punctuation mark has been pushed around in the second word on the cross which is from Luke and the priest turns to him and asks him to have mercy on him and he says behold I say unto you today thou shalt be with me in paradise well you could alter the punctuation mark and put the comma after today but no leave it just as it is behold I say unto you today Day, thou shalt be with me in paradise.

¶ This is now resurrection. And I, when I am lifted up, I will draw all men unto me. For all things are in my own wonderful human imagination. And I am all imagination. So when I am lifted up, I draw all. At the very moment, I draw them all with me. But they individually must have the experience that I have had but they are already redeemed because I took them up with me because all things exist in the human imagination and anyone who is resurrected well he can't be resurrected and leave behind him any part of himself so the whole vast world is raised up within I am telling you from experience the heavenly callers sing when they think of place they sing the fall actual fall into division and the resurrection into unity testing it out and then the regeneration through resurrection from the dead.

They actually sing it out. And the word, it is finished, I heard it. But I didn't sing it. The heavenly chorus sang it. When I walked by and every one

was made perfect as I was perfect. And then at the very end, the chorus sang out, it is finished. That was the sixth word on the cross. And the last one is when this garment comes off. And that is the 31st Psalm. The 5th verse. Into thy hands I commit my spirit. Complete the verse. Thou hast redeemed me O Lord. Faithful God. That was the promise at the beginning. I would fall into division and become fragmented. Dwelling in all, that not a thing in this world could be apart from me.

Because how could I be apart from something that I'm going to influence? Because all things by a law divine in one another's being mingle. If I'm not penetrating you now, I couldn't see you. You couldn't hear. If I did not penetrate you and you penetrate me. So all things by a law divine in one another being mingled, so when I am lifted up I take with me my entire universe my whole vast world knowing that every one that is now scattered in that world will have a repetition of the same experiences for one fell into division and then resurrected into unity, bringing it all back together into the one. So in her case, I can't tell you how thankful I am that she shared it with me, that she could now actually feel that the robbery, which seemed at the moment of a shock, she lost the tape recorder, she lost this, all the movable objects.

And then came the settlement from the insurance company for \$2, 050. The odd dollars which replace these with the new one or the light one and enough to put on the roof and then till left over so Father, forgive them, yes, the thieves or thieves, it's your selfish self anyway. Here someone is tonight accused for stealing maybe what covered a little cup or a salsa. And yet the bank where I bank, United California Bank, they're still looking for the internal fee who stole \$50 million last year from their subsidiary in Caslo, in Switzerland. \$50 million. And they know it all is on the inside. It can only be on the inside by trusted employees. They think they can bring

it down to six.

Six -parted employees. They can't quite put their fingers on it because in Switzerland there are all these strange hidden accounts. But they are missing \$50 million. So someone goes into the bank and holds it up and gets \$1, 000 and we balloon the whole thing. The other thing is hush -hush. Here is a bank in Illinois a few months ago, close to \$7 million, and they still can't quite put their finger on how it happened on the inside. No one came in and robbed them. And we speak of the little shoplifting on the outside, and the poor little girl goes off to jail, or the little boy goes off to jail. I'm not condoning it.

If you could stop the investment from the inside, your dividends would jump from its little 3 % or 4 % to 20 % if you could only stop it from the inside all things happen really in the true sense of the word from the inside so that every so called act in the outer world has seemed so, well a cause in itself May I tell you, every natural effect has a spiritual, imaginal cause, and not a natural. A natural cause only seen is a delusion of what? The fading memory. Man can't quite remember. Pardon me. luckily she remembered when Ray said we could use and leave a new roof but it would cost a thousand dollars and so that's put into the future she remembered when he complained the new shoes were hurting in her mind's eye she revised it instantly at that moment the roof and the shoes when she worked on her machine She revised it.

It was adequate, but she said, I have a new machine, sewing machine. And putting the heavy tape recorder away, she wanted a new one that was light of weight, and she revised it, and she got in her mind's eye a lightweight new tape recorder. Then she goes home one day to find the house had been robbed. She had carried insurance, or she brought in the insurance, and here they paid her the \$2 ,000, which replaced all these

things in a new way. So I tell you, this story is the greatest story ever told. There's no story like it. But Christianity needs forever and forever to be straight from secular history. It is not secular history.

It's the history of your own wonderful human imagination. God and your own imagination are one. They're one. You are an immortal being. you cannot die because you are all imagination and when you actually know it from experience then you can wipe your tears nothing can pass away you may not see them with a mortal eye touch them with a mortal hand but they are in a world just as real as this just as real continue the journey until they reach that moment in time when they are resurrected and then their scattered body begins to be collected and they're gathered together into one. So one must be all and comprehend within himself all things both great and small.

and you are that one that actually fell and then in falling you became fragmented you became divided into the unnumbered parts and each seems to be independent of you as you look out on it you only look enough on yourself who shouts and your whole vast world must make real your unknowing imaginal act or your knowing imaginal act. I ask you to trust this teaching. Believe in your imaginal act. You may not see it tonight or tomorrow but believe in it. Act the assumed the most glorious thing in the world for yourself or any aspect of yourself. Trust it and that imaginal act if it takes a thousand or 10 ,000 or 100 ,000 of your projected cells will use them to make that thing become real in your world.

As she said in her letter to me, you may call it imagination or some may call it thought. But this I do know, having remembered what I did last year, I can say it does produce reality. As I've told you time and time again, imagining creates reality. That all the objective facts of the world are produced through imagination. There is nothing that you can name in this

world that wasn't first imagined. But you can veto it the minute you imagine it. You can say it as she could have said, we can't afford it and stop it. She didn't say we can't afford the thousand dollars for the roof. She saw the roof and it was new.

But he didn't see the robbery. That's the mean.

Now let me turn you now to the 55th chapter of Isaiah. My ways are higher than your ways. And my thoughts than yours. This is a chapter where you are told my words shall not be turned unto me void. but it must accomplish that which I purpose and prosper in the thing for which I send it so my ways are higher than your ways don't concern yourself with how it's going to be done for the same voice who spoke these words said this in the 32nd chapter of Deuteronomy the 39th verse I, even I, am he, I kill. I make alive. I wound. I heal. I do all these things. And none can deliver out of my hand.

He's playing all the parts. And if one is physically inclined to steal. He will use it. to produce the necessary means to get the money to put on the roof. So she comes home and there was a robbery. All the things have been replaced with new ones and better ones as she desired them. At the moment it seemed to be a shock but she set the whole thing up in motion for she is the one who spoke those words, I kill and I make a lie. I wound and I heal, and none can deliver out of my hand, for the spirit of God and the human imagination are one, and there is nothing but God; all things were made by him, and without him was not anything made that was made.

And so if all things are made by him, is there a thief in the world? He's playing that part. Is there a so- called hero in the world? He's playing that part. A coward? He's playing that part. He's playing every part in the world. And it all adds up to produce the unseen imaginal acts of men. So you are alone. And you think, "No one sees me. And this means nothing. It's only

my imagination." And you carry on your lovely imaginal act. And so that's it, not knowing that you're actually producing tomorrow's effects in this world. And when it comes into the world, that natural effect has an unseen, invisible, imaginal act as cause, and not a natural cause.

A natural cause only seems. It is a delusion. Delusion of what? Of your fading memory. You don't remember when you did it. So when confronted with your own harvest, you can't quite believe it. You can't remember when you did anything that could actually be like this. I didn't rob myself. I never thought for one moment of robbing to get the money. No, but I did see the whole thing done, and there are thieves in the world all over the world, and they're all played by God. There is nothing but God. God only acts and is in existing beings or men.

Now let me find that actor, because God only acts and he is in all existing beings or men. Well, I'm a man. I'd like to find that actor. For the thing that I see reflected in the mirror when I shave in the the morning is a mask. That's persona. Now, who is wearing that mask? I answer, you say, Neville. I turn around and I say, yes, here I am. But who is the being that is there? I am. That's my real name. But the mask is called Neville. But I will say, I am Neville. So, So the wearer of the mask called evil responds. That thing in that mask, behind that mask that no one sees is God.

And now the whole vast Christian to celebrate this victory of God, that he actually died, literally died. But God's first attribute is mercy. and God turned death into sleep and then rose the sexes to work and to live and so all the sexes rose as mass when God died he buried himself in humanity and died and then his first attribute you. Mercy turned him into sleep. That's what Blake meant when he said eternity exists. And all things in eternity independent of creation which was an act of mercy. That was the merciful act to turn death into sleep and God is reaming this dream. One day he will

awake. And when he awakes, he resurrects. And then he gathers into his own being, all his scattered being.

So all are gathered together. When I depart this time, may I tell you, I am taking everything in the universe with me. and I when I am lifted up I will raise all unto me reading in the 12th chapter of John not one can be left because all things exist in the human imagination but it's not raised up until he who is scattered is awakened them to unity and then he draws into his one being all that was scattered so they're seeing his fall into division and his resurrection to unity his fall into the generation of decay and death and his regeneration into the generation of the resurrection from the dead. So when he actually is raised from the dead he gathers all into his own being and they're all with him no matter where he goes.

He has his whole vast world raised up, hasn't left one behind. But everyone gathered in the world will have a reproduction of that drama within themselves. So what is now being dramatized as a memorial, for this is really a memorial. This is simply a great memory, a remembrance of what God has already accomplished. And so they're perpetuating it through Good Friday, then comes the burial on Saturday, then comes the resurrection on Sunday but the whole thing is done, it's all done only to be repeated in the individual, and then the individual who is the semen scattered becomes the unit and he draws his vast world unto himself and he is resurrected so the one becomes the many and then the many become the one.

So whenever one is raised, he takes his whole vast world with him. Even though it seems to be left behind. And every aspect that it seemingly is behind becomes the unit and then it raises up. So one must be all. That is the story of the Christian mystery. train. One must be all. So, the first cry on the cross, Father, forgive them. They know not what they do. And they

do not know what they do. They go blindly on under compulsion, executing the unseen, imaginal act of humanity. And And they move on to compulsion. To pick this up, I told the story. I was severely criticized for it by a lady at a dinner party one night when Fred Bell, who is now gone from this world, and he gave a party at the Ambassador Hotel.

And I had told the story about two weeks before and one of his great, I would say, contributors who would come and always write like a huge big check at the end of a year or end of a month, to keep that going. And she was most critical that night, as I said. I didn't feel well that night at all. And she said, you know, I can't quite understand how you could take the platform, an audience of 2,600, a thousand who could not get in, they're all overflowing at the Fox Wilshire, and tell what you told concerning your wife. That was my first wife. I told a simple story to explain that everything in this world must be forgiven.

I don't care what it is. When I met the girl who now bears my name, who is the mother of my daughter, the very first moment I met her, I knew she is going to be my wife. She didn't know it, but I knew it. I said to myself, She doesn't know it, but she is going to be my wife. We sailed for Barbados six months later. She met my mother, met my family, met them all. They all loved her. That was back in 1936. In New York City, because of some archaic law, it's now passed. You couldn't get a divorce unless she was insane for seven years or adultery. and that's all the orthodox Christian churches have sold the whole thing up so that they made life miserable and made everything simply well a burden to all when I met her I had just such an entangled background and here is New York City the most archaic city in the world concerning the floors I went to bed and slept as though I were happily married to the girl who now bears my name.

I did not have any physical emotion with her. Just she was sleeping there

and I am there, and it's blissful. I did that for one solid week. Then comes a telephone call from the court one morning telling me that I must come down to this federal court on Tuesday morning. Well, I was rocking. It was early in the morning. And he knows that I didn't rise as early as I do now. And so I just said, all right, and I hung up. After I hung up, I wondered what on earth is all this nonsense? What have I done? I must be in court. I haven't received a summons. Now, the thing is, I must be in court.

Well, on Tuesday morning, as I'm supposed to be there, I made no effort to go there. At about 9 .30, the phone rang. It's the court. and they said to me you're supposed to be here in court this morning you meet at 10 now it's a what on earth am I supposed to be in court for and said well it happens that your wife is arrested and we thought maybe you could throw some light on the reason for her arrest that's why we're asking you to come down well I wasn't shaved I simply threw myself into the clothes and off I I went to a taxi, down to the court. And I got there just as they were bringing her in.

Man whispered into the three judges, one judge's ear, that I was in the audience. ¶ The judge asked me to take the, you don't have to swear, but will you please take the stand and throw some light on the behavior of your wife. ¶ She tells me you've been separated now for almost 14 years. ¶ I said, yes. ¶ Is it a religious reason why you've been separated? ¶ He said, no, none whatsoever. We knew we were wrong the very first day we got married. We knew it was completely a failure. But in a cell, right away. ¶ Then he laid the case. ¶ He was picked up for shoplifting. They went to her home and found other things in her home.

¶ I said, what do you say for this? ¶ I said, as far as I'm concerned, I don't think it really. ¶ She is a shoplifter. As far as I'm concerned, she just moved under compulsion. Take into consideration her age. ¶ She's eight years my

senior. And she's passing through a certain emotional state. And you believe me. ¶ We have a son and he lives with me. And I don't want anything to happen to his mother that would cast any shadow on his life. ¶ He is a wonderful boy. He is in my charge by law. He is in my home, lives with me, and I don't want anything to happen to her that in any way would reflect upon my son.

¶ The judge said, you know, in all my years on the bench, I have heard no plea by one for another who has every reason in this world to get her committed, because that in any other state would be enough for what he wants with the divorce. And yet he pleads for her. ¶ He sentenced her to 60 months. And then on my plea, he suspended it. ¶ She met me on the outside and said, Neville, that was a very decent thing to do. ¶ Give me my paper. ¶ She knew I was looking for it. And my dancing partner told her I was looking for her to serve the papers and therefore to be scared and move out of New York City.

¶ So she did. But she had to commit the act and they had to call me and ask me to throw light upon that. ¶ How could I condemn her? ¶ Who was the actual cause of her shoplifty? ¶ I. ¶ I slept as though I were blissfully married to the girl who now bears my name. And I had to get the evidence. I had to get some reason to bring the act. And here my wife actually gave me the papers. ¶ I said, I don't have the papers with me. ¶ She said, I'm driving home to your place right now and you can give me the papers. ¶ That's illegal to serve your own papers. But she drove up to my hotel where I live.

I went to my room, came down to the lobby and gave her the papers. ¶ Did my own survey. ¶ Now that isn't a legal thing in this world. But then I got my divorce. ¶ In the city of New York, then I could marry the girl who now bears my name. ¶ Now when I told that, I told it only to tell people of

that one word, the first word on the cross, ¶Father, forgive them, for they know not what they do. ¶They're all moving under compulsion. And the unseen causation is hidden from the world. ¶They do not know who is treading in the winepress. ¶And I was treading in the winepress to be happily married to a girl who was not engaged to me, because I couldn't be engaged to her under the circumstances.

And then my wife behaved in such a manner that it made it real and natural for me to do what I did. How can I blame her? So the first word on the cross: Father forgive them; they know not what they do. They have to do what they do. I have to fall into division and fragment my being into the unnumbered parts called humanity, and then rise into unity, and gather all my scattered members together, and rise as God himself. That's the story. It is God who fell, and God who rises. So I know from my own experience: nothing dies. Those who have not had the experience here, alright, they are restored in a world that is terrestrial, just like this, and they continue their journey until that moment in time when they're resurrected.

And resurrection is resurrection into unity. And the outpictured world, the whole vast universe, is themselves pushed out. It's gathered together then. And they move up. And I, when I am lifted up from the earth, I will draw all men unto me. See it? This is the mystery of which we speak here night after night. You're not some tiny little thing that's pushed out. You are the whole. One must be all. And if the day will come, you will find that you really are the all. So not one person in the universe could be outside of you when you are resurrected. Because as you are raised up, you raise all this. And each will have the experience of being raised up and all, eventually, will be the one.

And in that day there shall be one. His name one, as we are told in Zechariah. But Blake tells it so beautifully in his dream of nine nights called

Valor for the Four Zelds. And then he tells the story of the falling into to division. And when they're all gathered together, this one man they call Jesus. And they in him and he in them live in perfect harmony in Eden, the land of life. For you are the Lord Jesus Christ, whose resurrection they're going to celebrate this coming Sunday. To tell that to the priest, the Saviour? Tell that to any minister, because there are some to speak: they do not know who the Lord Jesus Christ is.

I tell you: the Lord Jesus Christ is buried in you, and he is your own wonderful human imagination. That's the Lord Jesus Christ, and when he is raised in you, you you will raise all in this universe with you. That is this, don't it? I want to thank my friend for sharing with me her experience, and being big enough to remember. If man could only remember the imaginal acts— she remembered when the roof needed repairs or a new one, and the cost was excessively high for them at the moment. She remembered her husband complaining about the pain the new shoes caused. The weight of the tape recorded. And then working on the sewing machine, and it was adequate, it was good, but she would like a new one.

And then came out of nowhere a robbery. And took all these movable objects. And then came the insurance that sent the check for \$2, 000 that replaced all the movable objects and enough for the roof and much, much over. So she can actually say, forgive them, Father, those who took it. Did they not do her a favor? And yet they are thieves in their own eyes and thieves in the eyes of society. And they are, you know who played the part? God. And you know who actually made them do what they did? The lady who wrote me the letter. Now she knows the words in that 32nd chapter of Deuteronomy. I, even I am he.

And there is no God beside me. I kill and I make alive. I wound and I heal. And there is none that can deliver out of my hand. ¶ So no matter

what happened, if we only had the memory, we could trace it to a forgotten, imaginal act on our part. Thank you.

Feel After Him

New ideas require many reiterations and restatements before they become part of the generally accepted currency of thought.

The idea that I've been trying to get over since I started back in 1938 is still news. It comes as a shock to anyone who hears it. And even after you've heard it for years and years and think you're living by it, I've discovered that one is not really living by it. It has not yet become a part of their thinking. and it is that imagining creates reality. I say this because I identify imagining with God in action.

To me man is all imagination and God is man and exists in us and we in him. the eternal body of man is the imagination and that is God himself.

If by God I mean the creator of the universe, the maker and the master of the whole vast universe, and I identify that creator with the human imagination, then man should be more careful as to what he is imagining. So I can give lip service to the statement, imagining creates reality. And yet if I'm observant in the course of a day, if I observe what I'm imagining, I would find unnumbered moments in my life in one 24 hours or other, the waking 18, where I am imagining things I do not wish to experience.

If I really believed that imagining creates reality, I would be more careful, more concerned about what I'm imagining. So I will give it lip service and say imagining creates reality and go blindly on imagining anything other than what I want to create, beginning with the morning paper and reacting to things that you do not know, But, whether they be

true, they could be planted by some press agent, planted by some lobbyist. You do not know. And here we react as we read, and then we go through the life in just 24 hours, and find that most of the 24 hours we spend imagining what we do not wish to experience.

if men would only look upon the world as a world of appearance behind which the reality of imagining lay he would find the truth he would find God now there's a story told in the 17th chapter of the book of Acts now it's a story whether it was historically true or not it doesn't really matter is trying to push a point to the floor.

It is said that the men of Athens spent all day in the marketplace looking for a new idea, either telling one or hearing one. Then came upon the scene one called Paul, and they wondered, what has this babbler to say? What is his new idea? and he told them the idea of Jesus and the resurrection and we are told the Epicureans and the Stoic philosophers mocked him and scoffed at him others said we will hear more about this later and he said to them and this is all ironical if you read it carefully he said, O men of Athens I see in every way you are very religious For as I pass by, I observe the objects of your worship.

Right away, that's irony. The objects of their worship. Then he said, I notice this inscription over an altar to an unknown God. What to therefore worship? Unknown, I declare to you. Then he tells them of the only God, the God that created everything, and he's not a God of far off. He is indwelling, he is within every single being in the world, the God of the universe. Not made with hands, you wouldn't find him in a temple, in a church, in a cathedral, or the little objects of your worship, that you make of man with your own hands and then worship him and call him Apollo. But here the God that I speak of is within everyone.

That's the God of whom I speak. That's the God that raises from the

dead. Well, they laughed and they mocked him. Then we are told he went on from Athens to Corinth. what he performed there no one knows whether Athens ever took him up because they were the wise men they were called the very learned men of the day we have them today too they're Sukkoth but anything that is not part of their great voluminous works but I am telling you if as Paul said to the Athenians if you would only feel after him you would find him if you would feel after him you would find him find what? find the God of the universe for he gave us not the spirit of the world but the spirit of himself that spirit of himself in man is man's own wonderful human imagination when you say I am that's God the one and only God and there is no other God.

Therefore he is in every man, every woman, every child born of woman. It is the God in that being that allows that being to breathe, to live, to experience what we call life in this world. That is the immortal you. So the eternal body of man is the imagination, and that is God himself. The the one we speak of in the New Testament as Jesus. That is God. But where is he? Something on the outside? No. He is in you. When you say, I am, that's Jesus. Now, the world is taught differently. Therefore, it comes as a shock when they hear it. They don't want to hear it. They will listen if they could simply improve their life in this world, get more money, do things that they want to do, and still hold on to this little object on the outside.

So he spoke, I observe the object of your worship. Well, man does that with what they call Jesus. They take their human hands, they make a mold of something, they call it Jesus, put it on a piece of wood or put it on something else, stick it on the wall and then cross themselves for good luck. There is the object of their worship, something they made themselves. The maker is greater than the thing made. No matter how wonderful it's made, certainly the artist is greater than his work. And so we make all these things

and put it on the outside and then bow before it and worship. I tell you your own wonderful human imagination is God.

That's God. ¶ Now if I would only observe this and keep it in mind, I should be able to put Paul to the test. He said, feel after him, and you'll find him. Blake said, imagination is spiritual sensation. Spiritual sensation. But how would I feel after him and fight him? Well, first of all, he does all things, good, bad, or indifferent. And he waits on me just as indifferently and as swiftly when the will in me is evil as when it is good. Because he is a creative power. He kills, he makes alive. He wounds, he heals. All things are done by the one creative power. There isn't another God who is evil and one that is good, one that is altogether loving loving, and one that is altogether hating?

No, only one power, and that power is the human imagination.

So, how will I then feel after it? What would the feeling be like if it were true? What true? That I am the man that I would like to be. What would the feeling be like? Death, for all things are made by him. And without him was not anything made that was made.

Well, now, if I dare to assume that I am now the man that I want to be, and I persist in that assumption, watching my mind morning, noon, and night, so anything that I find myself dwelling upon that is in conflict with that assumption, I ignore it. I put it aside. I will be faithful to this divine vision, the vision of myself.

So, any time I catch myself daring to feel less than the thing that I'm feeling or trying to externalize in my world, I simply stop it and go back to that assumption that I am the man that I want to be. If I persist in it and it becomes a fact, then I have found him. I don't observe imagining as I do objects in space. face, I am the reality that is called imagining.

So you don't see God, because God is spirit, but you see the results of his activity in you. He is active in you as you imagine. You're completely free to imagine good, bad, or indifferent. So you simply select what you want to imagine. Would you like to be a new name agent?

Well, you say, but I don't have the background for it. I do not have any of the qualifications for it. It doesn't really matter. If imagining creates reality, you do not need the qualifications that the world thinks you need. All you need is simply to boldly assume that you are the man, the woman that you would like to be. And if it proves itself in performance, then you have found him.

So Paul said to the Athenian, feel after him and you will find him. Well, I have seen it numberless times in my 34 years of teaching. I started back in February of 1938, and here I am, this is February of 1972, and I'm yet to see it fail if we, the operant power apply to it, it doesn't apply itself. We are the operant power.

For in man Man is God, and God is man's own wonderful human imagination. So if I dare to assume that I am the one that I would like to be, well, that's God who is doing it.

So how will I turn then to God tonight? Say, a half dozen people asked of me tonight. Takes no time. They voiced their request. There's a statement made in the book of John. The epistle of John. If we know that he hears us in whatever we ask of him, we know that we have already obtained the request made of him.

Well, when they're talking to me, they say, I would like so and so. Instantly, it comes within the frame of my golden rule. It's something I would like myself. If I were in their present state of consciousness, I would like that. It doesn't violate my rule. It doesn't injure someone. It doesn't take from anyone.

Well, now, did I hear it? I heard it. Well, if I and my father are one, then my father heard it. I do not know the means that will be employed to bring it to pass, but I can't deny that I heard it. If I heard it, and I and my Father are one, can I not now say to my inner being, Thank you, Father? You heard it, because I heard it. For if we know that he hears all that we ask of him, then we know we have already obtained the request made of him. So as they say to me, I would like so and so for that. I heard it. I do not know, as a man called Neville, how it's going to happen.

I do not know. I am not going to suggest what they do or what they should do. I only know that I heard it, and if I heard it, my father heard it, because he and I are one. He is my own wonderful human imagination. So I could actually say within myself as though we were two. Thank you. You heard it, because I heard it. And then allow the depth of my own being to devise the means necessary to bring it to pass. And then I am not responsible from that moment on. I do not call them up and say, did it happen? I do not get in touch with them and write them and say, tell me, how are things coming?

It's not my concern. I did what was asked of me. And all that was asked of me was to hear, use my imagination lovingly on their behalf. Well, I did it. in the twinkle of an eye. You don't have to go into some sweat to do it. I don't have to go to some church and do it, go to some synagogue and do it, or some so-called holy place. Wherever I stand should be holy because the Father is within me. And where can you go to a more holy place than where God is? If I know God is my own wonderful human imagination, then where can I go that could be more holy than wherever I am?

no matter where it is so the request is made, I heard it and then having heard it I give thanks to the being within me who has the means, the wisdom and the power to externalize it knowing that the entire outside

world that all objective reality is solely produced through imagining what is now proven in the world was once only imagined.

Try to deny that. Try to deny it. There isn't a thing in this world that you can say that's real, that was not first only imagined. So I say to every one here, take statement. Feel after him, and you'll find him. He didn't say you may find him. Feel after him, and you'll find him. But But these ideas are so new, and yet they aren't new. They go back into the Old Testament. Here we find the word for imagination used as the word potter. Well, if you say the word potter, go down to the potter's house, and I let you hear my word. So I went down to the potter's house, and there he was working at his wheel, and the vessel in his hand was spoiled.

So he reworked it into another vessel, as it seemed good to the potter to do. If you read it in the form of the story in which it is told in the 18th chapter of Jeremiah, you will think of a man with clay in his hands, at his wheel, pumping away, making a vessel, making some kind of a, well, could be anything, a plate. That's not it. The word potter means imagination. It's like saying to you, go into your own imagination and see what you are doing with a friend. You just heard that he was in need. Are you now going to finish that and take him now into a greater need, or are you going to rework it into another vessel, as it seemed good to you to do?

You don't go to some potter's house. Go down to the potter's house, and there I will let you hear my word." So I went down to the potter's house, and there he was, working at his wheel. and the vessel in his pan was spoiled. He didn't throw it away and discard it. He reworked it into another vessel as it seemed good to him to do. So a man, a train devourer, he's unemployed. All right, so he's unemployed and he doesn't have the qualifications for a better job and there is no job at the moment for what he had. So what? I will rework it. I will hear him tell me that he has the most

marvelous job and he is gainfully employed.

What the job is I do not know, but I can say to myself, if I heard it, surely the depth of my own being heard it, and so I can say thank you. Having reworked him in my own mind's eye into an entirely different being, the same friend but not one unemployed, he is now gainfully employed. So feel it. If I can feel this state, I'm finding God. For God is Spirit. And may I tell you, and by Spirit I do not mean some intangible thing, it actually is the human form divine. When I speak of the human imagination, it is a form, it's a reality, it is the divine form. So So the eternal body of man is the human imagination, and that is God himself.

And there is no other God. He said, I kill and I make alive. I wound and I heal. I do all things, and none can deliver out of my hand. This is scripture. But man, when he hears the word God, he thinks of something out in space. Well, he doesn't quite know, but something in space. If the word God in any way conjures within you something that is other than your own wonderful human imagination, you've got the wrong God. If the word Jesus causes you to think of a man who lived 2,000 years ago and died 2,000 years ago and rose 2,000 years ago, you've got the wrong one. You are told Jesus is within you.

If he is within me, I should find out exactly where he is in me. And then who is he? Well, I have found him. He is my own wonderful human imagination. That's Jesus. And all that is said of him, every child born of woman is going to experience, to discover he is Jesus, and there is no other Jesus. So you're told in Scripture, in the 17th of Matthew, in the end there is Jesus only. Why? You're told now in the book of John, the epistle of John, And when he appears, we shall be like him. Because when he appears, and there's only Jesus, the life have to be like him. So within me the whole thing unfolds itself.

And everything said of him, at least whether people believe it or not, I have experienced. And personally, I do not care whether they accept it or not, any more than Paul did. The wise men, the Epicureans and the Stoics, they scoffed at him, and they laughed at him, and mocked him. So he went on to courage. He simply did the work he came to do. So he told the story, and said, You are worshipping what? Something on the outside. side, and here you put an inscription over the altar to an unknown God. You say the unknown. What you say is unknown. I will tell you of a known God. Now take my word for it and feel after him, and you'll find him."

How would I find him? Well, tonight, if I wanted to be in New York, and I put my body down in the bed tonight, When I go to bed, I must assume that I am already in New York. Well, how would I know that I am there? If I am all imagination, I must be wherever I am in imagination. Well, if I am in imagination in New York, now think of the world. Think of California, Southern California, where you place the body. Well, do you see it on the bed as you're thinking? Well, then you're not in New York. Do you see it 3,000 miles away to the west of you? Well then you are in New York.

But were you in New York, you would see the body in your mind's eye 3,000 miles away in Los Angeles. And you'd be thinking from New York rather than thinking of New York. So the whole thing is simply finding out this fantastic power, creative power in man and how it operates. For there is no problem in the world comparable to this problem of solving the mystery of imagining. For supreme power and supreme wisdom and supreme delight is in store for the one who conquers this mystery. So whether you be in jail, all right, so you're in jail, and you dare to assume that you're free, you aren't going to break through the doors and be picked up and be sent to a longer term, you simply assume that you are free.

Who today on death row? Many of them prayed that their sons would not be put in the chamber. And they believed their prayers. And so the Supreme Court brings in a verdict, no more killing of men because they killed someone. Whether you approve or disapprove, that's not the point. All things are possible in God's will. All things. So I'm not going to pass any opinion whether this thing is right or wrong. I'm not going to be involved emotionally as to whether they did the right thing or the wrong thing. I only know from personal experience, if I had a son there, I want him free. If he were there, he's not there. But if he was there, I want him free.

regardless of what he did as one who loves his son I'd want him free but I am not going to pass any opinion or any judgment concerning the Supreme Court's decision the thing is all things are possible you tell me what you want and if it comes within the framework of what I call the golden rule which is simply doing unto others as you would have another do unto you if it fits that frame Well, then you are on the right course. Well, then you can't do it physically, no. You don't have the power or the wisdom to do it. But there is something in you which is your essential being. It can do it.

It knows exactly how to do it. Can you trust him? Can you trust this being within you to have heard what you heard? I heard it on this level, the request made. and if I heard it on this level, certainly, the depth of my own being heard it, and on that depth he has ways and means I do not have on this level. Therefore, I'm not concerned as to how it's going to work. I only know it will work. By simply assuming that I am already the one I want to be, and if I dare to assume it and remain faithful to it, then it becomes a fact. So imagine it. Plus this kind of faith, faith in God.

And God is your own wonderful human imagination. So faith in God

is the way to success. You imagine it as though it were true, and then you walk your way not knowing how it's going to become true. But it will become true. I invite you to test it, just try it cost you nothing and if I take from you your God as Paul took from the Athenians their gods, then it's a blessing if you can lose your God, it's a good thing because the real God you can't lose and you can never lose being you can never lose the sense of I am you can lose everything else but you can never cease to be aware that you are That's God.

And so if I can't take that from you, well then I can't take the real God from you. If I can take any other thing from you, and you worship it, you have the false God. And I did you a service in taking anything but the reality, because I can't take the reality from you. So all outer services and ceremonies, they mean nothing. Nothing. Go about your father's business, which is yourself, doing noble things in this world, imagining the best, and it will come to pass. That's why I say, if it seems that I reiterate and restate night after night after night, it's essential. Because if you are perfectly honest with yourself this day, and you observe what you are imagining in the course of one day, you'd be ashamed of what you imagine.

And yet you are imagining things you do not want to happen. And yet you will give lip service to the statement, imagining creates reality. And then one moment later, a friend of mine up in San Francisco, she was the friend of a mutual friend, and they didn't get on very well, only at moments. woman. One night, riding with her, we went down, oh, maybe 75 miles down the peninsula for a dinner, lovely dinner, and all the way back, this very, very heavy fog, you could hardly see a few yards before you. And she was talking of this friend of mine, who she claimed to be a friend of hers. And she would rant against this woman, so and so and so, I wouldn't even print it, you couldn't print it, it burned the page.

And then at the end of her statement she would say, God bless her soul. She kept up the entire 75 miles blasting this woman and then she would qualify the whole thing and it's all forgiven, God bless her soul. So she is still here, the other one has gone from this little section of time, and she's still playing the same part, using her imagination in every way she doesn't want in this world, and things went from bad to worse in her world. ¶And they're still that way. And she can't for one moment believe she's the cause of the phenomena of her life. Oh, no. She can't for one moment. And yet I had one long 75 -mile drive, brother, where it would take a whole lifetime to reap that harvest.

But she said, in that long drive from dinner, back home. ¶So man has a very weak memory and he doesn't remember when he did these things but there's a depth in man who does not forget we are warned in Galatians be not deceived, God is not mocked: as a man sows so shall he reap. Then we are told by the poet: you see yonder field, the sesame was sesame and the corn was corn. ¶The darkness under silence, you and so is a man's fate born. So you don't recognize your own harvest, but it couldn't make a mistake. Everything is after the identical seed. You plant a seed. What seed was it? Why you've forgotten what it was?

¶Well, wait till the tree comes up, you'll know. Because it can't be other than what was planted. ¶planted. If I plant an oak, well then the oak is going to spring up into the oak tree. I plant that sort of an acorn, that's going to be the oak tree. But if I plant something else, well then wait. If I have forgotten what I planted, wait, the harvest will show me. And man denies his own harvest. ¶So I'm telling you that your own wonderful human Human imagination is God. It's the God of Scripture, the only God. Whether in the Old Testament you call him the Lord, or call him Jehovah, or call him God, or in the New Testament you call him Jesus, it's

the same thing.

This is the creative power in man, and that creative power in man is man's own wonderful human imagination. ¶ Why repeat unnumbered stories that I've told you in the past? I could start with new ones, but what? You know the technique. And the technique is simple. If all things are created out of man's human imagination, well then, let him start imagining what he wants to be. And if he does, success will follow him. But in the meanwhile, try to prune the plant. ¶ Because when you hear for the first time that your imagination is gone, it's an awful shock. ¶ because as the poet said: behold this vine I have found it a wild tree whose wanton strength has fallen into irregular twigs, but I have pruned the plant and then it grew tempered in its vain expense of useless leaves, and knotted as you see into these clean poor clusters to repay the hand that wisely wounded it.

¶ So when you first find that the vine spoken of in the Bible, I am the vine of eternity, I am the true vine, and my Father is the vine dresser, and you discover what that vine is: my imagination. Well, then the whole thing went into leaves, useless leaves and branches. It was not producing grapes. Then I start to prune the tree by observing what I'm imagining in the course of 24 hours. ¶ It becomes a habit. ¶ it. Then the next day, I do a little bit better. The third day, better still. By the end of a week, I am in the habit now of watching what I'm imagining. And don't wait. Instantly prove it. Stop it.

Stop imagining. Don't indulge yourself. I have heard people say to me, but just one more second. It's such a pleasant thing to tell you more. And so in his mind's eye, he's telling off someone, all in his imagination, knowing he's going to reap the fruit of it. Now, if you know that, you aren't going to simply spend an extra five seconds of precious time in

finishing that emotion, stop that emotion, and get on a new trend. And then you prune the plant. And finally that plant's going to reward you with clean, full clusters because you wisely wounded it. And then you keep that buying going and the buying will pay enormous dividends. I know from experience.

When you go to bed at night, let your last thought be something noble, something wonderful. You are now, or those you love are now, what you would like to be, and drop off into the deep in that state, and make it a habit. As we are told, you plant a seed, and then the seed becomes an act, and the act becomes a habit, and the habit becomes a character. So if I seem to repeat myself, it's because I have to. Because if anyone here tonight could honestly tell me that in the course of 24 hours they have observed what they were imagining and had not a thing to find fault with, well, I would like to hear that.

And I will not call you a liar because I'm not here to judge. But it would be a marvelous thing if you could tell me that. But I know that all of us are victims of habit, and we get into the habit of this internal conversation that are not pleasant, and we think that no one observes, no one sees. So as we are told in the book of Ezekiel, he said, Son of man, go down and see what the elders of the house of Israel are doing. So I went down to the house to observe the elders of the house of Israel. And there they were, each in his own room, carving on the wall.

What wall? The wall of your own interior, the wall of this tower. And they're making abominable things, and they say, whether no one sees us, the Lord has forgotten us. They thought because they did it in the silence that no one knows, when the only reality is their own wonderful human imagination. And that is fully aware of what man is doing, and rewards man, good, bad, or indifferent, with his imaginal act. No one can tell me

that you could not tonight start to become, if you want to be prosperous — that's a relative term — what you mean by prosperous could not be what another means by it, but what you understand for yourself. What would it feel like if it were true?

Just what would it feel like? And then go about your business feeling as though it is true. ¶ Instead of spending your precious time reading about Howard Hughes. Who cares? I asked a friend of mine who asked me if I'm following the story. I said, you know, he doesn't know me. And I don't know him. And I'm quite sure that if I met him, he would not really buy me a sandwich. So what am I concerned about? He doesn't pay my rent. He doesn't buy my clothes. He doesn't contribute to my way of living and I'm supposed to be concerned about what he's doing he doesn't interest me none whatsoever so I must spend my precious time reading about Howard Hughes my heart almost goes out to the man Irving who wrote the thing because the so-called wise editors of life and the wise ones of the other ones got taken and they're so wise taken for a half million dollars And so I'm not saying that I would want to duplicate it in my life, but it almost serves them right to pull that upon the people and throw it.

Who cares about Hughes really? What is his contribution to life? So he is made too brilliant. So what? Hasn't bought you a dinner? Hasn't done anything for you. And so what is your concern? You take the story of Scripture, see it as it really was intended in the beginning to be seen, that your own wonderful human imagination is the God spoken of in Scripture. And by him all things were made, and without him was not anything made that is made. Start right in this room. You're wearing clothes. You're sitting on chairs. You're in a house. Everything here was first only imagined. The clothes you're wearing, the chairs on which you are seated, the building that now houses you, everything here was first only

imagined.

And then it became an objective fact. So objective reality is solely produced through imagining. Now you want to objectify something entirely different from what you have thought of. Well now, change the imaginal act. To attempt to change circumstances before I change the imaginal activity is to struggle against the very nature of things. I can't do it, because my imaginal activity is producing the objective realities. And I can't change that objective fact until I change what is causing it. And the cause is an unseen imaginal activity. As we are told, he brings things that are not seen and calls them as though they were seen and they become seen. Things that are now seen were made out of things that do not appear.

That's what we are told in the book of Hebrews. What you now see, it was made out of things that do not appear. Well, if that is a fact, and Scripture has had it now for centuries and centuries as aspect, well then, put it to the test. Challenge, yes, challenge the Scripture. As you're taught in Scripture to challenge it. Do you not realize that Jesus Christ is in you? Examine yourself and see whether you're holding to the faith. Well, test him. Test him and see. If he is in me and he does all things, I'm going to test him. Well, I've tested him over and over and over and found him faithful. I dared at moments in my life to assume that I had what reason told me I did not, and my senses denied it, but I dared to assume that I had it.

And it happened. It came out of the nowhere. It happened. So I taught that principle to others, they applied it, and it happened. But strangely enough, after someone becomes a little bit better off than they were, world, they reflect upon it, and because it always happens in a perfectly normal, natural manner, they say, oh, well, it would have happened anyway. And then they go from the sleep again. You can get someone, a sedative, and you try to awaken them, and for a moment they're alert, seemingly alert. And

while you're talking to them, it's from the sleep again. That's humanity. They are dreaming this dream of life, and they see the root of what they've imagined and deny that their imagination produced it.

So they go sound asleep again, back upon the negative state. But I'm asking you who come here and persist in coming to observe what you are doing in the course of 24 hours. You're not alert 24 hours, but take, say, 16 hours. If you give eight hours to sleep, it will take 16 hours. And try to observe what you are imagining. And if, perchance, you catch yourself imagining what you do not wish to experience, stop it. Stop it right there, and then, and don't give it an extra second. It may be you're in the midst of an emotion, and you'd like to complete the emotion, and tell him off completely. Don't. Stop it. Break it.

That causes a sort of a mental well, a mental abortion, a mental miscarriage if you break it without exploding the emotion. So feel after him and you'll find him. That's what he told the Athenian. But he pointed out all the objects of their worship, and every object he pointed out was something they themselves had made with their hands, and then worshipped it. I can see it now. When I was a young man in the dancing world. It was a young girl, a pretty young girl. And she had a little figurine of what she called the Holy Mother. And before she took the stage, she would kiss it. The whole thing was just simply brilliant rage from her kisses.

And she really thought that gave her success. She kissed it and smuggled the kisses, and on the stage she would go. And that was her little object of her worship. She thought that really was the Holy Mother. And may I tell you, without any criticism of the thing, most of these things are made by people who call themselves artists and are so far removed from any concept of being an artist. They're monstrous things, made by the millions, not by good artists at all. But she had her little one, and sitting on top of the stage

at our little dresser. And she would smother it with kisses and then dashed on the stage and she danced.

I went to a party once. These boys, one was a priest or was going to be a priest, and he quit to join the war. The other, they were all ready to do the army. One came out dead. One came out with one foot missing above the knee and an arm. And this one who was the priest, or was to be the priest, he came up with something else. He didn't go back into the priesthood. But they all wore their Saint Christopher medals when we dived into the pool at their home. And they attributed their recovery, or their so-called coming out of the army, to Saint Christopher. That was before Saint Christopher was demoted.

He's now demoted. The Pope just said there was no such a thing as Saint Christopher. Now before that, they attributed the entire thing to them. One with a foot missing, arm missing, one deaf, and one with TB, and that is Saint Christopher. He didn't do a good job. But they were completely, I said to my wife, I said, darling, suppose they know what I teach. Suppose they have heard what I do. Would they have me here? Oh, she has certainly to have you here because as far as they're concerned, you aren't saved, you couldn't be saved: you are a Protestant, so how could you be saved? They loved my father dearly, said my wife, loved him more than they loved their own people, but he couldn't be saved because he was a Protestant, therefore it doesn't really matter what you do, so don't be concerned if they knew that you were teaching, they wouldn't even pass an opinion because it doesn't matter.

Only what they have been taught to believe is true. And that's the only truth. Therefore, enjoy the day. So I did. I enjoyed the day and observed all this nonsense. So I'm telling you, your own wonderful human imagination is God. There is no other God. If you think there's another God, then

you've got two gods. And you start with two, you're going to have four. And four is going to give you eight. and age 16, and then you have millions of gods. There's only one God. Here, O Israel: The Lord our God, the Lord is one. And that God is I AM. That's his name forever and forever and forever. And when you say I AM, you're actually announcing the fact that you are imagining.

That is imagination. That's God. And it's the human imagination and it is the eternal but of the Savior. And the only Savior is the Lord God. I am the Lord, your God, the Holy One of Israel, your Savior. And besides me there is no Savior. So the Jesus of the new is the Lord God of the old. And where is he? In in man. He gave us not the spirit of this world, he gave us the spirit of himself. And that spirit of himself is in man as man's own wonderful human imagination. Now let us go into the silent. Thank you. Thank you.

Feel Chosen

I want to get to you, to feel that you are wanted, that you are chosen, that you are the elect. As we are told, he chose us in him before the foundation of the world. But men will not believe. You will not believe that he is that important. For we are speaking now of the Lord, the creator of the universe, who chose us in him before the foundation of the world. For tonight I will try to convince you that you are the chosen. the most controversial verse in Ecclesiastes the most disputed is the 11th verse of the third chapter and God has put eternity into the mind of man yet so that man cannot find out what God has done from beginning to the end.

This is the only time in the scriptures that the word is translated eternally. In the King James Version it's translated the world. The other books say Moffat, James Moffat. And he translates the word as mystery. The mind of man he appointed mystery. Yet so that man cannot fathom God's own purpose from beginning to end. Paul comes on and he tells us he waited for the fullness of time. And when the fullness of time came, God sent forth the Spirit of his Son into our hearts, crying, Father. And that he has made known unto us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time to unite all things in him both in heaven and on earth.

Now the word translated eternity or world or midst is the Hebrew word Olam. Now this is the only place in the entire book where it is translated the world or eternity or mystery and yet it is used hundreds of times in the Bible the word is Olam here is one and when you go to the people of Israel

and they ask you who sent you Simply say, I am as sent me unto you. This is my name forever. The word forever is Olam. When you read the word everlasting in scripture, in the Old Testament, it is Olam. When you read always, it is Olam. Here in the 136th psalm they are 26 verses and each verse ends with the same statement thy steadfast love endures forever and that forever is Olam now he put Olam into the mind of man remember his name endures forever which is my name forever what did he put into the mind of man his name is himself his name forever is I am that is the immortal being who created the universe.

His steadfast love endures forever. So into the mind of man came God himself, which is I Am. That's the Lord. There is no other God. If you could only believe for one moment as you're seated here, you are aware of being awareness of being is actually saying without the use of words I am and that is God if you could only be that you are that altogether wonderful being that he chose to give himself to your entire world would change you would see everything differently to feel that I am wanted. The average person in the world feels that he is unwanted. He's unknown. And yet you are known and loved by the only presence in the world that matters.

That's who you really are. You are the being that God so loved he actually became you that you may become God. So when you say, I am, that's God. And there is no other God.

Now in Hebrew thought, history consists of all the generations of men and their experiences fused into a single whole, and that concentrated time into which all the generations of men and experiences are fused and from which they all spring, brings is called eternity. The predominant sense of the word Olam is permanent. It means the continuous as against, or in contrast to the fragmentary time that quickly passes away. That something that is forever, so he put forever, ever, which is himself, in you.

So Blake could quite honestly say, "all things exist in the human imagination."

So when you sleep tonight, though you may not be able to pay rent, though you may think you're unknown and unwanted, dwell upon this thought.

You're not only known, but you are known by the only being that really matters. And that only being so cares that he became you. He dwells in you as your own wonderful human imagination.

When you say, "I am," that's God. There is no other God. And that is God forever and forever. That's the immortal you that cannot die.

I could chop off your head right now and see the body turn into dust and falling into the flame. Yes, you cannot die. That's only a mask that you wore when I saw you. But you, the real you, cannot die. It's eternal because it is God, the real you.

If you could only catch this feeling, your whole world would change. You'll feel important. You feel wanted. Wanted by what? The government? No, that's nothing. That's transitory. All things pass. But this one that so loved you, that is not. He simply so loved you, he actually became you. And he is the eternal being in the world.

You dwell upon that, and your whole feeling changes concerning your value in this world. Who you really are, and what you amount to: you are the chosen one, you are the elect.

Let me share with you a few letters that came this week. I see a few of them here who wrote it. One lady wrote saying that she found herself in her swimming pool, and she was floating on her back. She decided to make the entire swim on her back from one end to the other. And she said, "I felt that I had had too much wine. And I felt really to the point of capacity, and

I shouted out, 'I have had too much wine.' And then I got embarrassed that I had so much wine that even my words would not take the proper course. And I corrected myself and said, 'Wine.' I said, 'I do enjoy a drink, but it's not wine. I like something stronger. I am not given to excessive drinking, but when I do have a drink, I like something stronger, but here it was wine.'

I am floating on water in my own pool, then she said, 'I felt your presence. I didn't see you, I couldn't say to anyone. I thought it, and now I cannot actually say that you were another, yet here I know you are present, and you and I are one. We are one. So I can no more use the word 'we.' I will have to say 'I.' Yet I know that you and I are one. And I cannot divide it and say 'we.' It is simply 'I.' And then I arose.'

But she caught it perfectly. Where do you think I am going when I depart this section of time?" If heaven is within you, and that's where I am heading, all of my experiences have completed the journey in this world of tears. Where can I go but within heaven? And heaven is within. Read the 17th chapter Of the book of John. I dwell in them. In every one. That he gave. And we are one. As thou and I are one. And I mean that seriously. We are one. Because there is only one God. So when you are wished. And you are the father of God's only begotten son, you are God. So who are you going to go but back to your source which is God.

And so she felt my presence and yet you were not another like it be. I couldn't refer to you as something as another. I could not even use the word and say weak. And yet I knew we were one. I felt your presence. And yet it's my very being. So in the end, God played all the part. There was nothing in the world but God. He conceived the entire play. He played all the part. For his name forever is I Am. You say I Am, don't you? Well that's God I say I am it's the same God it's not another God so here in this marvelous story but concealed for the word Olam means to hide self it

means to conceal it means to hide from it also means the lad the youth the stripling, the young man.

And he put Olam into the mind of man. What did he put into the mind of man? There is only Jesus Christ. But divide the word. Jesus is the Lord that I am. Christ is his son. It's the son of the Lord. And that Christ is David. It. He is the man. So when he stands before the king, the demented king Saul, and Saul said to him, whose son are you, young man? He first inquired of his lieutenant, Abner. Abner, whose son is that you? As your soul liveth, O king, I cannot tell. Inquire whose whose son the scripting is. And then when he could not find out, he brings him before the king with the head of the giant in his hand.

And then the king addresses David. He said, whose son are you, young man? He said, I am the son of Jesse. The son of Jesse. Well, Jesse means I. I am telling you I am the son of God. The word Jesse means I am. It's any form of the verb to be. It means Jehovah exists. And Jehovah is Yod -Heh - Vav -Heh, which really means I am. So he's telling you I am the son of the one whose name forever and forever whoever is I, who is changed before you. For who did he put into the mind of man? He put himself and his son into the mind of man. So Paul makes him the discovery, could say, do you not realize that Jesus Christ, which is the Lord and his anointed one, his son, are in you?

And at the end of time, his purpose is revealed. God's purpose is to give himself to us. Literally. So in the end you awake. And his son calls you father. You tell the story of those. That he gave you. Out of all that he has. That you may bring them to a certain level of awareness. And when you depart. Where are you going to go? Into them. Him. For where is heaven but within? So when she said, I cannot say we, I can only use the personal pronoun in its singular form, I. And yet I felt your presence and knew that

we were one, but I can't use the word we. I am so much you, I can't say we.

That's what I'm trying to tell you.

So we come to the end. And the journey is over. I am just simply your own wonderful I. So in the end, when the curtain comes down on the entire drama, God who conceived the entire thing, played it all. And forgave all. Forgave everyone because he played every part in the world.

Now another letter, and he is here tonight. life, yet through my years I have used imagination to achieve my goals in this world. And yet I found myself having used my imagination and I completely forgot the insolence. Then it came to pass and I reached the result. And I can't get over that belief that I intellectually did it. and so I completely forget that imagination did it I imagined it to be done and then dropped it and then in the interval of time it happened I'm confronted with the evidence and yet here I am stuck because I cannot get over that belief that I intellectually did it and yet I do remember having done it in my imagination then he quotes several lovely passages of scripture he quoted the 20th chapter of Numbers he quoted the 8th of Deuteronomy he quoted the 10th of Isaiah and the 7th of Judges if you read these stories the Lord is trying to convince in Israel, that Israel didn't do it, that the Lord did it.

So in the book of Judges, he said, I am now stuck. I can't understand this test that the Lord gave to Israel in the book of Judges. You'll read it in the second chapter. He is about to conquer a million for Israel. And so they called those out and 32,000 responded. Now he gives them two tests. The first test was one based upon fear. And 22,000 of them confessed that they were afraid. So they were released from duty and sent back to their home. He still had 10,000. He thought that's too many. For Irrigible Say, we did it. but if I can reduce that number from 10,000 to just a skeleton against the mighty whole civilian they can't say that my mighty arm did but the

Lord must have done it so then he gave them a second death anyone who could lap water as the dog lapped water and so then we all had to make the test a running book and those who went down on their knees were disqualified those who cut their hands and drank it from their hands being alert constantly they were drinking water bear in mind the lady said she was floating on water that was filled with wine the first sign in John is to turn to the stone and fill it with water and then turned the water into wine the three levels of awareness that solid objective that the reality then the water is the psychological meaning of scripting and then comes the wine the spiritual understanding of it so here only 300 cut their hands and drank from it and they are put aside that they were the only one who will be taken to conquer all the whole of Midian.

The Israel could not say by my own own hand I did it. What does it mean? That's a parable. All these are parables. It's a parable of life for all of us. Spiritual nourishment is obtained by those who while they move along the normal natural path of experience. Feed themselves as it comes. And for those who think there must be a special occasion, a retreat for my meditation, a withdrawal from the world, I must actually put myself apart and be something entirely different for the Spirit of God to come upon. May I tell you they will wait and wait and wait for a number of years and it will not come that way. Go about your father's business.

Go into the marketplace. And whatever you are doing, do it to always remember the Lord. So they cut their hands, but they won't look. They didn't get them on their knees and bury their head in the running stream. They cut their hands and they won't look or they were on a journey. 300. So he reduced it from 32,000 to 300. So I say to him, you feel that you take the credit for your intellectual accomplishment, and you know from experience that you did precede that with an imaginal act. And then you

forgot the imaginal act. And that the imaginal act didn't forget itself. It came to pass. And you reached the harvest of what you had done imaginarily, knowing you did not really accomplish it with your own intellectual power.

Well, go back to see now. You do not need any withdrawal from this world for spiritual nourishment. None whatsoever. to ever. If you think you need some special occasion, if you need some little retreat where you can go and meditate, you have the wrong concept of God. All is in you. We're going to go to find him more than where you can find him wherever you are. If you're standing at a bar, he is present. No matter where you are this night, he is present in you. He is not in any holy place in the world. Wherever you are, that's the holy place. There is no cathedral in the world. No so -called holy place called a sanctified cemetery.

Cemetery is what? He is buried in you. You are the supper place where God is buried. He is not buried in any cemetery in this world. He never was. He is buried in the skull of man. that's very incredible so a lady now writes from San Francisco and she says you know I have the strangest feeling and I can't understand it I met you and here you are expounding scripture and then you came over to me and you embraced me and I pushed you away and I said no Neville what I did I do not know she didn't say that in her letter and then she says I said to her you know I would have married you and she said but I am married and I said yes I know but the day will come you will know that Jerry that's her husband and I are one it was not a union of sex it's a union of my teaching take my yoke upon you and learn from you.

For my yoke is the teaching. So she loves it. She has the records because she made them herself at the last meeting in San Francisco. So she made ten. And she tells me she plays them over and over. And he made others

before that. So you must have maybe thirty or forty of these recordings. But she hasn't quite absorbed it. Or she could not have said no.

There will be no section, dear. It's a union with God. For I am telling you, I became one with him when he embraced me. So we are no longer two. Just as my friend said, I can't use the pronoun we. I will use now the singular. I, and yet I feel your presence, and I am you. And yet I haven't lost my identity. I can tell you from my own experience, for all the sameness of identity, when this thing happens, there is a radical change in form. It's not this form at all. It's pretty.

Now, taste these words and see if you aren't shocked by them. In the book of Proverbs the 8th chapter, the 22nd verse, the Lord created me at the beginning of his way, the first of his acts arose. Look up the word beginning at the beginning of his way, and this is the definition given in Paul's concordance: to shake the head, the top, the beginning. Is when that head of yours vibrates so you think this is the end, and it's only then the beginning, when your head so vibrates that you think this is it, meaning to yourself: felt, never having experienced anything comparable to this, that this is the end of what the world would call now we're dying. Far from dying, the Lord shook the head. He vibrated the head. And that vibration woke him. Who did he wake? If you would be asked, who heard it? And who actually was waking when he heard it and felt it, you would answer: I, I am waking; and who found himself within the tomb and knew it to be his own skull, you would answer: I; and who then knew how to come out, you would say: I; and who came out, you would say: I; and who found the child and knew it to be his own: I. So the I is buried in man, and it's God. And it comes with the vibration of the head.

When the whole head begins to shake, it is the shaking of the head. Rosh, we have a new year; we speak of Rosh Hashanah. Rosh is the shaking

of the head. It's not another year passed by, and I mark it off the calendar and go to another year. This is entirely new age when that head shakes. You can mark off year after year because it's now the year 1932, and the Jews speak of their year going back over five thousand years, I mean five thousand years, but that's not the right of Rosh Hashanah that Scripture speaks of. It speaks of the shaking of the head, of the top; and then it goes on to say: the firstborn, the first fruit. All these are the definitions given to us.

When the head begins to shake, then you come out, and you are born from the top; you are born from God. And all ends run through to origins, because the origin is God, the end is God; it is God that is born. So then, you are in this world, you are now only an extension of the Lord, for he exchanged himself in those that are born, born from above. But all will be born from above, and that's how God expands and expands and expands himself. So he has put eternity into the minds of men, yet so that man cannot find out what God has done from the beginning to the end. Nevertheless, at that thing he does make known, known his purpose.

As Paul said in his letter to the Ephesians, he's made known unto us the mystery of his will according to his purpose, which he set forth in Christ as a plan for the fullness of time. So when the fullness of time came, God sent forth his son, who is Christ, which is David, crying in our hearts Father. And you look up and he is your son and he has called you Father. Who did he call Father? He's calling God Father. And God is your own wonderful I Am. Who is he calling? He's calling me Father. I am his Father. And every one is going to have that experience. So in the end, as my friend had the experience, we are one.

We are not two. I dwell in them and they dwell in me and we are one. Keep this in thy name, O Holy Father. And the love that thou gavest me is

the love you give me. That there may be one as we are one. So I am not a God of sorrow, said he. I am a brother and a friend. But man will not believe it. And he turns down, tired and weary, he turns down the Dalai Lama. He won't believe it. He can't believe that the one he disliked is himself. He can't believe that the man who stole from him this day is himself. He can't believe that the man who gave him good this day is himself.

They're all separate. And I'm not saying that you would be absorbed, as her words are beautifully told in her letter. I felt your presence. The identity was there, no question about it. But for all the sameness of identity, we are one. I didn't lose my identity, and yet I am, and I am you. and your presence is an identity and yet I cannot use the plural in speaking of we are floating on the water so she was filled with wine are we not told in Paul's letters to Timothy drink no more water use a little wine for your stomach and your many infirmities. Do not constantly absorb the law and apply only the law towards the getting of things in this world.

From now on let it become wine. Let it become spirit. So it becomes a part of you. So you drink wine. Not a little bottle of wine although I'm very fond of wine. I love it. Have my full bottle of wine today with some cheese for my lunch. thoroughly enjoy the pickle wine and owe a section of Edam. Thoroughly enjoy it. But that's not the wine spoken of in Scripture. The wine is the transforming of the water into wine. That psychological law is forever. Applied towards becoming the man, becoming the woman that you want to be. But it's enough after a while to to become this, to become that, to become the other. Take your hope fully upon the grace that is coming to you.

At the unveiling of Jesus Christ within you. When the Father is unveiled. And it can only be unveiled to his Son. Who reveals you as his

Father. And that is the story. So he is put. Yes, I will use the word eternity. I'll use the word world, for he puts everything within. You don't have to go outside of self to find anything. You find it within. And by applying the principle, you rest having done what you are supposed to do, and let it come to pass. But do not forget, as my friend so wisely said in quoting these passages from Scripture, that he finds it so difficult, trained as he is, he's a college graduate, he's a professional psychiatrist, teaching psychiatry to many, and he finds it difficult not to claim that his own intellectual power brought these to pass, even though he remembered that there was a moment in time when he, not intellectually, but when he imagined a state by denying the evidence of the senses by denying reason.

For reason did not come into it because they denied what he is now doing in imagination.

And having done it, he forgot it. And then, in good time, it happened in this world and he reached the harvest of what he did in imagination.

But he said, I find it so difficult, trained as I am, not to take the credit. And that's exactly what these passages is that he quoted in the scripture is against.

They will not give the credit where it belongs. They have taken it to themselves. They're all puffed up intellectual states.

And this whole vast tree is so unlike what the world believes it to be. The whole vast world. I haven't time tonight to develop it. I will on Monday. To show you that everything in this world on this level is so unlike life. That it is on the next higher level.

And man can't believe it until he's had that experience. He can't believe that this is not what prepares to be. But I'll show it to you.

But hear that most disputed verse in the book of Ecclesiastes. The

eleventh verse of the third chapter.

And God has put eternity into the mind of man, but so that man cannot find out what God has done from the beginning to the end.

But in the fullness of time, Joseph, to those to whom he now comes at the end of time, he does not confine them to silence. them, they may go and tell it to the best of their ability exactly how it happened.

So when he says, yes, he tells it, that we will never find out. No, in the end you do find out God's own purpose.

You find his mystery, and his mystery is to actually literally give himself to us. That he takes past love forever, and that is over forever. and thy name will endure forever that is Olam the word everlasting is made an everlasting covenant with me that word is Olam David's last words in the second book of Samuel the 23rd chapter and he has made with me an everlasting covenant And that word is Olam.

It is forever and forever. And so he will now be a witness for all generations.

He will always come at that appointed moment when I need to be revealed as to who I am. And David will rise. And here I am looking to the face of my son.

But I know that scripture told me he was God's son. but I have no feeling of God as another he has so become me that I am his father so she was perfectly right in saying I can't use the plural I can't though we are his father he has so become me that I am his father and so she in the floating filled with wine and may I tell her Don't be embarrassed because you said you are filled with swine.

The pig has been the symbol of the Savior throughout all the generations. And so, you've eaten of it. You've eaten his blood. You drank

his blood and you ate his flesh. Which means you actually absorbed the teaching of how you eat it. you eat it by absorbing the teaching now

another friend of mine she's here tonight and she writes that here I had this reason I am in a cathedral and there are it's enormous choir and there's two persons present writing out announcements of my death and I said but I am not dead no I am alive so they're writing out announcing my death then the chorus group burst forth into the most glorious hallelujah this song of praise hallelujah praise Jehovah that's what the word would mean and I joined in with the chorus singing of my own death. Guess what? It is death to this level. Death to this level. He joined with the choral group in singing our own departure from this level, moving into another level.

So I'm telling you, you're all awake. ¶ My letters are now becoming more and more along this line. This week I must have received at least two dozen. I had to give one today to a friend of mine to ask that he please answer this for me, because I don't have the time. And yet I hunger for the letters. But if they demand an answer, as this one did, an interpretation because they're not here, they are a thousand miles away, and actually that has to be answered. But you who are here, I can answer your letters from the platform. For those who would come, say, like my friend from San Francisco, I haven't answered that yet.

It's been there for ten days. But I may get to it this weekend. But I have so much to do at home with my wife that I do not have the time to answer letters. If I can answer them from the platform, it's a tremendous help. ¶ So here I hope I have convinced you this time how wonderful you are that you were chosen not by some head of government— what would it matter tonight if you had the Stalin medal and so many were given the Stalin medal and the Hitler medal— well, you should know this— but to be

chosen by the creator of the universe. ¶ He so loved you that he became you. And his name is forever and forever.

And his name is I AM. And it's buried in you. That's God in you. Sleep in the feeling of being so wanted, being so chosen, being the elect, and you cannot rise feeling unwanted and feeling shunted in this world. Now let us go into the talam.

Foundation Stone

I think you will find tonight a very interesting one. Paul tells us in his first letter to the Corinthians that no other foundation can anyone lay than that which is laid. Which is Jesus Christ. There is no other foundation. And you read it and you wonder, what is he talking about? May I tell you, it is just like saying, there is no other foundation other than God and his Son. For Jesus is the Lord. And Christ is the Son. Of the Lord. As told us in Revelation. And the kingdom of the world has become the kingdom of our Lord. And of his Christ. So Jesus Christ is simply the father son relationship. So no other foundation can anyone lay. Than that which is laid. Which is Jesus Christ.

Now he tells us do you not realize that Jesus Christ is within you now in the scripture you will find a strange reversal of order the normal order would be that birth precedes death you were born and you're moving towards the inevitable which is death the Bible reverses that and death precedes birth so he tells us in his next letter to the Corinthians we're always carrying with us the death of Jesus in our body that the life of Jesus may be manifested in our body now wait, this thing has gone off, hasn't it? you can hear me? you can hear me? but all of a sudden that resonance is gone oh well if you can hear me, it's perfectly alright I do not know how to do these things this I don't know, but I mean the whole thing sounds dead to me right now suddenly it went off However, is it better now? No, it's perfectly all right, Allie, perfectly all right.

So let me go back and clarify that point. We're always carrying with us

the death of Jesus in our bodies so that the life of Jesus may also be manifested in our bodies.

now we are told a story in scripture unless a grain of wheat falls into the earth and dies it remains alone but if it dies it bears much fruit it must die in order to be made alive.

Blake in his wonderful poem of Jerusalem said, unless I die, speaking now and these are the words of the Lord speaking, unless I die thou canst not live. But if I die, I shall arise again and thou with me.

So God dies. He is within us. And we are carrying his death within our body. And he remains in the grave until he awakes within us. And when he awakes within us, we awake as the Lord. So the foundation stone is Jesus Christ. And you cannot add any other foundation stone. There is no other foundation stone.

Jesus being the Lord. and Christ being his son. His son is David and Jesus is your own wonderful I am -ness. When you say I am, that's the Lord Jesus. And Christ is his son who bears witness to the Father the father died but the son also died and then he sends his son into the world you are acting in the world as John as Jan as Bill as Philip as anything you do not know that that is the The son. Enact them. In the end. The son will return. A victor. To his father. For whom. He has undergone. The entire. Adventure. And when he stands. Before you. The severed head. Of the enemy of Israel.

Is placed before. His father. That was the father's command to the son. And David returned. With the severed head of the giant. And here the father looks at it and knows. That David has fulfilled his will. So we are told I have found in David. The son of Jesse. Jesse, a man after my own heart, who will do all my will. And Jesse means Jehovah exists. Jehovah means the self-existent, the eternal. The eternal is I am. That is the son of I am. And

he stands before you. And here is this enormous head severed from the body that David brings and presents to his father. And that father knows his son has fulfilled his will.

And that together is Jesus Christ. That relationship is in every child born a woman. and until it's completely fulfilled the journey isn't over it's something that is completely imposed upon man and when the individual fulfills the conditions imposed upon him that individual is in biblical terms called righteous and righteous is the crown crown. And Paul said, henceforth there is laid up for me the crown of righteousness. For he said prior to this, I have fought the good fight. I have finished the race. I have kept the faith. Henceforth there is laid up for me the crown of righteousness. So, O righteous righteous father, let them at last know that all is true that I have told them, that you did send me, that they may know that you sent me, and that the name that I gave for you is not mere poetry but fact.

And I gave you the name. His name is Father. It is Father. But you do not know you are the Father. Not until the Son reveals you. And when you look at the Son and know he is your Son then you will know you are the Father. And that Son is David. and Jesus is the Father. He who sees me has seen the Father. How then can you ask me to show you the Father? I and the Father are one. But now, in the office of the saint, I seem to be inferior to myself, the sender. So I will say, I and my Father are one, but my father is greater than I because in the office of the st.

I am the son yet I am both the st. and the center I am returning to myself the center and so I leave the world and go back to my father but I and my father one having completed the work that my father gave me to do now I return turn as the father. This is a mystery. But a mystery is not a matter to be kept secret. It is a truth that is mysterious in character. Here

let me share with you an experience of a friend of mine who was here tonight. And the one of whom she speaks is here tonight. I will take the one of whom she speaks next Monday. That is her story.

But the one who actually had this experience said, when I gave this huge party and this lady was the honored guest. As I went up to her, she was dressed in this lovely gown in sort of a purple robe, but they're all in faux. and she wore on her head a golden crown. And I said to her, why, that is exactly like mine. And she took off her crown and gave it to me. I said, come and see. And I took her into a dressing room, and there on the dressing table was the little figurine, not more than four or six inches tall, with the same pose in that carved onyx. It was a white onyx.

But the little crown that he took off her head, that is the big crown, suddenly turned into something not bigger than a ring. And on the head of this little figurine was that identical golden crown. And it was my figurine and it was my crown. I took off my crown and placed hers on it and I said to her, you see, it's exactly the same crown. Now she says, I cannot tell whether I replaced her crown or my crown on it. I only know it was the identical crown. So Paul, in making the statement, he does not say a crown. He uses a definite article. henceforth there is laid up for me the crown of righteousness there is only one crown and all will wear it when the sun return from that condition imposed upon him to destroy all gods other than the God so any belief in a God outside of your own wonderful human imagination nation. Your own wonderful I am this.

That's a false God. So David brings down all false gods. So when he goes to face the great Goliath, and Saul will put upon him all the armaments of man. He said, I cannot wear these. I'm not accustomed to these. And he goes close only with the Spirit of the Lord. He said, I come in the name of the God of Israel. no other garment would he wear and then he brings

down the giant and takes the giant sword and severs his head and brings the head back then he stands before Thor and here is this enormous head and may I tell you that is literally true in spirit for when I saw him and he stood before me here before me was this enormous enormous head of the giant completely severed from its body.

And here is my son David, leaning against the door, but an open door that led out into the most beautiful pastoral scene. And here was David, leaning against it, and the head before me. And I am looking at my son, just drinking in his beauty, and looking at the accomplished fact that my son had completed the command to do my will. And my will was to destroy all the enemies of Israel. And he brought back the head which symbolized all the false gods of the world. The day will come you're going to have this experience. Browning whether he actually had the experience or was inspired by the 16th chapter and the 17th chapter of the first book of Samuel.

But he wrote a poem called Saul. It's the story of Saul telling, that is the story of David telling Saul about the coming of Messiah. And David stands before Saul and he said, Where also. A face. Like my face. Shall receive thee. A man like to me. Thou shalt love. And be loved by. Forever. A hand like this hand. Shall throw open the door. Of new life to thee. See. See the Christ then. And David is looking into the face of Saul. And telling Saul who was demented. Look at me and see the Christ then. But Saul had not yet been transformed. You and I are Saul before we meet David. And know he is the Christ.

he is our son and it takes the son to reveal us as God the father so the whole vast world is King Saul in a state of well he's demented because he's forgotten who he is he is suffering from amnesia as all of us are until that moment in time when the journey is over and David stands before us and

reveals us as God the Father. So, Paul is right. No other foundation can anyone lay than that which is laid, which is Jesus Christ. No one can say Jesus is Lord except by the Holy Spirit. And who is the Christ? The Son of the Living God. the son of the Lord so if he is father then there is a son and if there is a son where is that son?

I will tell of the decree of the Lord: he said unto me, thou art my son, today I have begotten thee to whom did he speak? he spoke to David, and

And David stands before you in the end of the journey when you have borne the burden, the allotted man. At the very end, these exposures will take place within your own wonderful skull. For the drama began in the great sepulcher, the human skull. And it will come to its climax and its fulfillment in the great sepulcher. the whole thing is within the skull of man, and this is the dream of life, and you and I are dreaming it. It is God in man dreaming the dream of life, and the son is executing the dream. So the son goes through hell in this world. He's put in through all the furnaces of affliction, but he always obeyed the Father's will. I have found in David a man after my own heart, who will do all my will. And he is the son of the self-existent, the living God, called in Scripture Jesse, which means Jehovah exists. And one day you're going to have it. And when it happens to you,

may I tell you, so many within the sphere are happening now. It's all coming up. Like my friend who had the story of the crown. It's happened to her. The one of whom she had it, it has happened to her. Many are happening. And suddenly it will happen in many, like cutting out eggs. The hen lays eggs over a period of time, but when the period of hatching comes, they all hatch out within a matter of the same day. Yet it took her days to gather her nest together, and so she puts down a dozen or maybe two dozen eggs, if she's big enough for it, and then one comes out but don't wait for any 21 days where it took her to gather them together.

No, in one 24 hours they all break and come out. Yet they were all laid at different times. So here in this glorious story, unless a grain of wheat falls into the earth and dies, It remains alone. But if it dies, It bears much fruit. And so God dies. God literally dies. In becoming man. And man is his sepulcher. And he so becomes man that he actually unites with man. And man thinks that he is alone. And that no one cares. And yet the one who is suffering all the time is the God in him, and his son who is doing all the work. So in the 14th Psalm and the 53rd Psalm, the fool says in his heart, there is no God.

Blake adds to that: "Nor son of God that thou, O human imagination, O divine body, art all a delusion." But I know thee, O Lord, when thou arisest upon my very eyes, even in this dungeon and this iron hill; thou also sufferest with me, although I behold thee not. And then the divine voice answered: "Fear not, I am with thee always; only believe in me that I have power to raise from death thy brother who sleepeth in Albion." O trembling shade! So here.

Here, man is so, he never leaves you, he can't leave you. Because your very breath is the Spirit of God. Your awareness is God. Your wonderful, glorious human imagination, that is God. That is the divine body of the Lord Jesus. Now you are allowed to misuse it, if you will, as you do. you. He forgives you for all the misuse, but his son executes the misuse. So you misuse it, and this son fulfills the order. And in the end, even though he goes to hell in this world, all the fires, in the end he will destroy the enemies of Israel. The false gods are Are the only enemies that man has in this world. You believe that he can take from you.

She can take from you. They can take from you. The dictator can enslave you. And all he has to say is. Because I will it. Why should I do these things you say. To the dictator. Because I. Determine that. Now you'll.

Chop off that head. You'll have no external dictator. No external God. Only the God who dwells within you. And that God is your own wonderful human imagination. When you say, I am, that's God. That's Jesus. That's the Lord. And when you imagine something, it has to be executed. That is then the Christ, the Son of God, who executes it. And they suffer together. And you say, but I am suffering. But that is his name.

I am suffering. So Blake said, thou also sufferest with me. Sure, because I am suffering, and that's his name. But I misuse the power, which is the power of God. And what is the power of God? Scripture tells us it is Christ. Christ is the power of God and the wisdom of God. So he brings into this world only one foundation and that foundation is already placed in man. You may build upon it as Paul said: gold, silver, precious stones, wood, stubble or hay, but it's all going to be tried in the fire, and if it's consumed you will suffer loss, but you yourself will be saved, but only as through fire. So you build on it.

This is all metaphorical. You don't build a building of gold or silver or precious stone. These are all metaphorical expressions. You can build something noble that could withstand the fire, like gold will. You can put it and melt it, but it still remains gold. You put wood into it, it will burn and turn to ash. It will not remain wood. But gold will remain good even in its molten state, then you can cast it into any form after you bring it into the molten state. The same is true of silver. And gold will not in any way die. It may turn green and return, but it still remains gold. So build upon this foundation gold, silver, precious stones, wood, hay, or stubble.

But remember the fire is going to try it and if it is consumed by the fires of experience, you will suffer loss, but you yourself will be saved because you are an immortal being. You cannot be destroyed. No one can destroy you. You are immortal. If you drop this very moment, you are restored to

light in a world terrestrial just like this, but those who are here and those I've spoken to up north in the east and other places, they are actually being gathered now. And the journey is coming to an end. And so although they came at different moments in my time, just like the eggs of the hen, they came at different moments in her time.

But when the time of hatching came, they all hatched together. other. And yet they came into the world seemingly at different moments in time. So I've met one at one moment, one year, another year, another year, several over years. But now the time is coming to the head for the hatching. And so it doesn't really matter. The hatching is on and they'll all come out together. Just a little while in between one or the other, but they're all coming to who we should now. So, Browning was right. Whether he actually had the vision or he was inspired by the 16th and 17th chapters of the first book of Samuel, I do not know. He only said in his volume that inspired him.

He didn't say he actually had the experience. But he is so close to it. if he did not have it prior to you to have written that as he did that here a face like my face shall receive you and a man just like to me shall love you and you shall love forevermore and a hand like this hand shall throw open the door of new life to thee. And then he stands before him and he makes the statement, See, the Christ stands. He is telling you he is the anointed, as told us in the 16th chapter of 1 Samuel and the 89th Psalm. With my holy oil I have anointed him. For when he asked that all the sons be brought before him, the sons of Jesse, and they marked the tall handsome one first and surely he is the Lord's chosen one and the Lord said no I have rejected him do not judge from appearances do not judge from the height of his statue for man judges from the outward appearance but I judge from the heart So he was rejected in spite of his majestic figure.

And he was undoubtedly from all descriptions of him, a tall, handsome, wonderful man that you would have thought would be the selected one to be his anointed king. Then came the second, then came the third. And then he marched the sons before Samuel. And Samuel said he did not choose him either. Then Samuel asked the father, are these all your sons? And he said, no, the youngest is keeping the sheep. He said, go and fetch him. He shall not sit down until he comes. And they brought him from the fold. They brought him little David. When David entered, the Lord said to Samuel, this is he. Arise and anoint him. And then he took the horn of oil and anointed him.

and the Spirit of the Lord came mightily upon David from that moment forward never departed from it he is the anointed of the Lord the anointed one is the Messiah he is the Messiah and Messiah and Christ are the same word one is Hebraic and one is Greek so the Greek Christ and the Hebrew Messiah are the same the chosen, the elect of God and to David he said thou art my son today I have begotten thee and so I'm telling you what I know not from studying scripture and trying to extract something through some scholarly effort, no but all by revelation it happened to me I never would have known it in all the years in studying and reading scripture it just happened and what a shock to me when I discovered that I am the father of David.

That David is my son. I have a son. And my son, although I trust my wife to tell me that I did fire him, and I believe it 100%, I've never doubted it, yet I know more surely that David is my son than I know that my son, Joseph Neville Goddard, is my son. And yet I do not doubt that he is my son. But I have no uncertainty as to the relationship between David and myself. And so if the Son makes you free, you are free indeed. So no one is free until the Son sets him free. For he is the father enslaved until he finds

his son and when the son will be turned, having accomplished all that the father willed him to do, he comes back as a victor, for he has actually done everything that the father willed him to do, and it was quite a journey he traveled, and quite a furnace he went through, for he comes out as the son of God.

He went into this wonderful three- dimensional world, and he was the son as told you in the story of Daniel, and he threw three into the furnace, and when they looked, they saw four, and the form of the fourth was like the son of God. It's the presence of the Son of God that makes alive and keeps alive the three -dimensional world. Were he not in it, it would all be a flat surface; everything would turn into simply a shadow world, which it is anyway, but his presence in it gives it a cubic reality, and so wherever he is, it takes on a cubic reality. So he was thrown into the furnace of a three-dimensional world and made it alive and kept it alive; and then the king said, ¶4000|We will worship only the God of Israel.

From here on all other gods must now take the back seat, and from now on we worship only the God of Israel. Well, who is the God of Israel? I am. That is my name forever and forever. Go and tell them I am has sent me. This is my name throughout all generations, and by this name I must be known. But man finds it difficult to keep the 'I', and he addresses God as 'Thou art', and speaks of him as 'He is', when his name forever and forever is 'I am'. So call all of my sons from afar, and my daughters from the end of the earth, all those who have my name. But don't you have his name?

Now his name is not Jehovah. His name is not Jesus. His name is not the Lord. His name is not God. His name is I Am. That's his name. But you do not know until the son stands before you that you are the one spoken of in scripture as Jehovah, as the Lord, as God, as Jesus. Only when he stands before you and the relationship is completed do you know who

you really are. Then the crown of righteousness is yours. So you fought the good fight, you have finished the race, and you have kept the faith; henceforth there is laid up for you the crown of righteousness, that same crown that my friend saw on the head of her friend Millie, and said, it's the same crown that I have, and proving it brings her into the dressing room, and here is the little figurine, and all the robe, the folds of the robe were identical with that which she was wearing; and the crown became the size of a ring.

So she took off the crown from the figurine and placed the crown given her by Millie on the figurine, and it fitted; it was perfect. The identical crown, so she couldn't tell whether she had replaced her own crown or Millie's crown was left on it, because it's only one crown. Crown. The crown, not a crown, the crown of righteousness. So in the very end, when man actually fulfills the condition imposed upon him by this relationship of father -son, Jesus Christ, he is called righteous. So every one in this world is going to experience it. But But everyone. So I say to you. I know you're going to. And those who are not here present. In the flesh.

They're going to too. For he sent me for a purpose. Only a certain number. That any individual. Who is called and sent. Is called upon to bring back. Not the world. I pray not for the world. But for those. Whom thou gavest me. they were thine and thou gavest them me so on the 10th day of October in 1966 when I was commissioned to bear the burden only for a time when I stood in a room just about not quite this size but square like this and I sat on the ground facing 12 men and I was teaching them the word of God and suddenly one rose and hurriedly left the room there was only one entrance into the room and he left it to my left as he did this I knew exactly what he was about to do I knew he was going to tell the authorities what I was teaching I was speaking of a king that was not of this

world and a kingdom that not of this world and he left and went through the door he had no sooner gone through the door than a very tall handsome man beautifully attired entered and all of us rose those who were seated and I was seated we all rose to attention because of his authority and stood at attention and he walked down like a soldier straight down then he turned at right angle and walked across to the other side then he turned at right angles and walked down to the middle and then he turned and walked and he faced me.

And as he faced me he turned to his attendant who gave him a mallet and a wooden peg and he hammered it into my shoulder blow after blow. I felt every blow that went in but it didn't hurt. I could feel the impact and hear the blow. And then he returned the mallet to the attendant. Then the attendant gave him a knife, a sharp knife, and he made one circular motion across my shoulder and severed the entire sleeve from my shoulder. And he took the end of it this way and pulled it and detached it and discarded it, leaving my arm from here to my fingertips bare. The whole thing was bare, my right arm.

Then he stretched himself up this way And he embraced me and kissed me on my right neck On the side here And I in turn kissed him on his right neck And then as I did this The scene began to dissolve And I was looking at that discarded sleeve It was a little tiny baby blue I mean the shade of baby blue made of the finest material than the whole thing dissolved. And then we read in Isaiah who has believed our report and to whom hath the arm of the Lord been revealed. The arm being the power and the might of God. Then we are told he drove the pig into his shoulder in Isaiah and on it was placed all the burdens of Israel for a time.

So for a certain length of time the burden has been placed to gather those that are right, the seeds that fell into the ground that they may be

made alive. And so unless it falls into the ground and dies, it remains alone. own. But if it dies, it bears much fruit. And so the whole thing is now right for those that he sent me to gather together. And now my departure can't be too long delayed. ¶I'm 67 and the normal time is three score and ten, and I do not think I'll reach three score and ten. I have I have no choice in the matter because I'll go on time. I came in on time and I'll go on time.

But it is certainly not my desire to reach three score and ten. But to do the job, yes, I've got to do the job. And I feel I've done it. And so the hacking out will take place. And all, even though they came at different intervals of time, when the hacking begins, it all hacks out together. That's what happens in the little nets. ¶Now let us go into the silence. Thank you. Good. Good. ¶Now before we take the questions, I must tell you that this past Wednesday, my wife saw her doctor, and he tells her she must not plan to leave the area before July. He would try his best to make it June, but he said, I work cautiously and slowly.

So she starts the series of operations. She's having plastic surgery after a very severe operation in her throat where she lost her voice, the removal of a tumor. ¶So they had to remove the larynx. And now that is over, but now the closing of the hole is on. And most of it is closed. There's just two openings still to be closed, plus plastic surgery. And it means seven more operations. and so on the 26th will be the first one of the seven the first six is simply gathering the skin that they will need and rotating it as they take it from one section they rotate it and rotate it and bring it up so the seventh will be the completed thing and he is hopeful that he will be able to do it in June but she cannot leave before July July.

¶So I have asked the club to extend one month, the month of May. And so they were very happy that I would remain one more month. So I am telling you now, I will be here for the month of May. If she cannot

move, I still don't think I will speak in June. I'll take it off myself. But the month of May, I know she can't make it. And she can't go, well, maybe for the first three, maybe the whole month of June from what he told my wife. But they start the series of the gathering of the kin on the 26th of this month. And then there are intervals between. She comes home for 10 days and she goes back for another period and she comes home for another.

And so that is the story. ¶ So I have asked the club and they willingly and gladly extended the month of May. So I will be here on Mondays and Fridays through the month of May. Beyond that, I have no plans. I think I'll take off in June, if she can go early June, which seems most unlikely. I think I'll still take off the month of June and be ready to go just as fast as I can after he gives her the green light. ¶ Now, are there any questions to you? You're coming back on Tuesday in the winter? I'm coming back sometime in the winter.

How long I'll be involved with it, I do not know really. I have no plans. I'm buying a one-way ticket. But I will come back because I'm keeping my home here.

Fulfillment of God's Promise

I think we're all aware that this is the most dramatic week in Christendom.

Yet I dare say that not an inch part of 1 % of those who call themselves Christians really understand what it is all about. It's the story of the fulfillment of God's purpose. That's the week. Triumphant march into Jerusalem, the crucifixion, and then the resurrection. And it's told as though it took place on earth. That's how the story is told. For as Tennyson said, truth embodied in a tale shall enter in at lowly doors. So man cannot think abstractly, so it's told in the form of a story. And man has mistaken the story for the reality.

So let us now look to see who the one is spoken of in Scripture. They say his name is Jesus. You may not believe me, but I'll tell you who Jesus is. Say, I am. That's Jesus. Don't say I am Nan or John or Peter or anything. Just I am. That's Jesus. That's God. That's the Lord God Jehovah. The crucifixion is already over. That was in the beginning of time. a deliberate act on the part of God. It's all over. The resurrection took place and is taking place and will continue until every one is awake. So you say, I am? That's Jesus.

Now it begins with the mark. Mark tells us that he took the twelve and then he walked ahead of them. The way Mark states it is as if he were one whom a dream had possessed says. And who went forward to fulfill all that the prophet had foretold. For he said, I have come to fulfill Scripture, the only purpose. Now, not a man on the outside fulfilling Scripture. This one, which is God, is buried in you. when you say I am. You may not be aware

of it. Aside from dreaming the dream of life, which is this, he also is dreaming the fulfillment of his purpose. And the day will come, you are going to reproduce within yourself all that is said in Scripture concerning Jesus.

Then you will know who Jesus is. it is said that when he tells them we're going up to Jerusalem and all that was written of the son of man by the prophets will be accomplished and then the evangelist adds they understood none of these things this saying was heathen and they did not grasp what was said only the risen Lord can interpret scripture only his finger could trace the ambiguous phrases of scripture and extract their heavenly meaning it's a pattern in scripture that only when he rises in you as you can you take the Old Testament and simply follow the pattern you know what the pattern is because you've experienced it and the whole thing unfolds and the whole thing is told you in the Old Testament but it's a pattern it's told you as though it's history ancient history it's divine history and that history not page after page but a pattern goes through the entire thing and then that pattern unfolds within you and when it unfolds within you you know who you are.

You gain the certainty as it unfolds within you, you actually gain that certainty that I am He. There is no other way you'll ever know it until it unfolds within you.

Now God came and comes into human history and now we're We're going to give him a name. In the person. Of Jesus. But the Jesus in you. In me. In every child born a woman. That's the only Jesus in eternity. I am that's he. But now he's a father. When God is born within you. Well that's the beginning of it all. You first awaken within you. And you do not know you are God. You only know that you have awakened from the most profound sleep ever. And it seemed like eternity. You did not awake on the

bed where you fell asleep the night before. You awoke in a tomb. And the tomb is your skull.

And you awake within your skull. And you are all alone. There is no one present. but you have a built in innate knowledge what to do and you do it and you come out of your skull as a child comes out of the womb of woman but you're coming out of your own skull and you pull yourself out of your own skull and then the imagery of scripture concerning the birth of God surrounds you including Including the little babe wrapped in swaddling clothes and three witnesses to the event. So you're told, when they came, they saw the heavenly being. But him they did not see. It's the birth of God. God actually took upon himself the limit of contraction, which is man.

now he is born, the birth being an expansion, there is no limit to expansion. God is forever expanding, and then at a moment of expansion he then has a new venture of contraction, then he expands beyond beyond what he was. Then he contracts. Then he expands beyond what he was. And that is God's play. There is no limit to expansion. He puts a limit to contraction. The limit here is man. So when you break the tomb, you come out and you are God. Therefore no one can see you. The heavenly house who are present to witness the event can't see you, for you are spirit, you are God, but you see them and you see the babe and you see everything round about you, just as described in Luke and Matthew, but you do not know that you are God, that comes later, and you'll not in eternity know you are God until God's son calls you father.

And God's Son, the Christ of Scripture, is not Jesus. It's David. Jesus is the Lord. Jesus is the Lord God Jehovah in you, when you say I am. That's Jesus. That's not David. Who then is the Christ? The Son of God. David then comes, and when David comes, there is no uncertainty as to who you

are, for he calls you Father. And before he utters the word Father, you know you are his Father. And he knows he is your son. And this relationship is now what every heart is aching for. When this is established by an actual experience, the drama is over. Everything is over that you came to perform. To find the Son, who in turn will reveal you as God the Father.

For he is under seat in humanity, and man doesn't know that he is God. And when he is born from above, he still doesn't know he is God. And not in eternity can he find out who he is until the Son appears. So we are told in Scripture, no one knows who the Son is except the Father. And no one knows who the Father is except the Son. And anyone to whom he chooses to reveal him. So people will say, I know Jesus is the Son of God. And you ask them, you really know that? And I've had people say to me, oh yes, I have seen him, and he is the Son of God.

Then you say to them quite honestly and simply, well then you must be God. Well, no one has tapped me so far. The impulse was there to put me in my place. And yet here is Scripture. They say they've seen Jesus, and Jesus is the Son of God. And Scripture teaches that no one has ever seen God but the Son. And no one knows who the Father is but the Son. Well, if you know the Son, well then you've seen the Son, and if you saw the Son, then you know you are God. For only God sees the Son. Only the Father knows the Son. So don't tell Tell me you know the Son, and do not know at the same time that you are God.

For you cannot know the Son and not know the Father. So when they kill you, you're told, and put you out of the synagogue, and think they do God a favor, they do it because they know neither my Father nor me. Had they known my Father, they would have known me also. But they know neither my Father nor me. so you find you've got to actually feel between the words for he's speaking in one moment as father and then speaking in

another moment as son it's a mystery and how are you going to tell it unless you tell it in the form of a story that it may enter in at lowly doors that man hearing the story learns to feel behind the story and feel what it's trying to convey But when you actually experience the story, then you know the mystery.

It's the mystery that every one one day will unfold within himself, and he'll know that he is God. So this is what confronts man this week as it's dramatized but not told, for they do not know it. They do not know the story. So let me turn now to the 55th chapter of Isaiah.

I will make a covenant with you. Now he's speaking to all of us. I will make a covenant with you. And this is his covenant. My steadfast, pure love for David. I have made him a witness to the peoples. That is my witness to the people. Now what is he going to witness? The truth of God's Word. For God's Word is Scripture and the Scripture spoken of was the Old Testament and thy word is truth. I make him now a witness to the peoples and he has my steadfast and sure love forever now that is my covenant with you said the Lord to us we turn now to the trial here we find one called Jesus standing before Pilate and he turns to Pilate and he said for this I was born and for this I came into To the world.

To bear witness. To the truth. Now he tells you. He is not of this world. Unless you are born from above. You cannot enter the kingdom of heaven. He is not speaking of the birth. From the womb of a woman. In spite of all the priesthoods of the world. He is speaking of an entirely different birth. Born not of blood. Nor of the will of the flesh. nor of the will of man but of God yet I am from above you are from below now he's not speaking to you the being who is God he is speaking to this body here this is from below this came out of the womb of my mother but there's that in me which is I am that no woman can bear that must must be born from above.

It is now entombed in my skull, entombed in your skull. But the skull of which I speak is a divine skull containing all of us. That is the skull. And it is said in the 87th Psalm, and this one was born here, and that one was born there, and that one was born there, all within the one great skull, and it's called Zion. Another name for Jerusalem. So when Paul said that Jerusalem from above is our mother and she bears children into liberty. The Jerusalem from below bears them into slavery. Well my physical mother bearing her ten children that she raised. She wore garments of flesh and these garments of flesh came from below from her womb into slavery for we're all slaves of the bodies that we wear but house within that from above there is another Jerusalem and he is our mother who bears us into Liberty, into freedom.

You come out of your own skull, that divine skull, and you're set free. But then you come into this world to bear witness to what? To the truth. So I made him a witness to all the people. But what is he going to witness now? The truth of scripture. That God is a father. And that he did say to me, I will tell of the decree of the Lord. Said David in the second psalm. He said unto me, Thou art my son. Today I have begotten thee. And now listen to the word in the 10th of John. And scripture cannot be broken. Scripture cannot be broken. And the Lord said unto David, Thou art my son.

My only son. Today I have begotten thee. If scripture cannot be broken, what other son are you holding up now? before me that I may see. You may see all the hallucinations in the world. As artists have painted dozens and dozens of different portraits of one they call Jesus. And they said they saw him. Ask the artist, when you saw him in your imagination, and you painted on the canvas, or you sculpted it, did you know then you were looking at the Son of God? If they say yes, well then you must know that

you are God. Because no one can see the Son but the Father. And no one knows the Son but the Father.

Therefore, if you're looking at the Son of God, and only God can see the Son, well then you must be God. What are they going to say to that? And Scripture cannot be broken. Read it in the 11th chapter of the book of Matthew. No one knows who the Son is except the Father. And no one knows who the father is except the son and anyone to whom he chooses to reveal him. So I know in my own case, raised in the Christian faith as I was, and I call myself a Christian from my own personal experience of this great mystery. But I did not know from my mother's knee or in my school, because we had Bible reading and Bible studies when I was a child.

It was part of our schooling. We had to go to Sunday school. I was taught the Bible, raised with the Bible, and there it is, but I didn't see it, and my teachers didn't see it, my mother didn't see it, my father didn't see it, and no one that I ever met ever saw it, so I didn't know it until it happened. It happened in me, and then I could not then make it fit in what they taught me. I had to go back and re-read scripture, and there the whole pattern was there, all along, but only the risen Christ can interpret scripture. Only when David rises within me and calls me father, now listen to the words pardon me, when the time had fully come, God sent forth the spirit of his son into our heart, crying, Father.

What time has fully come? When you are born, the great father, the great low, the burden, the allotted span. Not before you're born in the allotted span can he come. And when you get to the end of the row and you're born that burden, then the Spirit of his Son comes into you, and there he rises in you. You resurrect your own son, and that son is God's son, therefore you are God. That's when you gain the certainty that you are God. Yet while you wear the little garment, you are still in a straitjacket, and

all you can do while you wear it is to tell it. Try to terrify the atmosphere and quip off the barnacles from this ship that gather them over the century.

Apart from belittling Jesus, I have placed him where he actually is. He is God. He is not the Son of God. He is God. He is the Lord, a symbol of God, if you may say, because he wasn't born of any woman. The only woman of whom he was born, I am. That's the Jerusalem from above. I am Mary, and birth to Christ must give, if I in blessedness for now and evermore would live. So each must bring forth the son, and it's the same son, only one son. And when you look at him, no uncertainty, no one need tell you anything. There you are looking at your son, as though memory has now returned and you have suffered from total amnesia up to this moment in time when suddenly your memory returns and you know who you are, your God the Father.

It's going to happen to every child born a woman. Not one will be lost, not one. I don't care if you're a moron today, if you're a brainless. that's only a temporary experience in this world that brain that you have really, the true brain is not really adult at all that's only some distorted aspect of life for a little while, maybe you'll go through life spending 50, 60 years in some distorted brain, but it's still not the brain of which I speak, not that divine brain. If your child is not a balanced child, a demented child, I know it's a hard thing to bring up, and a hard thing to faith in life, but that's not your responsibility.

That little thing there that you call your child, that is now demented. Behind it all, behind that mask which is part of the burden that it bears, is the perfect being that is Jesus, and that Jesus in that is I am. He was never tarnished. He was never soiled, no matter what it has done in the world. It was never soiled. And one day it will awake. And when it awakes, it comes out of the tomb. So Paul could say, I am crucified with Christ.

Nevertheless, I live, not I. Christ lives in me. And the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me.

And that son is David. Listen to the word. I have found in David the son of Jesse, a man after my own heart, who will do all my will. Well, the word Jesse means Jehovah exists. That's what the word means. So Jesse is the father. What? Whose father? David's father. And who is Jesse? Jehovah. And who is Jesus? Jehovah. He is the Lord. But no one can say Jesus is Lord except by the Holy Spirit. And who is the Holy Spirit? The Remembrancer. When the Son stands before you and memory returns and you are his Father and he is your Son, then only by this return of memory will you ever know. And so, no one can say that Jesus is Lord and Jesus is the Father.

For in spirit, David called him, my Lord. Why did he call him my Lord? Well, that's the third title of Father. So he called Jesus my Lord. He is the I am in you. The I am in every being in this world. So we will go up to Jerusalem and all that was actually written about the Son of Man, which is the title that he used of self, will now be accomplished. So I'm going up to Jerusalem because everything is going to happen in the skull. That's where Jerusalem is. The Jerusalem above. I'm going up to Jerusalem, not down. And all things said of the Son of Man will now be accomplished. So he goes up and the whole thing unfolds within the star.

That's where you awake, that's where you explode. When David comes out, it's an explosion in your head, as though you put some dynamite in your head and the whole thing explodes. And when it all settles, here stands David before you. He was buried in you. So when he said to me, I laid myself down within you to sleep, who Who said that? The depth of my own soul. The Lord said that. I laid myself down within you to sleep, and

as I slept, I dreamed a dream. I dreamed, and I knew exactly what he was dreaming. He's dreaming that he's I. And when the dream is over, we aren't two, we are one. No longer will he simply treat me as something on the outside, an emanation appears.

No more the emanation; he cleaves to me and we become one being. So a man leaves his world, his father his mother, every one and cleaves to his wife and this is the wife, the emanation of God; yet though his emanation, it's his wife until the dream is over. When the sleep is over, we aren't two, we are one. And I know that when I awoke within me, I wonder, how did I get here? Who put me here? For this is the tomb. This is a sepulcher. And only one who thought me dead could have put me here, for this is the tomb, and only the dead are placed in tombs. So someone, I didn't realize then, that it was a deliberate act on my own part.

So you're told in the 10th chapter of John, no one takes away my life. I lay down myself. I have the power to lay down and the power to take it up again. And yet over the centuries, we have condemned a race of people for taking away the life of one who never as an individual walked the face of this earth. He is in man, or you couldn't even breathe. He's not on the outside of man, so someone can take his life. He is in man. He is the breath of man, the spirit of man, the eye and mouth of man. Man's own wonderful human imagination, that is Jesus. That's God. And so to blame a race of people for doing what no one ever did.

Listen to the Bible. The 10th chapter: no one takes away my life; I lay down myself; I have the power to lay down and the power to take it up again; for I am the resurrection and the life. So he entered death's door, the human skull, and laid down in the grave of man, and there he dreams the dream of life, and this is the dream of life, and one day it comes to the end, and he awakes where? in the tomb where he entered to find himself there it

was a long dream, thousands and thousands of years. He's been dreaming this dream. You didn't begin in your mother's womb seventy years ago or whatever year you may be; that's only a garment woven for you.

You are eternal. You have no beginning, and you have no end. Never was there a time when you were not, nor shall there ever come a time when you shall cease to be. Beginning and ends are all dreams.

It seems so real, but they're all dreams. But you have no beginning, no end. You are that being is called in scripture God the Father. But may I tell you something? You will not actually feel, "I am Jesus," "I am Father." That's what you feel. You don't feel Jesus, you don't feel God, you don't feel Jehovah. These are names given by men. But what you do feel is Father. So the great revelation of the New Testament is God is Father. That is the foundation of the entire thing. If you were not a father, then there is no child. So the relationship of father- son is fundamental to the Christian faith. Without the son, there would not be a father.

If there is a father, there must be a son. And it's the search for the son. And when the son is found, the father knows who he is, but not until the the Son is resurrected. So, in the Old Testament, in the second Psalm, the 16th Psalm, and the 110th Psalm, they're identified with resurrection. In the 16th Psalm, David is speaking, and he's made to say, "Thou wouldst not leave my soul in hell." In confidence, he knows he would not be left in hell, that he would be raised up because "I will not take my steadfast pure love from David. That's my covenant with the peoples. I have made him a witness to all the peoples.

I will not take my love from him. So he dies and he is buried, but I will raise him up. And when the father raises up the son, then the smile is on his face, because his son has returned from the grave. And David is the eternal son of God. The resultant state of all the experiences that you as a man,

which is God as man, experience in this world. So God became as I am, that I may be as he is. This is the story of scripture, and it's all in the Old Testament, but not understood. There it is a blueprint; it's an adumbration. The new interprets the old, not the other way around.

And when it happens to you, well, what a joy! I can't tell anyone the emotion that possesses you. And then you really are like one per step left. You walk in the dream of what happened, and you cannot think of anything but reality. You may be diverted for a little while. A small party, a big one would bore you. A few friends, yes. A large crowd, no. It doesn't interest you. A dinner party of a few chosen chosen planes, yes, but to have an enormous crowd, no, that's nothing more than noise. Everyone's trying to, well, monopolize the entire picture, but a few chosen planes for a party, a delightful evening with words, where you're discussing reality, wonderful.

But after it happens to you, may I tell you, you can't think of anything but, and your dreams are not dreams anymore. Oh, your nights are not what they were prior to that waking. You wake and it's entirely different. And I can't explain to anyone who wakes every day of their life after a night of good sleep that that waking in the morning doesn't compare to this. It's something entirely different. As though you had never awakened before in your life. That's what actually you feel like. Something entirely different. And you look at all these things around about you and here a thousand years, two thousand years, three thousand years ago, it was written there and it was all about you and you didn't know it.

So we're going to go up now to Jerusalem city and all that is written of the son of man by the prophets will be fulfilled. All will be accomplished. Then he began to explain to them scripture and said, beginning with Moses in the the law and all the prophets and the psalms, he interpreted to them in all the scriptures the things concerning himself. Now this coming

Friday, you're going to, if you do go to part of the service, you will hear the words on the cross. Everyone is taken from the Old Testament. And you will know who you are in that sense. Hear the words of David. For David is going to commit himself now to his Father.

Into thy hand I commit my spirit. This is now the 31st Psalm. Thou hast redeemed me, O Lord, faithful God. Yet that is the final cry on the cross when you read in the book of Luke. Into thy hands I commit my spirit. And he commits it into the hands of the Father. Because now he calls him Father. Father, into thy hands I commit my spirit. And these are the identical words of David in the 31st Psalm. So here the entire thing unfolds within man. But something was said to me just before I took the platform by a very dear friend of mine who is here tonight. Although he will admit to me and to everyone in the world, he is 101 % American, but he cannot deny the fact that he has 101 % of the Irish background in him, too.

So he gave me the definition of an Irishman. An Irishman is one who does not know what he wants. And there will be no peace on earth. until he finds it. Not exactly his words. He told it much better than that. But that's the essence of it. He does not know what he wants. And there'll be no peace on earth until he finds it. Well, that's the whole vast world. Ask him, what do you want? He doesn't really know what he wants because what everyone wants is to find the Father. And you can't find the Father without the Son. Basically, we are trying to find the cause of the phenomenon of life. What makes things happen in my world?

He told me, you know, years ago, long before he met me, he had the sort of daydream of, well, talking to a crowd, maybe going on radio, maybe on TV. Here, out of the blue, someone came into his restaurant in Ojai and offered him a series of lectures here in New Mexico, possibly to send him into Arizona. She could arrange other things for him. And the whole thing

is done. But he remembered these daydreams. Most of us don't remember. And when we are confronted with our own harvest, we deny it's our harvest. If I tell you there is no such thing as an accident in this world, no, there is no such thing as a natural cause.

Every natural effect has a spiritual cause, that is an imaginal cause, and not a natural. A natural only seems. It is a delusion of our fading memories. We can't remember when we set it in motion. He remembers that long before he met me in San Francisco that this happened back east, this daydream of his, and now suddenly out of the nowhere a seeming stranger comes into his world, listening to him in his restaurant, carried away with what he had to say, the way he said it, is moved to arrange this thing for him. He doesn't have to finger to do it; it all will be done for him. So I say, dream noble dreams, wonderful dreams.

If they don't come to pass tonight, tomorrow, or next week, you keep on dreaming them. But try to put yourself into the dream as though it's taking place, and try to live in it. Be possessed by the dream, and see the whole thing unfold within you in this world of Caesar. Always bearing in mind the real dream. It must come to an end only when it's fulfilled. And the story is the fulfillment when you awake. For resurrection is waking. It's not gathering dead bones together and putting flesh on it. It's simply awakening. You are come to sleep and you awaken like a man out of a deep, deep sleep to find yourself in a tomb.

But you have the strength to break the bonds of that tomb and to come out of that tomb. And when they come to search for the body, they've taken away the body. They only knew you by reason of the body that you wore, and that's taken away. They can't see you. Him they could not see. But he was fully aware of everyone around about him. And here all the symbolism of scripture is unfolding before him. And he is the central

character in the entire drama. They're talking about him. They aren't talking about Jesus. They're talking about you. You are individualized and you tend forever and forever towards ever greater individualization. They didn't call me by any other name.

Didn't call me God. Didn't call me the Lord. Didn't call me Jesus. They spoke of me as Neville. It's Neville's baby. I was aware of being I. No loss of identity whatsoever. But then when David comes, here is Neville. In this century I was born, the year 1905. Here we have a recorded so-called history. A one born 1,000 years B.C. And he stands before me and I know I'm his father. And here we have words put into his mouth that the Lord said to him, you are my son. And I know that I am his father. And only then did I gain the certainty as to who I am. So you will not lose your identity, yet you are God the Father.

It is Father that is being revealed, the sweetest name there in Scripture. He is a loving Father, may I tell you. In spite of all the pain you've gone through and all the horrors of the world, for this is a nightmare. Can't confine it only to the night, it's a daymare too, with most people. So I tell you, at the end, it's not a reward, it's simply victory. You had plotted and planned the whole thing before you entered the tomb. You prepared a way for your own return, to whom? To yourself. I came out from the Father, and I came into the world. I came again, I am leaving the world and I am returning to the Father.

And that's the story of this week. So as far as Friday goes, Good Friday, save your tears. The crucifixion is over and it was a voluntary act on your part, which is God's part. You laid yourself down in a tomb for the purpose of dreaming the dream of life. And in that dream, you suffer. You knew you would. As you're told in the 24th chapter of the book of Luke, again, you're told it in the 18th, for that matter, but the 24th. Oh, foolish men

and slow of heart to understand all that the prophets have written and said about the Christ? Was it not necessary that Christ suffer these things and then enter into his glory?

It's part of the training. These are the furnaces. I tried you in the furnaces of affliction. Why? For my own sake. For my own sake I do it. For how should my name be profaned? My glory I will not give to another. And my name is Father. That's my name. that's the name truly that is God's name in the world, and so the word God which makes the mind jump on the outside is not truly the name. We take the word Elohim and we translated God. We take the word God have our pain translate that Lord, but the name that is revealed is father. That's who who this being is, this creative being is Father.

And everyone is in search of the Father. And one day, he's going to find the only one who can reveal him as the Father. And where do you find him? He finds his own son, David. Now that will come as an awful shock to the majority of people in the world. And I would not take back one little iota. It's true. I'm not speculating. I'm telling you exactly what I have experienced. It's not theory with me. This is all what I know from my own personal experience. It was always there in that book called the Bible, but I had not experienced it, so I couldn't see it. So you have eyes and you see not.

And you have ears and you hear not. Because they're not yet bored. And it takes the furnaces to bore these eyes for you and to bore the mouth for you, to bore the ears for you, that you may experience scripture and then the whole thing unfolds within you; it's all about you, because it is all about God, and you are God asleep, and the day is coming, and may not be too long when he will awake in you, as you, and when you will find your son that Scripture claims to be God's son. And because Scripture claims it is God's son, and you know it's your son, then you You must be God. That's

the story of the Bible.

Now let us go into the silence. Are there any questions, please? Well, thank you, Maria. Thank you very much.

God and I Are One

If I could persuade you to believe what tonight I hope I will, I will try to. Your entire world would change. You hear the word God, the word Jehovah, the word Lord, the word Jesus, the word Christ, and you think of something other than yourself, one that is greater, one that you would worship, tonight it is my purpose to show you that God and the I of man are one. When you say I am, that is the God of Scripture. Confined as you are, you think, how could it be? God created the universe and sustained it. Here I am like a little worm, free as cold in ten years, and then I vanished. But now let us turn to Scripture.

We turn now to the 16th chapter of Matthew. And the question is asked of the disciple, the followers, those who have heard him. And he said to them, who do men say that the Son of Man is? And they replied, well, some say John the Baptist, come again. Others, Elijah. Others, Jeremiah, or one of the prophets. Then he said to them, But who do you say that I am? And the spokesman called Peter, answered and said, Thou art the Christ, the Son of the living God. And he said to him, Blessed art thou, Simon Bar-Jonah, for flesh and blood could not have told you this. but my Father who is in heaven. Here he equates the Son of Man with the eye of man, not the organ that sees or through which you see, but your sense of awareness that I am me.

When you are aware of being, your consciousness, your human imagination. So he equates the two. The Son of Man spoken of in the Old Testament and brought forward into the New is nothing more than the I

of man. And he calls it the Christ and defines Christ as the Son of God. Now we find Christ being defined in the New Testament as the power of God and the wisdom of God. So the eye of man is the power of God and the wisdom of God. If man does not know it, well then he will not exercise that power. He will not exercise that wisdom. So tonight I am trying to persuade you that when you say I, before you say anything, that that is the power and the wisdom of God.

You can't separate the power of God and the wisdom of God from God. So you will say in the end, I and my Father are one, for he is called the Son of God. Now we are called upon to test this, if it be true. Can we test? I hope you'll put it to the test. When I tell you that your own wonderful I am -ness is God, though prior to that you believe that you are little something, moving across the earth for a few years, seventy years, and then you will vanish, in the hope of some restoration, but a hope, no assurance. But now I'm going to tell you that you really are God.

Your own wonderful consciousness, your human imagination, that is the God of Scripture. And there is no other God. Imprisoned as you are in these bodies of flesh, you did it for a purpose. now let us see what it tells us about this son of man that is now equated with the eye of man no one has ever ascended into heaven but he who descended from heaven the son of man you'll read that in the third chapter the 13th verse of John so here we find you are a pre -existent being no one can ascend into heaven but he who descended from heaven the son of man your ascension in the next verse the 14th verse is showing you how you were saved as Moses lifted up the serpent in the wilderness so must the son of man be lifted up.

That's all imagery and yet it is true. You descended into generation in a world of death where everything begins, it waxes, it wanes, and then it disappears. But there's something in you, those in this garment that does

die that is preexistent and its home is heaven which is karma you gave it up completely you aren't pretending that you're a man you descended into man you became man with all the weaknesses, all the limitations all the restrictions of man to experience this world of death and decay. There will come a moment in time that you will ascend from this restriction, taking with you the experience that is yours because of this restriction. And you will ascend in the same manner that Moses lifted up the serpent in the wilderness.

That was an adumbration. That was a foreshadowing. You will rise from the base of your spine, up your spine into your own skull, for heaven is within you. And you will rise like a fiery serpent, without any loss of identity. entity. The form you wear, I hesitate to describe it. I will tell you that your face is human, your hands are human, your voice is human, but do not ask me to describe the body that you wear. It's infinite power, infinite wisdom, and yet it is a form. You are that fiery being that descended. Not because of anything that was wrong when you descended. The fall is not because of any mistake on our part.

It's a predetermined plan to come down into the world of death and decay and overcome it. If coming down, wearing these garments, we knew who we were, pretending that we were men, we could not accomplish it. any more than an actor on the stage, pretending that he is Hamlet, can actually play that part. He has to actually assume it, but even then it is still with a little something in his mind. He knows he is the great actor who tonight will go home to his lovely home and he'll take off the garment and hang it up once more and tomorrow he'll replay the play. You don't do that in this play of God. You don't take off the gown.

You wear it for your free score in pain and if by strength, your poor score or maybe even longer or shorter. But the eye of man is the God of

Scripture. Pull it to the test. let me now first of all before we go into the testing of it make clear what I said on the last lecture night Friday night prompted by a question that was asked here for I had said in the previous lecture that they are ranks in heaven as they are on earth for this is only a copy everything here is a shadow it's a copy of the eternal realities things. Under the 12th chapter of 1st Corinthians, Paul described the 10 or the 8th right.

He does it many times, but he never changes the first two. The first is always the apostle. The second, the prophet. The third, the teachers, and then he goes on. Miracle workers, healers, helpers, administrators, and the speakers in town. But he never changes the first and second, the apostle and the prophet. You might think, because I told you I am saint, and the word saint means an apostle, that I am appropriating unto myself a certain first rank. But no, to put your heart at peace, I'm going to quote the 11th chapter Roman. As of old, for there are always a remnant of old. ¶ And the remnant simply means the elect of God. You're not elected because you're born by accident into some ethnic group.

Has nothing to do with that. A descendant of Abraham after the flesh is not necessarily the elect of God; you are chosen from any race, any nation, any religion. While how the choice is made no one knows, it remains the Father's secret. But Paul qualifies it in this manner: ¶ there is a remnant to this day called by grace. And if by grace, then it is not on the basis of works; otherwise grace would no longer be grace. Therefore no one who is called and sent can brag. If he brags, he is not the saint, because it's all by grace. He didn't earn it; it's not by merit. It is simply a secret known only to the Father.

¶ So when we are called incorporated into the body of infinite love, who is God, and then sent, let no one who is sent raise a finger to brag or to

boast, for it is all by grace. Read it in the 11th chapter, the 5th and 6th verses of Paul's letter to the Romans. ¶ So now I say to them, so do not think for one moment when I tell you I have been called, and think that in any way I am trying to act superior, for there is no intrinsic superiority to those who are called. ¶ Now he uses an analogy which I do not think adequate, but you can read it in the book itself. He uses the analogy of the human form, that not all are head, eyes, nose, teeth, and so on.

But that is a weak analogy. Nevertheless, he uses that to show you the different parts in one body. ¶ But now to come back to make this a very practical night: believe me that when you say I, before you say I am John, I am Bill, I am this, I am that, I am the other, you are declaring yourself to be, and that sense of being is God. That's God. Now what are you going to put on it? All things are possible to God; all things. You could say now as you are seated here, after first affirming that I am am. ¶ You could then assume that I am, and you name exactly what you want to be.

If you believe what I tell you about your own I am -ness, and remain faithful to what you have assumed, that assumption will harden into fact. ¶ When you pray in the true sense of the word, you do not pray to any external God. That was my command when I was sent. Dung with the blue blood. Has nothing to do with the social structure of the world. It has only to do with church protocol. All external worship. All ceremonies. Everything that leaves the individual outside of himself. ¶ To put a little cross on the wall or the Morgan David and then bow before it and see it as something external is not what Scripture teaches. Buried in the Old Testament, there is a pattern.

¶ So he said, taking the twelve, we're going up to Jerusalem, and everything written about the son of man, which is the eye of man, will be accomplished. But they did not understand what he said; it was beyond

their ability to grasp. He is going up, and only the one who has experienced Scripture, which means he has actually resurrected the pattern, playing the part that is the central part of Scripture— he resurrects the pattern all within himself. He plays all the parts; he is the one who is born from above, he is the one who comes out of the grave unassisted, he is the one whose three witnesses bear witness to his birth from above, he is the one they cannot see because he is now spirit, yet more real than all the flesh in the world— he is the one who actually sees his son, David.

And David calls him father and he knows he is David's father. And David knows that he is his son. He is the one whose temple, the body, is split into from top to bottom. It is he now who ascends like a fiery serpent from the base of the spine up into the skull. He is the one on whom the dove descends and lights upon his hand like Noah in the ark. And as Noah brought the dove into him, you bring the dove to you. For man is the ark of God. And as the ark contains all things within itself, pardon me, man contains within himself all things. Everything he creates from within himself. On this pattern the individual awakens within himself.

And who does it? The I of man. And that is God. Now tonight you can test it as you are called upon to test it. Test yourselves and see do you not realize that Jesus Christ is in you unless of course you fail to meet the test? Examine yourself to see whether you are holding to the faith. What faith? To have someone tell me that I am a Christian or I am a Jew or a Mohammedan and holding to that faith that they talk about? No. The faith that I'm talking about tonight, that your own wonderful I am ness is God, test it to see if you're holding to that faith. If you're holding to that faith and all things are possible to God, you should be able to prove it in the testing.

¶ Thing. She's not here tonight. She promised she would write me a

letter, having told me the story on Friday. But I know she finds it difficult to express herself in writing. She can paint and paint and paint and do all kinds of lovely things in painting, drawing. And when I say to her, please write it that I may tell it to my audience before I close, for I have no future future plans after I close on the 29th. So I would like to share your experience with them, to encourage everyone in this world to do what you did. Well, the letter didn't come. I can see them, struggling over one page and rubbing out a line because she didn't spell the word correctly and going over the next one.

But she can take a piece of canvas, a piece of paper, and do miracles with it. But because she is restricted in writing a letter she didn't send the letter but the essence is this: she is now a divorced girl with a little boy, handsome little fellow. Well, when you're living alone and you need money and you have a child to support and you have a home, all the things and the money isn't coming in, then you're up against it. So she said, I blew my top, as you're told in the Psalms to do. Pardon me. She said, then I applied this principle, and I assumed that I had exactly what I need, plus and plus.

Then I got a call from First National City Bank of New York City. Now that is the second largest bank in our country. Bank of America comes first, they are second, and Chase Manhattan is third. Given me an order, he has no agent. This is an unsolicited statement: an order for \$5, 000, which she can execute and deliver within a month. Well, the First National City Bank of New York is not going to be hard pressed to pay her immediately \$5, 000. If she called them and told them to pay in advance, they would willingly pay in advance. And she said, I can execute that order in one month. But I want the detail. I had hoped she would send me, as she promised last Friday, but knowing her restriction concerning the use of words.

She can use the brush, can use the pen, and use the pencil, but she's limited in the use of words. Eventually she will send it, but I had hoped to have it by tonight. so I could give you exactly what she did but this is what I do having convinced myself through experience I have come to the conclusion that because I am aware that I am that there is God, for if by him all things are made and without him is not anything made that is made. And I start from scratch, only imagining a state. And then I boldly assume that it is real, that I am at the experience in that state now. And then in the not distant future, that state crystallizes in my world.

For then I have found God. I have found the source of the phenomena of life. My only concern then is to share it with others and tell them, for they're all one.

We are one. No one is greater than the other. Not fundamentally. In his claims of what he is in the world of Caesar, he has more money, or he has so -and -so and so -and -so, but basically the same creative power in the man tonight behind bars serving life is the same creative power of the one who sent him to life is the same being there is only one God. Hear, O Israel: the Lord our God the Lord is one; and the word translated the Lord is Yod - Heh -Vav -Heh. Properly translated is I Am. When you go unto the people of Israel and they ask you, what is his name? And you claim that the God of Abraham and the God of Jacob and the God of Isaac sent you. You say unto them, I Am has sent me. that's my name forever and by this name I shall be known throughout all generations; but man finds it difficult keeping the tense, and so he speaks of thou art or he is, and he never actually comes down to the fundamentals and knows that I am I am the cause of the phenomena of my life good, bad or indifferent. I have to live with it and change my assumptions if I would change the world in which I live.

But now can I help a seeming other? I say you are myself pushed out. Can I help another? Yes, because there's only one. If your request of me comes within the framework of the golden rule, something that I would like done to me, then I can willingly help you if you ask of me that which does not come within the frame of the golden rule, do not ask it of me. I grant you complete freedom to go elsewhere and go to anyone who will tell you they can do it in spite of what he says. Go ahead. But if anyone asks of me any request, all that I do is this.

It's so simple. We are told in Scripture, whatever we ask of him, knowing that he hears it, it shall be done for us if we know he hears us. Well, can you imagine you seated here on the surface of your being, a rational being, knowing something that the depth of your own being that encompasses you doesn't know? So you know and you think, well, he doesn't know. or read that in the story of Ezekiel you'll read it in the 38th chapter and these are the elders of Israel that went into the dark room and they are carving on the walls all gruesome things and they said within themselves the Lord does not see us and the Lord is speaking to his prophet Ezekiel and he said the elders of Israel say that I do not see them and watch what they're doing making all these abominational things within the great cavern they will all reap them because I see everything that the elders of Israel see but they think because it's dark and it's a cavern no one knows what he's doing that God doesn't know it.

I have said time and again there is no fiction in this world. You might have heard the story and you read the story concerning the sea jacking of the Queen Elizabeth. You might have read the article in Time that some girl at Hunter College wrote that story in detail. And she was so shy when it came to the point to be read, she could not read it. She's a shy, sweet lady with a gift of writing. He wrote that in detail, including those who

seemingly participated, a terminal case in cancer, and one who is running away from the law, who has done a thing to gain, and therefore is quite willing to blow the Queen Elizabeth with 2200 souls aboard, and everything is completely in detail in her fictional story.

If imagining creates reality, there is no fiction. So someone expressed her thought and called the captain while at sea and demanded a million dollars and would settle for 350,000. Well, it must have cost them, I should say, more than a million to stop that huge hug in Mid -Atlantic and then feed 2,200 people four times a day for the extra meals that they would have coming to them. Plus all the things that you put it all together, it would cost more than a million dollars. And a little girl possibly writing this for her Ph .D. or writing it for some reason. And she writes it in detail. They gave her name so you can contact her.

The school is Hunter College in New York City. And everything in detail is told in that story. So I tell you, you sit down and write fiction. Need not put it down. My friend wrote fiction. She had a large sum of money coming in. And she went to town with inner self and she wrote in herself and blew her top as it were. Thank you, Javi. Thank you. Didn't drink enough tonight. So she in the depth of her own being conjured the sum of money that she needed beyond, always go beyond. So we are told in the psalm, Be angry but sing not, commune with your own heart upon your bed, and be silent. Yes, blow your top, but do not let the sun go down upon your anger.

Be silent as you commune with self. You don't commune with another, for the self of man is God. So be angry, but sin not. Commune with your own heart upon your bed. You're not communing with another, and then you actually know exactly what you want. And in that state fall asleep, and in a way that no one knows and you in your surface mind you do not know

it, it will all come to pass. Everything in the world is created this way, but man does not know it. Who knows tonight who is treading the wine breath that is going to cause a change of mind in tomorrow's world? But when they do it, they are intense in the doing it.

If you are lukewarm, you're told in scripture, I'll spew you out. Would that you're either hot or cold, but because that you are lukewarm, I will spew you out. You can't do anything if you're lukewarm. You must be intense about it. You want to be rich? Alright, you can be rich, you want to be known? You can be known — no matter what you want, but you must be intense about it. And then commune with your own heart upon your bed, and then let it drop. You'll read that in the fourth Psalm, the psalm of David. So I say to everyone here, believe me, your own wonderful I am this, your consciousness, your wonderful human imagination, that is God and all that you behold, though it appears without, it is within.

¶ In your imagination of which this world of mortality is but a shadow. So you can change the shadow if you change the object, for you are the light. I am the light of the world. Change the object that you're holding within yourself, and identifying yourself with it. Change that object, you're light enough, and you'll cast a new shadow upon the world. So you say, I am, and you name it, and then you say, I am unemployed. No, I am gainfully employed, making more than I've ever made before. ¶ Don't ask yourself how, why, and through whom. That is not your conscious reasoning mind's concern. If you take the intellectual background, the educational background of those who are making top money in the theatrical world, I doubt that they could pass any college examination.

I don't think they could pass any entrance examination to college, yet they're making a million dollars, two million dollars a year. Do you think Bob Hope could pass today's examination for entrance into college? But all

of his material is written for him anyway. He can't even write that, but he has millions alright because that's how he's drank— may I tell you? I know the background of the man. A friend of mine who is now gone from this world played in the volleyball with him, and he would borrow from my friend every week a sum of money because he had to go to the post office and buy a money order, a postal money order, and sent to his bank.

He borrowed money that was interest-free, because he was sending in money that was not interest-free. He had to send a certain sum of money every week, and he would send it into his account. And bought from my friend, Harry Webb, who had a band, and they played together. Not in the same act. Harry had his own act. He has a small band. And Harry was the outgoing personality who didn't care about money, and so he wanted money. Hope wanted money. He borrowed the money; he always paid it back the next week and bought again because he had to have so much in the bank every week, and when they were going to a restaurant and pool was left over, like bread and butter, who took it all home?

Bob Hope. Bob took all the buns, all the rolls, all everything that was there uneaten. He paid for it, and you paid for it. ¶ You don't want it, Harry, do you? No. All right. So he took it home. So he has four hundred million, so they claim. That was his goal in life. If that's your goal, have it. ¶ I speak of another goal. The goal of awakening to who we are. When man awakens from this dream, the whole vast world and all that it contains is nothing to the being that you are. You came down from heaven where the whole is yours. As you're told in the 50th Psalm, if I were hungry I wouldn't tell you, for the world is mine and all within it.

The cattle on a thousand hills are mine. So why should I tell anyone of my need when and it's all mine anyway. I would slay and eat. When you awaken, you don't ask anyone if you awaken from this dream of life. But

while you're in it, all right, we're one. This little hand of mine, if it begins to itch here and now, it's easier for me to take this hand that is not attached to this and scratch it than to try to bend this thing out of shape to scratch the back of it. I could rub it here, but why not? This is easier. And take a part of my own being to ease the itch, because there will be all one pushed out.

So you can do it. Ask anyone that you trust. May I tell you, if he knows how to pray, he isn't going to burst any blood vessel. He isn't going to get down on his knees and pray to any external God, if he knows how to pray. He isn't going to beg of anyone in this world. what he will do, he will simply represent you to himself as one telling him that you have what you asked of him. And when he is satisfied that you told him that you have it, don't ask the second time for the same thing because he is not going to listen to you. He heard it, he is still hearing it, and he will continue to hear it until that which he has heard is perfectly externalized.

so don't think you need several treatments that's a lot of nonsense treatments for what? it either is or it isn't so when they start getting you on the hook and say no I think you'll need more treatments you'll need more treatments he or she or the crowd they do not know what they are doing when you pray go within and close the door of the senses is. Deny all that seems so obvious, and your Father who is within will reward you openly. But commune with self, for you and the Father are one. So you commune with self. And what does he tell you? Exactly what was asked of you. He heard it, and he has all the ways and means that you on the surface of your being know not of.

He will do it. You can ask anything of one if it comes within the framework of his His code of ethics. Don't ask anyone who knows how to pray something that has not come within His golden rule. Do unto others

as you would have them do unto you. Just as simple as that. And most of the requests would come within that rule. And so you simply hear it. And then you drop it completely. And in the depth of your own being, you're still hearing it. and the father knows all means all ways and so he singles out the best way to externalize it here in New York City many years ago this lady a lady of considerable means she left her home in New York City and went off to Paris with her two children leaving her home and her maid before she returned the maid took all of her furniture and took it away when she returned the apartment was there rent was paid every month but there was no furniture not a thing in it she employed a private agency told the police department told all the authorities in New York City and plus her private agency at the end of a few months they did not turn up one thing concerning that stolen property.

She came to see me. I said, all right. You're seated there and I'm seated here in my apartment, aren't we? Now, you are not seated in my apartment. You are seated right now. Close your eyes. You're seated in your own apartment. And you had a grand piano? She said, no, I had a piano, but it wasn't a concert grand. It was grand, but not a concert grand. and on it I had my pictures of my two children. And I had pictures of the wall. She told me what they were. And the furniture, I said, all right, refurnish that place as you left it. You have a memory. She did. Now, when I stopped talking, it's because you have refurnished that place to me.

Now you're going to go in and you aren't going to see your apartment from my apartment. You're in your apartment. And you can feel your chair and get off your chair and feel the piano and see the children and the pictures of the children and that's what you're going to do. She agreed she would do it. And then we simply broke the spell. What did it take? Two minutes? Three minutes? That week she went to her bank on Madison

Avenue. As she was coming out of the bank she had a past history of a little mental state where she was put away for a while because she needed psychiatric treatment. And the vase on this window reminded her of her past history and therefore addled her for a while.

So she came onto Madison Avenue and turned south instead of turning north where she should have. When she discovered her mistake, she was at the end of the block. When she got there and discovered her mistake, She looked down, and two very familiar ankles were standing right before her. She came up to the face. That's her maid. And the maid spotted her and started to scream. She went over to the maid and grabbed her. Before the light changed, unhailed the oncoming taxi and said, You're taking me right now. And the maid, who could have killed her, who was so big and strong, was so reduced to impotency because of the discovery. And the maid took her to the place where she had stored that furniture.

I'm not bringing action against you. I want my furniture. And she got it back into her own apartment within the week. A seeming mistake was the way the father laid her. All I ask is to go to the inn. If I go to the end and give thanks to the end and for the end, it's done. Now let the one in the depth of my own being devise the best means to take me to that end. The end is where I start. The end is my beginning. And that is the story that I know from personal experience. So do not attempt to devise the means and tell the one that you ask to pray for you how it should be done he will lose all interest and turn his back and say go elsewhere you don't go into a doctor's office and tell him what he should do if you go to him because you trust him well then you either could trust him and continue or you're going to leave him well if you go to someone that you really believe who knows how to pray don't tell him how to do it and what means should be employed in order to do it he is going to go to the end if he knows how to

pray the end is where we begin my end is my beginning and we're always ahead of our evidence so I go to the end I see the whole thing done and then drop it and let it happen in my world so to come back the I within you now and you say I no matter how little you have taught yourself so far may I tell you you are the infinite God and when the story of Jesus Christ repeats itself within you.

You will know it's all I. No one called Jesus is going to appear. He is not going to push any stone away from you when you come out of that tomb. And then you'll know the words of John. Thank you.

God Imagining Creates

Tonight is the law. We are told in the book of Acts that God is not far from each one of us. For in him we live and move and have our being. I would like to change that a little. I'm telling you that God is never so strong of a freedom to be near. For nearness implies separation. And God and man are one. Man is all imagination. And God is man. and exists inner and within him. The eternal body of man is the imagination, and that is God himself. He cannot even be layer, for no one is implied that it is. On this level, you and I can go and must. Go before exercising the same power that created the universe and is so unique.

Their own wonderful human imagination is God. What's that? By them all things were made, and without them there's not a single thing made except God's name. Good, bad or indifferent. Now tonight, let us share with you a story. He told you that it's all your own wonderful human imagination. You might have read Los Fargo's Los Angeles Star. On the contrary, in Bo Bo's type, his stories are a clone. A story was told in 1912 and very, very popular by Rod Sturlus. And here I know it is easy to take that story and tell it to his own personal good. And so he threatened to pump the Australian Airlines at 107 passengers a boy. But he would blow the plane up at a certain altitude.

But he did not pay \$560,000. dollars. With their deeds, their coding was extraordinary. Five hundred and sixty thousand dollars. Goethe found a photo imaginably plump by Robb's throwing. When he realized what he had done, so he's thrown in the service. Who asked his producers to

withdraw the film from TV and that's all they know. They refuse, who tell, are scoffers. They make women for traffic, shown for traffic, and they're consumed, regardless of practice or any other. Or, or the unnumbered people that may suffer as a result of it. I did not see in his regrets that he is going to give his income from his residues to Pontus to repay the \$560,000. No, he didn't say he's going to pay that that he would now make to the Australian airport.

He's going to keep it and write another bunch of nonsense. because he doesn't know what you know. That imagining creates reality. For God imagining creates. And God is man. So man imagining creates. There is no separation between God and man. We are one. God became as we are. That we may be as he is. Allowing himself on this level to make all the mistakes in the world and to go berserk and to imagine any stupid thing in the world. Now, let me share with you a few stories. These stories by William Butler Gates. You can find them in his volume called Good and Evil. It first came out at the turn of the century. It's part of his collective work.

But the individual volume has been reprinted, I think three or four times. And this is the chapter which he named Magic. He said, I was spending a vacation in Paris and I got up early and I thought I would go out and get the morning paper before my house rose. And then I came through and I saw the little maid laying the table for breakfast. And I told myself one of those long stupid stories that one tells only to oneself. If something had happened which had not happened, I would have hurt my arm. And as I passed by I had so completely imagined myself with my arm in a sling that I cast my imaginal act upon that sensitive child the little girl who was simply preparing the breakfast paper when I returned with my paper my host met me at the door and she was all in a bitter inquiring about my arm for she said that the little a girl.

The maid had told her that Mr. Yates came down with his arm in a sling. Then I remembered what I had done. I simply imagined that had I done what I had not done I would have hurt my arm and my arm would now be in a sling. So I cast my imaginal act so intensely upon that maid she saw it as an actual fact. Now he said just about the same time, I thought intensely of a fellow student and a message I wanted to give him, but I did not wish it committed to paper. I wanted to tell it to him, but he was not present. Two days later I got a letter from the solstice who was several hundred miles away.

And just about the time that I had intently thought of him and the message, I appeared seemingly in bodily form as though in the flesh in a large hotel where he was amidst a large crowd of people and he told me that he would like me to return after the crowd was gone and then I vanished and returned that night at midnight and told him the message which he told me in his letter now he said I have no conscious knowledge of the projection I only know that I intently thought of my fellow students and the message I wanted to convey and there I appeared in the midst of a huge crowd in a hotel several hundred miles away and he could tell me to return later after the crowd dispersed which I did at midnight and told him the message now if I could tell you a number of stories of the power of imagination.

Can he tell the one of Joseph Glencombe, which is a very popular story, supposedly very, very true. That this student at Oxford University, finding himself, well, without funds, could not continue his studies. And so, in the day that he left college, because he could not afford to continue, he found no job and he joined himself to a bunch of gypsies, traveling gypsies. And one day two students who knew him at college came upon him among the gypsies and he made a sign not to be identified. And then came up

afterwards and he told them, I'll meet you in the inn and that I will explain to you why you find me among this crowd. Well, they were curious, so they went to the inn, and when he came into the inn, he told them they were not quite the bagmen that people think that they are.

They have a secret that is not known at Oxford. None of our professors know it. I know I never heard about it, they feel. So no one knows it, but I'll tell you what they taught me. and I have learned all that they have taught me so far and I have improved upon it now to show you what I mean by it I will leave you two hours alone and when I return I will tell you what you have discussed in my absence and so when he came back he told them in detail what they had discussed or everything they had discussed and they were curious and funded well he said you had no choice in the matter I determine what to do with those cars.

My imagination led yours. Their story is all about imagination. And they by the complete control of their own imagination influences your behavior. That's what I learned from it. Well if God makes all things well, then God must be his human imagination. If a man could so control his own imagination that he influences your behavior and you think that you initiate what you do when it was the man in control of his own imagination that it then we understand what the poor effect all things by a law divine, in one another being mingled. I see you, you see me, will be not intermingle. I couldn't perceive him. If I couldn't penetrate your brain and you couldn't penetrate mine, you couldn't perceive him.

So all things by a law divine in one another being linked. The man who is in control of his own imagination penetrating the whole vast world in which he is involved could influence the world. So that is the secret that he tried to tell these two scholars who graduated from Oxford, he could ill afford to continue his studies. Though he quit because of a lack of funds.

But he learned what no one at Oxford could teach him. The control of his own wonderful human imagination. For that is God. Imagination is that non- objective reality from which all objects pour forth just like sudden fancy. Everything in the world comes out of one's own wonderful human imagination.

For that is God. And there is no other God. I know in my own case, sitting in New York City in my apartment, with an urge to comfort my sister 2,000 miles away across water. Simply stretched out of my bed, I left the living room, went to my room, closed the door and asked my wife not to disturb me. And in that interval, I assumed I was in Barbados and on the bed where her son was dying of cancer. There was no hope of recovery. he was little at the age of 17 with cancer, and to comfort her I assumed I was her son and actually felt myself to be there, and I imagined that I saw my sister Daphne come through the door and look, and she saw her brother Neville rather than her son Bill, and she came over and she looked at him.

I saw door. And then I awoke back in New York City. Eight days later, this is before we had to the thing as airmail. We came by slow freight. And so eight days later, I got a letter from my sister Bethany. She said, Neville, I don't understand this. And she dated the letter the way that I did what I just told you. I went to the room to see Billy. I entered the room. It was you. I came over and I looked at what could be Billy, and I'm looking at you. I rubbed my eyes. I did everything to bring about the normal vision, and I couldn't see my son Bill. I am only seeing my brother Neville, and I couldn't understand it.

She began to feel through the superstitions of the world because Billy was dying of cancer, the next one to go would be her brother Neville. That's how she interpreted it. She didn't know what I was doing in New York City. What I did did not help. He died. He died of cancer. But I

succeeded in projecting myself 2,000 miles away. Under the bed I knew so well, it was my father's room. It was my father and mother's bedroom. And there I knew that that's where Billy was sleeping. And I assumed I was on that bed and I was at the place of Billy. So when my sister saw me, she would be encouraged to have faith, to have hope.

But she was so disturbed because no matter what she did, she rubbed her eyes, closed them, opened them, closed them, opened them, and she is still seeing Neville and she can't see herself. Now when you hear these stories from those who are not lying to you you may not understand it and reasonably deny it. Well, if you have an experience even though reason denies it you can't deny the experience. My sister cannot deny what she acts to experience and I could not deny what I did because when I came out that night into the living room whom a friend called at the cocktail hour, and she said, Neville, you always seem so light and gay, and tonight you seem so heavy of spirit.

I told her what I'd just done. For eight days later, when the letter came, I gave it to that same woman, who was home again around the cocktail hour, and showed her what my sister had written. Here my wife and my friend, were witnesses to what I told them eight days in advance I had done. Then came the letter from my sister asking for some explanation of it. So I tell you, I know from experience that imagining creates reality. On this level, we're only learning. We're all students. We are simply in kindergarten. And we go by foot as God certainly did. So he made a fortune writing this story. And it's still being shown all over on TV.

And he'll still get his residuals. And he'll take his residuals and pile it into some maybe IBM stuff or some other kind of stuff. He hasn't given it away. He'll write more nonsense. For it's all nonsense. But he doesn't realize what he's piling up for himself. Be not deceived. God is not mocked. As a

man sows, so shall he reap. You see, yonder fields, the sesame was sesame and the corn was corn the silence and the darkness knew and so is a man's fate born, so let no one think he's getting away with any of this. So you misuse your talent and you reap stealing rewards today in dollars and cents; tomorrow you will reap it in another kind of payment.

Another kind of payment to more. And dollars and cents cannot buy it. Dollars and cents cannot free you from it either. You'll go through the experience of having misused the talent that you receive. And the talent is the gift of God himself. God actually he became man, that man may become God. So this is the law by which we live. Learn to use your imagination lovingly on behalf of everyone in this world, because you're going to reap the fruit of it. Whether you use it lovingly or unlovingly, you're going to reap the fruit of it. So I say to you tonight, God is not a part for man. He is never not in eternity so far off as even to be near, because nearness implies separation.

That statement from the 17th chapter of Acts would imply separation. He is not even separated; he can't even be near you because he is your own I. When you say I, that won't stop. When you say I am, that's not is named forever and forever, and there is no other God. When you say thou, that's a false God. If you address him as you, that's a false God. The only God is I am. That is my name forever, and by this name I must be known throughout all generations. So do not misuse it. Now you can set yourself a goal, any goal, and if you really know exactly what things would be like if you had realized it, and then enter into that state, may I tell you, it would become to you objective at the moment it seemed only a shadow, just a shadow, because you had not entered into the sketch.

When you enter into the sketch, the sketch takes on a cubic reality, and becomes objective to you, not to another, but to you. ¶ Now leave it alone.

In time, yes good time, it will flower and become what the world calls an objective reality. It was real the very moment you entered it, because you are the reality. All things exist in the human imagination, but all things, you name it, it exists in you. But it exists in you only as a shadow. It's shadow. But if you enter into the so -called shadow and close yourself with it, it ceases to be a sketch and it becomes a cubic reality, just like this room. ¶ At this moment, your home you know so well is only a shadow.

And this room, if you do not know very well, it seems so real because you are in it. ¶ Now everything in this world is called natural effects. Every natural effect has an imaginal cause and not a natural. A natural cause only seems. It is a delusion of the fading memory. Our memory, yes, is good. It's adequate for staining. But it's not perfect. ¶ I'll show you. When you go home tonight, take an ordinary belt, a magazine, take the cover, a landscape, or a postcard. and look at it and know exactly what you're doing you're looking at the postcard try to memorize it spend as much time as you want on it spend an hour if you want try to memorize that card and you think you know it alright, you know it now turn it over and try to reconstruct it from your memory of it and be honest with yourself and see how far you are from what you were observing.

Yet when you turn it over, your memory picture of it is good enough for saying it. You know it's the same card because it is good enough, but it's not good enough for the after picture. So our memory is all right. It's good enough for the call to say it. And so that's why man does not remember what he has imagined. He forgets what he's imagining, he sets it in motion. And when he confronts him as his harvest, he denies he had anything to do with it. He can't remember what he did. ¶ Now every imaginative man in this world is forever casting, I would say, glamour and influencing the entire world of the passive unimagative.

they are forever falling under the influence of those who are vivid in their imagination they are reaping it and you'll understand the cry on the cross Father forgive them for they know not what they do for some vivid imagination has compelled them to act as they act so forgive them the actors any condemnation go to the author author, not the actor. Man condemns the actor in the drama, when really it is any condemnation, it is really the author, not the actor. And the author of the play is God, for God is your own wonderful human imagination. ¶ There's one that extorted \$560,000 from Qantas. He He didn't conceive it. He saw it on TV. And he gave him an idea.

And he thought, maybe I can get away with it. Well, who was the author of it? Rod Sterling. There was Sterling. He was the one who conceived it. And here was an actor who thought, here's an idea to get a half million dollars. And he got it. Because there were 107 souls aboard that plane. And they couldn't run the risk that it may not be true. But if at a certain altitude it would go off, then they had to pay that extortionist his \$560,000 and trade the lives of the 107 souls aboard that plane. So he got the money and he was the actor. If you catch him, undoubtedly they'll send him up for life.

But who is the actual culprit? Thurley. He wrote it. And so he's making all kinds of money out of that that he wrote. And he continues to make it. He wrote a series that came, well, it went for two or three years at prime time. It's now still selling at other times called Twilight Zone. All of his marvelous imagination. It doesn't hurt anyone what he does in that way. But he has made a fortune using the talent. But in this he misused his talent. And his regret does not alter the fact. But in the end, no one gets away with any misuse of his talent. He pays it in a way that money will never be able to compensate.

That's the story. So your own wonderful human imagination is God. And that God is creating all the phenomena of the world. As Disraeli said, man is not the creature of circumstances. Circumstances are the creatures of men. We are creating them. We are not the victims of circumstances. We are creating circumstances. Man is not the creature of circumstances. Circumstances are the creatures of men. Benjamin Disraeli. Don't do something. There was a man, an able, able man, who said Christianity is the fulfillment of Judah Avon. Never deny that he was a Jew. His very name tells you who he is. is Benjamin Disraeli. Disraeli is of. Israel. Benjamin of Israel. That's what his real name is. He never denied he was an Israelite.

But he knew that the Christian faith, if properly understood, was but the flower, the fruit on the tree of Israel. The fulfillment of it. when God actually became man and flowered in man and the whole vast wonderful imagination that is God awakened in a man and he knew that he was God. And he tried to tell his world and they denied it. That was not what they were looking for. And buried in every man is God. and in each man he has to awaken and when he awakens he is God but before he awakens oh does he go a murder as he makes mistakes these horrible mistakes of the world but the day will come he will completely awaken within man when he does he will be governed by love and nothing but love until you completely govern by love what horrors we create in this world.

So the whole vast objective world is created by the imaginal act of men. Everything now proven in the world was once only imagined. I don't care what it is. the simplest of the things the chair the dress you wear the hat the house everything was only imagined and then executed it began all in the imagination of man everything in this world is nothing more than the imaginal act of men pushed out good bad or indifferent tonight you take me seriously and know that you and you alone are responsible for the

phenomena in your world if you are passive and other you can be influenced because all things by a law divine in one another but it's still the one being and so you can be influenced ¶ You and I, I thought that you could not be influenced to take a picture shown on TV and it's short a half million dollars.

I trust your ethical code is beyond that. But not everyone is beyond it. You and I, I hope, are beyond this thing. But there are a number of people who are not and they will simply be influenced by the a powerful imagination of a writer, a very successful writer, who if tonight he was invited by some university to speak on the art of writing, could demand maybe \$2,000, \$3,000 for his appearance. And he knows nothing concerning the story of the Bible, but nothing. Had he known it, he would not have done it. So you know it, and he doesn't. He makes his feet house if he wants to take it. He doesn't have to take it.

He has so much money he doesn't need it. But you have what he doesn't have. You have awakened to the point of knowing how to use your imagination lovingly on behalf of others. For this is the law of scripture.

When we speak of the law under promise this is the law. That your imaginal acts are creating facts in this world. Imagining creates reality. So watch carefully what you are imagining when you return tonight. And when you are about to go to sleep, see that your mind is filled with loveliness. Imagine a thing and drop off into that state. Do not let the sun go down upon your anger. Actually resolve it within yourself and steep as those things were as you would like them to be and make them lovely, make them altogether marvelous in your world.

I tell it for your own good because in the not distant future not only the little proud here but the whole vast world will have departed. Those who are now claiming themselves to be another generation and demanding

special service there will in the not distant future be all people who will vanish from this world it's time that we all woke up and catch on to what really is causing the phenomenon of the world and the phenomenon of the world is caused by the imaginal act of men so you take it seriously and do not let one day come to its end without reviving and changing the imaginal acts of the day and make it conform to your dream, to your ideal and live in it just as though it were true.

For I am telling you from my own experience the day will come you will sit and you will think of something that isn't present. The world calls that imagination. If you see something that is present, they call that thanks perceived. That's real. You think of something that is not present, they call that imagination. but you will know how to enter that which is not present to your senses and your entrance into it will give it cubic reality and it will be just as real as the room in which you are sleeping it will become objective to you the whole vast world is just like that but that will be transcended by the being that is going to be awakened within you for that being who awakes the angel is God himself this is God below to the human mind when he awakes is God at intensity and there is nothing that is absent for he is omnipresent so he views everything from where he is he doesn't think of because he is omnipresent and being omnipresent he sees every being as they are and they are not what they appear to be utterly to the world of sense they are what they are in heart he sees exactly what they are thinking what they are feeling, what they are talking what they are planning he sees all the intentions of the heart but when someone tells you well why did it happen to him and not to that one when he is so prominent in the world look what he did he built a hospital he endowed it he gave a fortune God sees the heart he doesn't see the fortune he gave to build a hospital and even to endow it he sees what no one on the surface sees he sees the motive behind the gift he sees everything behind the door because he sees

everything because being omnipresent he sees everything as it is now so when you're told he called all before him and said no I reject him this is to pick out the one he called David he rejected his brother others.

But he said, man judges after the appearance, and God sees only the heart. So I reject him, I reject him, I reject him. Told the other one, and then came David. For there is a man after my own heart who will do all my will. And so, now you'll realize if we take it seriously. What is in store for all of us? The end is God. The origin of all was God. In the interval, we go berserk. We run amok. But if you know what you could do, start doing it. Don't wait. You can be the man, you can be the woman that you would like to be. but wanting it is not going to do it you must be it you can't just say I would like to be it you must assume that you are it and see in the assumption that you are it for the assumption though at the moment denied by your senses denied by everything around about you if persisted in will harden into fact So you dare to assume that you are the man, the woman that you want to be.

And day after day, live in that assumption as though it were true. That assumption will become a reality in your world. Even if you go hungry, doesn't matter. No matter what happens, go hungry. But persist in the assumption. and that assumption will objectify itself and become a reality in the old world. Do not fall by the wayside for any little thing on the side. I can't tell you how thrilled I am when I get your letter, for in your dream you are teaching the law of imagination. When someone raises your raise, will in a dream have an argument, say, with a priest or a rabbi or a minister, and you're instructing them in telling them.

Now a dream, you know, is egocentric, it's yourself who shouts. Yet here you are, you're actually taking the symbols of authority and simply bringing them down to a certain level. They're no longer your authority.

you are instructing now and telling them which is yourself made visible what you have discovered concerning the cause of the phenomena of life and when you have these dreams and you share them with them you tell them as you do I can tell you my skills every one will one day awaken and when he awakens he awakens in the only place where God ever awakens he awakens in the skull of man in Golgotha, the human skull. And when he awakens, he comes out of that skull and it is God that is born, born from above.

And then he goes through the normal series of time and he arrives at that point where he becomes well, of age. He reaches the age of perfect puberty. And then the father, the earthly father disappears. And when he reaches the age of twelve, Joseph disappears from the tree. And now he is now a creator. He can actually create his own image. He creates because he has reached the age of persecution. people. And so the earthly father ceases to be a part of the flow when the love in the temple reaches the age of God. But he has foreshadowing on it. Paul and after, it's a proxy to him, it didn't say twelve, when he was about twelve years of age, they're talking and they wondered why did you do this to us?

And he said, did you not know I should be about my father's business? And he was talking to his father and his mother and they did not understand. And then Joseph disappears from the place. He is no longer brought back into the place, for he has become the father and so the son becomes the father. He now creates as God the father, but tonight I want to be only on this level, the level of well, the law where man Man, if he is in control of his own imagination, he is in control of the predominantly of his life. He is not a victim of circumstances. Circumstances are the creatures of himself. He creates them if he knows what he is doing.

If he doesn't know what he is doing, and he is passive in this world, he

can be influenced by the imagination of one who is in control of the imagination. Though he doesn't know what he is doing, like sharing this with God. Had he known, he wouldn't have done it. And to this day, he doesn't know. He only regrets what he did. But he doesn't know that his imagining is creating reality. He sees the evidence before him, and still doesn't know. I tell you, imagination creates reality. So be careful what you imagine, because you are setting in motion. And because all things by a law divine, in one another's demeanor, you are influencing everyone, even though they do not see your picture or read your book.

As Yeats again said, having seen the operation of this law, we should never be certain it was not some woman treading in the winepress who started that subtle change in men's minds, or that the person because of which so many countries were given to the stores did not begin in the mind of some shepherd boy lighting up his eyes for a moment before it ran upon its road. Who knows who this night feels neglected, feels hurt, feels wrongfully accused, and who? Who is sitting alone and treading in the wine glass? Who tomorrow will influence some catastrophe? Some shepherd boy dreaming of some heroic future, and thinking only in terms of war? That could bring him the crown of a hero.

And he, while tending his sheep, he is simply dreaming of being a hero. And using his talent, which is God, using his imagination in some destructive manner, even though he tends to see. Why, so that everyone knows what you are doing: every moment of time, because your imagination is creating reality. Now let us go into the silence.

God Is Known By Experience Or Not At All

God is known by experience, or not at all. I have experienced God. I can no more deny it than I can the humblest evidence my senses. and so I feel qualified to tell you how you are going to experience God, there is only God in the world; when you say I am, that's God forever and forever. Tonight you will know why the term Judeo- Christian came to be hyphenated.

The story as told in the Old Testament is a prophetic blueprint; that which is told in the New is its fulfillment. There are really two parts of one book. The prophecy and its fulfillment. God became as we are that we may be as he is. Every little child born of woman is aware that it is before it is aware of what it is, who it is, where it is; it is aware that it is. That's fundamental. The middle: that is God in that child. It's the same God in the adult. It is the dreamer in man. It has to be awakened. And when it awakens, it is the being in whom it awakens, until he knows who he is.

We are told in Scripture that the hour is coming when all of those who are in the tomb will hear his voice and come forth. They hear the voice of the Son; it's called the voice of the child; and the voice of the child, like a tuning fork, sets the tone; and then the dreamer awakes, and knows that he is God. It's entirely up to the voice of the son: when the time had fully come, God sent forth the Spirit of his Son into our hearts, crying, Father! He is crying, Father! but we do not hear it, not until the fullness of time has

come. So we are told in the 44th Psalm, 'Rouse thyself; why sleepest thou, O Lord? Awake!' It is God who sleeps in man; it is God in man who does everything that man does, good, bad, or indifferent. He actually became as I am, that's his name, that I may be as he is; and he is Father.

The day is coming, coming. Everyone will know the experience that I have had, for there is no other experience in eternity that can convince you that you are God the Father other than this experience. His Son must call you, and you must respond, and when you actually hear it, and then look and see what is calling; and it is your son David; then everything returns; memory returns, and you know exactly who you are: that you are God the Father, and your son is David. This secret is told us in Scripture in the words: 'Jesus Christ' and 'And' -- you take it as one being. One being only if you know that 'I and my Father are one.' But if you do not know that, here you find two beings. Jesus is 'I am.' That's the Lord. No one can say that 'Jesus is Lord' except by the Holy Spirit. The Holy Spirit is called the Remembrancer: 'I will go, and I will send the Holy Spirit, who will bring to your understanding all that you have heard from me.' So he brings back the memory that you lost.

So no one can say that 'Jesus is Lord' except by the Holy Spirit. So when the Spirit comes and memory returns, but you'll never know that you really are until you hear the voice of your own son. For you are suffering from complete and total amnesia. You do not know that you are God the Father. And you will never know it until you hear the son's voice. He is calling and calling, but only when the moment is right will you hear it. and just as we have told you like the tuning fork it sets the tone and it wakes you and you hear it and when you awake standing before you is your son and memory returns the remembrance of the Holy Spirit and then you know exactly who you are and you are God the Father it's going to happen to every child

born a woman and therefore every child born of woman is one with the speaker who has had that experience because of the identical son who is calling him father and there is only one God one father of all and only one son so when he calls you father and you know it because memory returns and he has called me father and I know it then you and I are one.

So there's only one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, through all and in all. That's the mystery of scripture. Has nothing to do with ¶ With secular history, it is all salvation history. Not a thing to do with history as the world teaches it. You and I are experienced in history, secular history. And my history is known to anyone who wants to investigate it. I wouldn't say it's anything to write about. Born in a simple little environment, without any educational, social, financial background whatsoever. whatsoever. I'm making a struggle like all people make a struggle in the world to pay rent and to buy food and then to put their garments and the body.

That's a struggle for everyone. They seem to have no time for the Spirit. ¶ But the day is coming all will have this experience regardless of the struggle. And no one will be greater than the other because everyone is the same God the Father. ¶ The Father of the one and only Son who is daily. So you'll know why we hyphenate the name Judeo -Christian. ¶ Here is the foundation and Christianity is its fulfillment. That is the fruit on the tree. That's the flower. Without that tree it couldn't bear the fruit. So the whole thing is contained in that Old Testament, but is adumbrated. It's a foreshadowing in a not altogether conclusive or immediately evident way. ¶ When it happens, it's not what the world thought should happen.

They're expecting some being to come from without and save them, and he doesn't come that way. He comes to us as one unknown, yet one who in the most ineffable mystery lets the individual to whom he comes

experience who he is and you will never experience who he is until he awakes by the voice of his son who is calling him rouse thyself why sleepest thou O Lord awake do not cast us off forever as you read it in the 44th Psalm, the 23rd verse. ¶ So as we're told in the 5th chapter of John, And the hour is coming when all those who are in the tomb will hear his voice, the Son's voice, and come forth.

And the tomb is your own wonderful skull. You're not buried in any cemetery in this world. ¶ Let them build all the great mausoleums that they want. That's man. It's big business. Let them do it. Let them build it. But you are buried in your skull. That's where God is buried. And out of that dark, dark, he will rise. And he will rise while you walk the earth. You will sleep this night. Without knowing, you will be awakened by the call of that voice. The voice is a vibration, it is a sound, and so daily will sound the call, it will be in tune with you if the hour is right, and then you will awake to find yourself completely in tune within your own skull, and without any assistance from without, you will push the base of your skull and come out just like a child being born from the womb of woman, only this is now being born from above, not from below.

When you come out, all the symbolism of the picture will surround you: the witnesses will be there; they are three, and the infant wrapped in swaddling clothes, which is only the sign of your exit from that heavenly womb. You are born from above. And then, from then you go to another scene, another scene, over a period of three and a half years. And your journey is then completed. You remain in this world long enough to tell of your experience, to tell of your own experience of God. And until God is experienced, you do not know him. Let all the teachers do what they want. It's perfectly all right. They are summed to sleep because God in them is summed to sleep.

And they are speculating. They are theorizing based upon what they believe God ought to do. He should punish this one and punish that one. And they do not know. Everyone punished is God being punished for his dream. He is dreaming. The dream of life. And many dreams are like nightmares. Whether they be waking dreams or the dream of sleep, they are nightmares. But nevertheless, it's still God dreaming. Who is dreaming when he wakes in the morning? He will say, well, I had a dream. You had a dream? A horrible dream. I was, and then he begins to describe it. Well, what is he saying? He is calling by the name of God. It was God who had the dream.

When he wakes, I'm going to do so and so. Who is that saying I am going to do so and so? That's God. There's nothing but God in the world. There's no room for anyone in the world but God and his only begotten son. And his son is David. That's his son. Jesus is the Lord God Jehovah. And David in the spirit called him my Lord. That's the son calling him my Lord. Here is Jesus of Scripture, the awakened God. He's not asleep. Here is the one who first awoke in the world. But then he called his brothers. He said, go unto my brothers and tell them I am ascending unto my Father. But he said, I and my Father are one.

Unto my God. But he also said, my Father is your Father. My God is your God and I and my Father is one. And my Father is he whom you call God. So here the mystery begins to unfold until you actually experience it. You do not know how wonderful Scripture is. Man must experience Scripture before he can begin to understand how. How altogether wonderful it is. It's eternally true. From beginning to end. The whole thing is true. And it is not secular history. It's divine history. For I share with you. What I know from experience. I am not theorizing. I am not speculating. It happened to me. A sinful man. As you are sinful. And I did not.

But for one moment's respect, this was the mystery until it actually unfolded within me and I experienced it. And when someone who supposedly lived 3,000 years ago calls me father, and I know exactly that I am his father, there was no uncertainty as to this relationship. I'm looking into the face of the most heavenly youth, and he was the one who called me from my profound sleep. And when I woke, it was God who woke. For he is calling upon the Lord to awake. Rouse thyself. Why sleepest thou, O Lord? Awake. And then you wake as though you had never before been awake. It's a peculiar, strange wake that takes place within you. And now you see this heavenly, eternal being who is the Son of God.

But because he is going to awake you and you will know he is your son, you will know that you are God. So in the end, everyone will awake and everyone will be God. So it takes all of us to make the Lord. It's a compound unity. The word Elohim. It is a plural word. In the beginning, God. That word is Elohim. And God said, let us make man in our image. That word is Elohim. A compound unity. One made up of others. Takes all of us to make the one God. Hear, O Israel: The Lord, our God, the Lord is one. Not you. So here, the only one who could ever arouse you and actually brings you from your profound sleep is your son whose name is David.

So I will tell of the decree of the Lord: He said unto me, thou art my son. Today I have begotten thee. And so we have confused it with Jesus and Jesus is the Lord. He is the Lord speaking. He is the Lord who inspired the prophets to write what they did. And finding no one to fulfill it, he himself came into the world and became man. He became you. His name is I Am. That's the Lord God Jehovah that we call Jesus in Scripture. That's I Am. Do you not realize, said Paul, that Jesus Christ is in you? Don't you know that he is in you? Are you looking for him to come from without when he

is within you?

Well, he is within. You can't say I am and point elsewhere. Whether you've been a heightful dream, you're aware. To be aware is saying I am. And you can't point on the outside of self when you say I am. And that is my name forever and forever forever. And that is the Lord Jesus in every being in the world. But his son plays such an important part. That son called David. You say he is the son of Jesse. And Jesse means I am. The word Jesse means Jehovah exists. It is any form of the verb to be. In other words, I am. That is the father of David. And when I tell you I am telling you from experience, I am not the scholar who simply went through scripture and counted it to bring forward this theory.

It's not theory of me. I'm not qualified to go through the scriptures, knowing Greek and knowing Latin and knowing Aramaic to do that. It happened to me. It was all by revelation. So let the scholars go on and try to find it. ¶2408|You may say... Let them go on until it's revealed to them—they do not know it. Revealed truth cannot be actually legally or I would say logically proven. It's all revealed. If it isn't revealed, well then speculate, and I am not speculating. I am telling you exactly who God is, and until you experience God, you do not know him. But I am telling you from my own experience: you will experience God, and then you will know him, and you will know why we hyphenate the word Judeo -Christian.

It's one tree. The tree is Judaism. The fruit is Christianity. The flower is Christianity. Christianity is simply the fulfillment of Judaism. So here he tells you, "I will not leave you death. I will come again." And then he becomes invisible. The story is told in the pre -existence, before that the world was. And here, he becomes invisible because he takes up his residence in us. And the darkest hour in the world, symbolized in scripture as the three hours of darkness that descended. No, the darkest hour is when God

became invisible. As he became invisible, he took up his residence in us. And man is looking for him to come from without. And he cannot come from without.

He will rise from within, only at the call of his son's voice. So, in the fullness of time, he sent forth the spirit of his son into our heart, crying what? Father. And if you hear it, well then you respond. Responding is waking. And you begin to awake within yourself. To find yourself entombed within your own skull. Completely sealed. But you have an innate wisdom. You know exactly what to do. For he prepared the way before. He set forth. And you know exactly what to do. And you push the base of your skull. It gives, and then you come out, and the symbolism surrounds you, and you're exactly who you are, but not quite until the sun appears— at first only the infant wrapped in swaddling clothes, and you're told in scripture that is only a sign— like the sign on the top of the White House: I ask the guard, "Is the president in residence?"

and he looks, and if his insignia is flying, he will say, "Yes, he is in residence." If it's not flying, the president is not in residence. If the little child is found wrapped in swaddling clothes, then I ask, "Is God born?" "Yes, here is his sign." And "This shall be a sign unto you: you shall find a child wrapped in swaddling clothes and lying on the floor." When that sign is found, the question asked is, "Is God born?" "Yes, here is the sign of his birth." But when the child comes— not the little infant— when the son comes, then you hear his voice, and the voice is the voice of God's son, who is Christ.

Christ is the Son of God, and "the anointed" means Christ, and "Christ" means "the anointed." And did he not say in the 89th Psalm, "I have anointed you with my holy oil"? Well, who is he speaking to? He is speaking to David. Did he not say in the 89th Psalm, "I have found David,

and David has cried unto me, 'Thou art my Father, my God, and the rock of my salvation'?" Did he not say in the seventh Psalm, "Thou art my Son, today I have begotten thee"? And all these words were inspired by the one being who we call Jesus the Lord. He inspired it through his prophet, and then himself came down and took upon himself humanity.

He is Is buried not in a little man. He is buried in humanity. ¶I'm speaking of the cosmic God. Of the cosmic son. So he is buried in every child born of woman. But this is so unique. He comes to us individually. He calls us one by one. In season. So tonight could be your call. Maybe tomorrow night. I hope it is not in the distant future but you will call all and when you take off this garment having been called and having seen the sun you have taken it off for the last time until it actually happens to you death is not death death is nothing more than simply leaving a room entering another room simply like the room you left the same terrestrial world with all the struggle that you left behind you you find them there you're restored to life not as a baby no reincarnation you're restored a young man, a young woman not a thing missing no need of anything to be added because not a thing is missing only you're young, about 20 years of age to continue your journey in this world to be confronted with all the problems that are here yes, and you marry there too you marry and you grow old and you die there too.

¶And if it hasn't yet happened, you are restored again to continue the journey until it happens. But it's going to happen to every being in the world. Not one can fail because God would fail. And that's impossible. So everyone will awaken from the dream of life. ¶And it doesn't end at that moment in time when our senses cease to register that being and we speak of him as dead. He is not dead. He is in a world just like this. Restored to life. In a world that is terrestrial. In a young, wholesome, healthy body.

With all the problems that face it. Because in the resurrection of which I speak there is no marriage, no male, no female, are completely transformed beings who is God.

But until then, there is still sex. Very much so, in that world. But I'm telling you what I know. I see them, my father, my mother, my brother, so many friends who are gone and they aren't gone at all. In a world just like this, with all their struggles. ¶ Therefore I ask you to live so that your mind can store a past worthy of recall for you're taking that with you spend all of your time entertaining noble thoughts for you're taking that with you into the world where you're headed unless this thing happens before you make your departure from this world if it does not happen before that you're taking with you what you've actually entertained in this world.

So live so that your mind can tour a path worthy of recall. Because you're going to actually take it right into your world to resolve it. And that is part of your struggle. But the day is coming. ¶ Everyone is going to have the experience that I have just told you. No one can avoid it. If others have other ideas, let them have it. I wouldn't raise a finger to change it. If all these isn't in the world, let them have it. All kinds of concepts of what God ought to have done. What God ought to have done, he has already done. ¶ The drama is over. The resurrection is taking place. It didn't take place once and forever, 2,000 years ago.

go. It is taking place at every moment of time. But not everyone is articulate. Not everyone is sent to tell it after it takes place. And so they will go to their little exit from this world, not having told it to anyone. On the other hand, I was not restrained. I had to tell it, like Jeremiah. If I say I will not mention him, or speak any more in his name, then there is in me, as it were, a burning fire, all shut up in my bones, and I am tired of holding it in, and I cannot. So I cannot retain the impulse to talk about it. Others can.

They are embarrassed even to bring it up, but I am not.

It's part of my way of being, of thinking. So I tell you the voice spoken of is a real voice for like all voices you are now interpreting the vibration that is coming from my mouth it's all vibration and then you actually translate it within yourself because it's simply impinging upon you for this is the same voice it's just like the tuning fork and then it sets a tone and the tone arises you if you are in tune with that tone. And then you're actually hearing him calling, and he is calling you father. And you awake to find standing before you this heavenly youth. And then at that very moment you're exactly who he is, and he is David.

The sweet son, David. And he is your son, and And you know it, your son. Memory has returned. So God became as we are. That we may be as he is. Don't for one moment forget that. That's the great sacrifice. It was God who died. Unless I die, thou canst not live. But if I die, I shall arise again. And thou with me. So it is God who is crucified on these garments. And the God in you, his name is I Am. And when you hear the voice and you awake, who awakes? I awake. Who is waking? I am waking. What's his name? I Am. Forever and forever. And who is his son's name? I am telling you his son's name is David but because he has been anointed by the holy oil he is the Christ, thou art the Christ, the son of the living God.

In the Old Testament the word Christ is not used, but the word Messiah is. He is the Messiah, for the Messiah simply means the anointed one, and the Messiah is used only in the book of John, so he does speak of the Christ as the Messiah, and it is not Jesus; Jesus is the Lord, yet the son could say I and my father are one, so when you see me you see the father; he is the image of the father. If you are told he does not yet appear, what we shall be. But we know that when he appears, we shall be like him. Now I'm telling you, that's exactly what's going to happen. Forget the mask that

you're now wearing.

Behind that mask is the Ancient of Days, the Eternal One, who is the Lord God Jehovah. And David is the image of the Lord God Jehovah. He is the eternal you and the Lord is the ancient of days, without beginning, without end. So when you dwell tonight on it, treat it seriously. What I have told you this night is true. I haven't speculated. I haven't turned to any for support. I was never taught it. It's in the Bible, but I never saw it in the Bible until I experienced it. That's why I could tell you until God is experienced, you do not know God. One must experience God to know him. And he's not deaf.

You don't have to scream to have him hear you. You need not utter anything. Your simple thought is heard because who is hearing it? I am. that's God so when they have all these prayers let us pray and they put on all these microphones and just blast the whole thing out calling upon God to hear them forget it, that's not God God is within you and the God, the only living God is your own wonderful human imagination when you say I am that's God and by him all things were made and without him was not anything made that was made in his dream naturally he makes mistakes he said God makes mistakes there is only one that can make a mistake and that's God there is only one that can make anything and that's God for in a nightmare well can you blame the man if he had a horrible nightmare You would console him in the morning if he told you of some horrible dream.

You wouldn't condemn him. Well now this is a waking dream. It's still a dream. So in the end everything is forgiven. Every being in the world is forgiven. For there's only God who did it all. So the story is the father and his son. and there is no other being in the world, and you are the Father, and his son is your son. And if he could say, I am my father, or one, then he can say of you, I am my father, or one. And when you look into his face and

you see that beauty, you cannot describe the beauty of David. No artist could paint him. He is the image of you that no one knows.

They only know the mask that you wear. So he is the image of the invisible you. And he bears the expressed image of your person. But your person is not the thing that you wear as a mask. You are the immortal being. You are the eternal being. when you hear it and you really believe it you will see why this book of 66 books is really a library when you have a Bible both old and new under one cover you have a library very few homes have 66 books in them if they have a library they have 66 books and they have the greatest library in the world in having the Bible. And one is the old, the other is the new.

One foreshadows, and the other tells you how it's fulfilled. But even though it's fulfilled, it still remains a mystery to those who have not experienced it. So I tell you, he comes to us as one unknown. Yet one who in the most wonderful manner lets you experience who he is. And when you experience who he is, it's yourself. That is God. God has sacrificed. He literally became as I am, that I may be as he is. And that is true of every child born a woman. Now if you enjoy other things, enjoy them, but you will not in eternity undo what I have told you. Not in eternity would you disprove it, may I tell you?

All the wisdom of the world cannot disprove what I have told you tonight. You may rise in opposition, and I wouldn't bat an eye to To argue with him. For I know what I have done for him. So let them argue. I will not argue with you. Satan said he was silent. So you will not speak to me. Why argue? The point. So you are a king. The world said so. It's the father's good pleasure to give me the kingdom. Well if he's going to give me the kingdom. He's going to give me himself. for he is the kingdom. Read it in the 12th chapter of Luke, the 32nd verse. It is your father's good pleasure

to give you.

You don't earn it. It's unmerited. It's great to give you the kingdom. And when he succeeds in giving me the kingdom, he succeeds in giving me himself, for he is the kingdom. The kingdom is not a realm as the world teaches. It is God. The character that is God, that is perfect. So wherever you are clothed in that perfect character, everything is perfect. Everything is alive. Nothing is dead and nothing is imperfect. Wherever you are, after you receive the gift, You could walk through the petrified forest and they would all suddenly burst into blossom. Walk through the desert and the desert would bloom. Come into any place where they are in perfect form and eyes that are missing out of their pockets would come out of them nowhere and fill the empty sockets and they would be perfect.

Arms missing? No, not in your presence when you receive the kingdom. In the presence of you, the perfect man, nothing can remain imperfect. And you don't do it out of compassion. You don't even do anything. Your very presence does. So you, no matter where you are, go down into hell and hell is transformed into heaven. Wherever you are is perfect. Because you are now the king. You receive the kingdom. so I'm telling you from my own experience you walk into a world and the world is instantly transformed to be in harmony with the perfection that is springing within you so I tell you it is your father's good pleasure to give you the kingdom that is a wonderful way of telling you it is your father's good pleasure to give you himself self.

That's how the evangelist told it in the book of Luke. It is your father's good pleasure to give you himself. And your father is God. And God is Jesus. Jesus is the Lord. There is no other God. But he's a father. Because he's a father, he has a son. And I I am telling you in spite of the whole vast world. That son is David. Our sweet salt. Of biblical fame. And he shall stand before you. And he too will call you. My Lord. My father. The rock

of my salvation. Now let us go into the silence. Thank you. Good. Are there any questions? Yes. Any questions? Yes. Yes. In any of Blake's writings, can you tell whether or not he had received the promise?

As far as I'm concerned, meeting Blake as I have met him, in this wonderful, risen world, Blake had everything described in Scripture. When you meet him, he's one of the most majestic preachers that you could meet. Let me quote, speaking of tonight's lecture, It's taken from his book, *Euryson*. I think it's the seventh chapter. And the dead heard the voice of the child and began to awake from sleep. All things heard the voice of the child and began to awake to life. When God became man, he transformed death into sleep. God is infinite mercy and man is dead God in becoming man made man a living soul; he transformed death into sleep and then in the dream he transformed the being himself into himself and raises him as himself.

Oh, no. Blake had it, but you've got to read like all things and Blake read between the lines, because as he said to the Reverend who criticized him, the Reverend said to him, "You know, you need someone to elucidate your ideas." He said, "Is that so? You ought to know that which can be made explicit to the idiot isn't worth my care." That's what he was telling another wonderful doctor, Truslow. He said, "The ancients knew that what was not too explicit was fitter for instruction, because it arouses the faculties to act. Something that anyone can see, even the idiot, well, then it isn't worth my care." So he told it in the way he did, causing you to dig for it.

You have to dig for it. Blake, to me, is one of the giant spiritual giants of the world. I've had people say to me, "Why didn't he have money? Who wants money when you have what Blake had? All the money in the world today couldn't buy one single copy that is at Yale. He left behind him five copies of *Jerusalem*; only one he colored. It is now in Yale University under

lock and key. When Blake sold it, I think he sold it for a hundred guineas. That would be equivalent to five hundred dollars, and Blake sold it. You couldn't buy that copy today no matter what sort of money you brought for it. You couldn't buy it.

It's the only copy in the world. He left five copies; copies, four were not colored. This is the only colored copy that Blake left behind him. It's priceless.

God's Greatest Gift

Only that which has no right to live must die. And only that which has no right to exist must be brought to an end. And that has nothing to do with any child born or woman, or any flower that ever bloomed is something entirely different from what the world would suspect. For you and I have been given the greatest gift in the world. God became as we are that we may be as he is. In that, we were given complete freedom to misuse the gift of God. That is his power. I assure you this night, an experience of mine that happened years ago, to show you the only thing that had no right to live, the only thing that had no right to exist, and must be brought to an end.

¶ Suddenly I found myself confronted with these two creatures one the most monstrous thing you could ever conceive and the other the most angelic being that you could think of the one that was a monster, a hairy, monstrous being I would almost be unfair to the monkey world to call him a gorilla or a baboon, but that's the picture, only he would fall more than that, and he spoke gutturally, he looked at this angelic being and called her mother; it annoyed him, and I began to pummel him, and he gloated. He loved violence. He thrived on violence. Every blow made him stronger. He was the embodiment of every evil thought and act that I had ever entertained or expressed.

I was totally unaware of this creation of my own until that moment in God when I was strong enough to confront it, and I can tell anyone that emotion that permeated me when I saw what I had done. I created that that had no right to exist, and it must be brought to an end. I created that

which had no right to me leave, and it must die. Blows could not kill it. It lived on blows. It lived on violence. As I looked at it, an emotion permeated my veins that I had never felt prior to that that I remember. One of compassion. Infinite compassion, that if it took me eternity to to redeem this, I would do it.

I placed myself. There was no one. That I could swear to. There was no witness. Something within me placed itself to redeem this monster. If it took me eternity, it didn't take me more than a split second. From the moment of the decision, when I decided, decided that I will redeem it, it has no right to exude. At that moment the whole thing withered before me. It got smaller and smaller. It only took a matter of seconds really. And that thing, it was a monster thing. One moment before, now completely withered before me, but it was all energy, this same energy. It returned to me. I have never felt stronger than I did at that moment.

All the energy that went in to build and create this thing that had no right to exist returned to me. And here I am, as powerful as I say the universe, and this wonderful teacher that was the personification of every noble, lovely thought that I ever entertained, pain, either expressed or unexpressed, she glowed like a star. She had a right to exist. She was the personification of my youth, my wise and loving youth of God's gift to me. And this monstrous thing was the personification of my misuse of the same gift. Death is what?

But one day you will confront. That is your dweller on the threshold. Everyone at the moment in time will actually meet him and meet her. And she will live and grow. And she in a second will simply wither before your eyes. There is no loss. She has no right to exist. gifts.

But in our progress from the receipt of the gift of God to the full use of that gift lovingly, we make mistakes. There is no condemnation of the one

who made the mistake. In fact, there is no condemnation. That's the only thing that will cease to live. It's the only thing that has no right to live.

So man, the most horrible creature in the he has a right to live. All the felons in the world, they have rights to live. All the Hitler's, they have rights to live, and they will live. But one day they will confront the monster of their own creation, and they too will be filled with a compassion to redeem it, not knowing it is only the personification of misused energy. And it will all return to them, and they will swell with power as a result of the return of that energy.

Now we are told in Scripture: "No one can say Jesus is Lord except by the Holy Spirit." That goes for everyone that walks the face of the earth. No one, you can say it in words and confess with your lips, but you don't know it until the Holy Spirit reveals it within you.

Well now, who is the Holy Spirit? Return to the Gospel of John. You said, it is to your advantage that I go away. For if I do not go away, the Holy Spirit, who is the Spirit of truth, cannot come to you. But if I go away, I will send him to you. So remember his words, the sender and the sent are one. So he who sent me sees him who sent me. I came out from my father, and I came into the world. I am never alone. The father who sent me is always with me. But you do not know my father, and you do not know me. For the sender and the saint are one. So if I send the Holy Spirit, my being, you also will see me.

But now I will now disappear stupidly. That's what you're telling. Not a man, but your concept of Jesus Christ is of a man, a killer to yourself.

The day will come that that concept that you now hold of Jesus. So when you hear the word Jesus, it conjures in your mind's eye some presence external to yourself. That must come to an end. It's an awful moment in the life of one who calls himself a Christian.

When you see the story is not text to the history. That we have taken the proliferation for persons. We have taken the vehicle that conveyed the instruction for the instruction itself, and the gross first thing for the ultimate strength in kingdom. And when the non- historicity of Scripture is revealed to man, and man accepts that so that the physical, visible concept of Jesus vanishes, he vanishes.

What an awful vacuum to your life at that moment. We will continue for a while, but now, because he now vanishes from you as an external being to whom you could turn and pray. And now you can. Now the spirit of Jesus will rise within you. It is then that the spirit of truth comes. Then will he rise, wait, comes like a thief in the night. Suddenly he will rise within you outward. And then you will know who the Lord Jesus is. Then the spirit of truth unfolds itself within you as you will know the myth of the Lord Jesus. ¶ And then you will know that the Lord Jesus is God. You will know from your own inner experience that Jesus is the Lord.

And when you read these words: ¶ "And then the kingdom of this world will become the kingdom of our Lord and of his Christ." You always thought that Jesus and Christ were one and the same. They are in a sense. But here in the 11th chapter of Revelation, and we are warned over and over, "add not one word to this book, or take one word from it," with a threat as to what will happen if you do. "Let not one book" — in the New Testament, has been more violated than Revelation. I have books at home concerning the Revelation of the Bible that is, the book called Revelation — what stupid interpretation! "Do not change it. It is all decent; leave it just as it is."

And it's going to unfold within you. ¶ So in the 11th chapter of Revelation, when the kingdom of this world becomes the kingdom of our Lord and of his Christ. Now Christ is the Messiah. I'll tell you who he is.

The Messiah is David. That is the Lord's Christ. ¶ For he said, "I am going to the Father. I am leaving the world, and I'm going to the Father. I came out from the Father, and I came into the world. Again, I am leaving the world, and I'm going to the Father." When he returns to the Father, his Father, there must be a son to bear witness to his fatherhood. And that son is David. David one day will stand before you and call you "Father."

Then you will know the Lord Christ. Christ. Then you will know humanity. For humanity completely gelled together into one single being and personified comes out of David. ¶ So having played all the parts, I forgive all the parts. And having played them all, I reach the end, and will say with Paul, "I fought the good fight. I have finished the race. I have kept the faith. Thou hast laid up for me the crown of righteousness." "Let no one now bother me, for I bear on my body the marks of Jesus." ¶ Not the little stigmata. No, the marks. The great, wonderful, supernatural event through which the individual must fight: he must be born not of blood, nor the will of the flesh, nor the will of man, but of God.

He is born from above; for unless you are born from above, you cannot enter the kingdom of heaven, no matter how good you are in the eyes of yourself and what man doesn't think he's of good and worthy to enter? "Read the 16th chapter of the book of Proverbs: every man's words are perfect in his own eyes." God sees the heart. And so, because of his social, intellectual, financial background, he thinks he is worthy. Or certainly he would not have these things in the world, God must have loved him more than the other, because of what he has in the world. And thus, in some strange way, some demonstration of God's affection has left him to do with it.

¶ So here in the end, you will know the Lord, and you will not know him as something external to yourself; you will know him as yourself. God

became as we are that we may be as he is, and he serves us whether our will is good or evil. He waits on us just as quickly and as indifferently when the will in us is evil as when it is good. ¶ Now that will, your imaginal act, your every imaginal act, is a creative act. And one day you're going to see it. Long before you actually see it personified, both in this lovely creature and this horrible monster, you will see the evidence of this truth by things that happen to you in the world.

¶ You will see things happen, and then you will remember, I once imagined that. I once entertained that imaginal act and lost myself in the belief that it was true. And to the degree that I actually accepted it as true, it projected itself onto the screen of space and became a fact in my world. ¶ At first, I didn't quite relate it. I couldn't quite believe that I had the power to do that. Then I tried it. Then I tried it again. Then again. And these things became realities in my world. ¶ Then I realized who this being is of whom they speak in Scripture. And we are told by him all things are made. And without him was not anything made that was made.

For then I found who this one is. It must be my own wonderful human imagination. If the one spoken of is God, well then my imagination must be God. And that's the being that I have been misusing morning, noon, and night. And then comes the end, when I reach the very end of the journey and here I must now find that I am the Father. For the end is to find the Father, the cause of it all and finding the father there must be a son and here David stands before me. And there is no uncertainty as to the relationship between the boy who stands before you and you who see him. He knows you are his father and you know he is your son.

¶ Everyone should have this acquaintance I prophesied for you. Regardless of your present sex, in the resurrection we are above the organization of faith. We are a brotherhood. All of us are brothers. And

together, collectively, we form one being and that one being is God the Father. And you, one day, will discover you are the Lord, Jesus. And you'll know who he Christ is. And spoken of in the 11th chapter of Revelation. Our Lord, who is now king over all the earth and his Christ. And his Christ is spoken of in Scripture as the Prince of them all. I the Lord will be their God and King and David will be their Prince. Well, if he's a king, his son is a prince and his son is David.

Read it in the 34th and 37th chapters of Ezekiel. He states it forever and forever. But man, seeing this thing as secular history, has completely missed the entire point. ¶ For no man can say that Jesus is Lord except by the Holy Spirit. And the Holy Spirit is the spirit of truth that comes to man after he loses the concept of an objective, visible, secular being called Jesus. The truth embodied in a tale shall enter in at noly door it seems that man on the present level could not fight grasp with their truth for it was told to him in the form of a story so mother told me the story when I was a child and told me of a Jesus I can see a picture now on the wall in the living room it was the slaughter of the Innocents, how mother got it I do not know, but many a day I stood before that picture and cried, let someone be that cruel to take little innocent children and slaughter them to reach one child that they want to destroy destroyed.

So that all the males under two years of age and destroyed them. So one they wanted to destroy because he was prophesied as the king of kings. He was going to come to displace all powers of the world. And I can see that picture now, some gruesome thing that mother got. Where she got it I don't know. But not knowing it, having heard the story, I took it as my sense of it. He took it as secular history. And the Bible is not secular history. There is no secular history in the Bible. They're still looking for the bones in the Mary. They're still trying to find pieces of the wood that he's

supposed to have been crucified on.

They're trying to find the pieces of cloth that he wore. And what amazes one, that they are those in the world, supposedly intelligent people, who would give a listening ear to it. And bring it out to justify their own same peculiar misunderstanding of Scripture. I tell you there is no burial ground of Jesus Christ save in the skull of man. That's the only place where he is buried in every little child's scar. That's where he is buried. The little body that he wears jacked is his cross and he will wear it as long as he wears a body of flesh and blood. Physical death does not terminate the little body. It is renewed, as told in the 103rd Psalm.

He renews our youth as the Ezo, the young Ezo. So you drop it off here and suddenly you find yourself closed. So you dropped off a 90 year old body, your clothes in a garment of 20 years of age. In a world just like this, with problems just like the problems that you thought you left behind. And 99 % of us who depart this world, who have not been awakened from the beam of life, do not even know they have departed. They are in a world just like this And they do not know They're even gone They can look into the mirror and see A youth instead of the 90 year old And still not recognize The fact that something must have happened To look And see a lad A princess And they knew they were without hair Without eyes, without teeth, without everything Only a moment before they still do not recognize I need them so I know what I'm talking about you call them dead they're perfectly right in telling you that you're stupid because they know they're not saints they're very much alive how can you call them dead if you say to them you died you know I went to your funeral as I said to those I went to your funeral I conducted your funeral because you're stupid what funeral And here he is standing before me, and he's a strong, healthy, wonderful young lad.

And I'm telling him I went to his funeral, gave him a nice Catholic funeral, put him on a nice holy ground. I had the priest do all those little things for him, as his sister demanded. And I paid for the expenses. She didn't cough up one nickel, but she wanted all these things. But I loved my secretary, and I did all these things for the sister, not for Jackie. for Jack, you would not have wanted these things. So when I told him, I took you up to Haverstow, New York and put you in a lovely little grave in a nice holy ground, a Catholic ground. And the priest came and he did all these things for you.

He looked at me and laughed because Jack to me, although he was my secretary, he was like brothers. Jack died suddenly one day in a hot bay in the month of August in New York City. And I went back east and took care of the funeral. And when I met him six months later, here is Jack, I turned to my sister -in -law and said, how can you say there is no survival when you see Jack? And she said, what has that to do with it? I said, don't you know he died? He died six months ago. He died last August. This is now either late January or February of the following year. And she remembered he did die.

and while her face is once just a peculiar look of astonishment Jack said to me, who's Dave? I said, you aren't Dave Jack but you died and I came back from California and I got a lovely, wonderful Catholic funeral for you well he thought that was the most stupid thing in the world I said, come over here Jack so he came over quite obediently and I said, watch this Al Her name is Alice. I've always called her Al. I said, watch this. So I put my hand on his side. I said, you see, he's solid. He's real. This is flesh and blood. My hand doesn't go through it. This is a gossamer. It's real. And Jack did exactly what he would have done here.

He did this. Take your hand off her. just exactly there is no

transforming power in death so if you are a thief here you are one there so if you are an idiot here you are one there the only thing that differs is if you are now blind you are blind there you are renewed like the ether your youth is renewed so you do not go without the arm without the teeth without the hair without these things all these things are renewed by contemplating the being that is eternal. You actually contemplate and in no time you're reclosed in a dharma. A solid, wonderful dharma. Just like the one that you had when you were 20 years.

Now the thing is missing. But that still will not get you into the kingdom of heaven. You must be born from above. out. For unless you are born from above, you cannot enter the kingdom of heaven. And that birth is little right out of the skull of man. One day, you will feel it. You are told this comes with the seventh trumpet. And all of a sudden you hear it. It's the most unearthly wind you have ever heard. As the poet said, all these things were foretellings. Not could I foresee. But I learned how the wind would sound after these things should be. And you certainly learned after the wind comes. You feel it and you hear it.

And suddenly you are awaking and waking and waking. And you are awakened well in your own soul. and you know your skull is a tomb. You know it. You know that is a sacrifice. And the only reason you are in it, someone must have thought you dead. Because here you are, you are in tomb. And it feels there is no way out. You're all alone. There is no watchman. You're all alone. Then you rise within your own skull and you're fully grown. And then you have an intuitive wisdom how to get out. And no one rolls away the stone from the outside as taught by our priesthoods of the world. You do it. From within you push.

Just as a child pushes from within. And then something gives. And something rolls away. Immediately you come out. But it's all because of

your effort from within. And you come out pushing yourself out of a little hole. And the first thing that comes out is your head. that comes first. Then you squeeze yourself out and then you pull the remaining portion out. Look back at the thing out of which you came and that is your sacrifice. That's where you are buried all alone. That's where you are dreaming of the dream of life and thought it real. And then you come out and everything is straight. Of the story of Jesus in the gospel concerning his birth you experience in a first -person singular present -day experience.

The info, which is only a sign of their own birth, that God was born. It is God who is buried in you. It is God whose name forever and forever is I Am. And that is Jesus. That is the only Jesus in the world. My name forever and forever is I Am. Who is teaching? The Lord God Jehovah. Now in the book of John, these wonderful bold claims of the I am. I am the way. I am the truth. I am the light. I am the door. I am the true life. All these bold claims of the I am. Because I am the only way, the only true and living way. One day you will experience it.

It is no other way to the Father. Praise to the Holy Spirit who comes only after you have lost the belief in an external Savior. And may I tell you from experience, it's a horrible moment in time. Raised as I was in a very wonderful Christian home where mother called it the we all had a solid foundation as to the story, because Mother firmly believed the story to be true as she was told. My father believed it to be true, and we all heard it from our mothers, we, and we believed it to be true. And when I heard it was not history. And when I heard of the non -historicity of the greatest story ever told, my world collapsed I didn't know where to turn I had no God then I am without anything to whom I can turn hold on to and oh what an emptiness comes upon a man at that moment in time so you are told now your hearts are distressed weep in the book of John now that I

have told you that I must go away you are sad of heart but if I do not go away then the Spirit of Truth cannot come to you.

But if I go away, I will send him to you. Because I am going to the Father. And the sender is the Father and the saint is one with the Father. So he sends his Spirit into you. When suddenly you have lost all external concepts of God then the spirit comes and the spirit unfolds himself within you as you and then you'll know how true the Christian story is and the Christian story is only the fulfillment of Judaism it was all foretold in the Old Testament but they could not understand it then any more than they understand it today because when it happened in one and that one told it that's not what they were looking for they were looking for an external soldier who would come and destroy their physical enemy and set up Israel as a mighty power and that's not the story at all when you lose all concept of a secondary cause then Israel has no enemy when a man has no other being to whom he can turn can't turn to another then he is freed from the tyranny of second causes the first shock that comes to man, the man actually discovers that it is not secular history and yet more true than anything ever recorded in this world of theater because all the history of the world is only an opinion written ten years after the events.

All of our historical works are written after the events. Even when they're written as contemporary works, they differ. We've had the Second World War, and you and I, old enough to remember the Second World War, read the books concerning the Second World War. If a British wrote it, then Montgomery was the outstanding general. If an American wrote it, Eisenhower was. If a German wrote it, Rommel was. If a Russian wrote it, Stalin was. And so they put all the same tools, yet it's the same facts. We are looking at the facts and yet we're trying to put the facts down on paper and call it history. They are as far apart as the polls. If that happened in In our

generation, just imagine what happens after three, four, five hundred years.

I tell you, the Bible is not secular history. It's salvation history. The drama is taking place in eternity. But then must we reproduce chaos in us while we are generated on earth. For no one can attain to bliss except we be generated on earth. So here, this is the most marvelous experience that you could ever have, to find yourself clothed in flesh and blood. Because while you walk the earth in flesh and blood which decays, this immortal thing is going to happen within you. And then the immortal you will rise. And you will know who you are. And you will know that you are the Lord Jeeva. Then in your will, you will tell it, and before you depart this will for the last time, for after the birth from about, your physical death is the end of your journey.

No more restoration, just once more you're now one with the Father. And while it happens to you, you'll tell it, and there are those in the will who will see you and know you to be. The same thing they know, but they know that you are God. They will know that you are family and yet know that family is God. They will know that you are Jan and know that Jan is God. There is only one God, and that God is everything to awaken. It is God expanding himself, and it takes altogether to form the one God. So no one, but that means no one, can say Jesus is Lord except by the Holy Spirit.

And that comes after the disillusionment. And then you realize there is no secular history in Scripture. And what? And emptiness comes to the individual who makes the discovery. But it's only for a short while. Listen to the words. In a little while, you'll see me no more. And in a little while, you'll see me. Because I go to the Father. And they wondered, what is he talking about? In a little while, you'll see me no more. Again, in a little while, you'll see me because I go to the Father. He goes back to the source of it all. He is one with the Father. But now, you who lost the physical

vision of a Savior, external to yourself, will receive in his place the Spirit of Truth.

For he defines himself as the Truth. So if he sends the Spirit of Truth, he is sending himself. Now when the Spirit of Truth comes within you, well then Jesus unfolds within you. And all that is said of him, you experience as yourself. Then you'll know who you are. So in the end there is Jesus only nothing but Jesus and Jesus is the Lord God Jehovah and his Christ which is the sum total of all the frequencies of humanity personified as a single you and every comes out as David so when you read it our Lord who is now king over all and his tribe. So the book ends, the last book of the Bible ends on these words.

Come, Lord Jesus. Let it come. Come, Lord Jesus. For a warning comes just before that. Do not add to or take from the words of the prophecy of this book. In spite of the warning, they do it morning, noon and night. But I tell you the most impossible thing recorded there you're going to experience. I have experienced Scripture. I'm only sharing with you my experiences. I am not theorizing. I am not speculating. If I were told in the beginning of time, I must confess I had forgotten it. For it's simply the return of memory. So the spirit of truth is called the comforter. He's called the counselor. And when you're told, when he comes to you, he'll bring to your remembrance all that I have said to you.

For he is a remembrance. And so man remembers. So when you actually confront David, it's not something that is taking place for the first time. you will always be father. So you must have suffered from total amnesia. Because it's like the return of memory. Can you imagine someone in this world who looks right into his wife's face, who bore him children, and actually he cannot recognize them? Now this is not a theory. This is a fact. There are people who have a little partial amnesia. but there are cases of

total enmity where he just does not know his father, mother, children, wife, friends. He knows no one. And you can hit him over the head and give him all the shocks in the world and you can bring back the memory.

Well, the Holy Spirit will bring to your remembrance all that I've said to you. And what I say to you is you are the Lord's Jesus. You are the father of humanity. Humanity collectively personified as a single being comes out as this. That's who you are. Now, when your concept of a God external to yourself vanishes, and you have just a little interval of time not knowing where to go, like a ship without a rudder, but the Spirit will come in that interval. In that interval you will send the Spirit of Truth. Then the Spirit will stir within you. And then you will realize what I have told you. Because you are going to experience it in the first person singular.

In a present tense experience. Experience what? The story of the Gospel. And you will know who Jesus is. what every one is so let me repeat what I said in the beginning only that which has no right to live must die only that which has no right to exist must be brought to an end and it has nothing to do with any child no matter how vile he is in this world that was done in love Everything in the world that you see around about you, these are done in love. Never would you have made anything if you had not loved it. But you are creating something that has no right to exist. One day you are confronted and it's only the personification of your mis paint energy.

Energy that you were wanting about. I'm cured away as though, well, you had it forever and you do. He gave it to you. Yes, even to misspin. And so you misspin the energy. But you're confronted. Let me comfort you. It won't take more than a second to redeem it. Not eternity, but you cannot monkey around with it. But may I tell you, you won't. you will make a place not because of someone listening, no one is listening. It's all within yourself, and then you'll know these words when the Lord swore to

Abraham. There was no one his prayer, so he could not swear by another, so he swore by himself. You will swear by yourself.

No one is your prayer, and you will take an oath that I will redeem him if it takes me eternity, and eternity will collapse into a second, and the whole monstrous being will wither before your eyes, and energy that made him alive returns to you.

There is no loss of energy, and then he, your glorious creation, will glow like the sun and then the whole thing will vanish. So here tonight, night, I hope that I have taken in the years that I've been talking to you, your historical Jesus from you. If I haven't, for then he hasn't gone away. I hope I have. If, for chance, I have succeeded in taking the history of Scripture from you, and caused you a moment of blackness, a moment of despair, I rejoice. Because in that absent train he goes, it's only for a little while. Then he comes again, but now he comes as the Holy Spirit. And no one will know and can know and can say that Jesus is Lord except by the Holy Spirit.

So if he goes away, he will send the Holy Spirit. If he does not go away, the Holy Spirit cannot not come to you. So as long as man holds on to his little external Jesus as a thing to whom he can turn, make a little cross, put him on the cross, stick him on the wall, and then cross himself for luck. That's what they do. As long as you do that, you still hold something on the outside.

So if I can say God, Lord, Jesus, or any of these lovely names, and in any way aroused within you the sense of some thing that exists external to yourself, then I have not succeeded in going away. But if I can mention these words and you do not jump on the outside, you cannot turn to another, then you've gone away. but only for a little while. Really carefully.

You'll find the words that I've quoted tonight in the 16th chapter of John. You'll find them also in the 14th chapter and the 15th chapter.

Unless I go away. The comforter who is called in one translation and the counselor in another that he equates it with the spirit of truth. I will send you the counselor who is the spirit of truth. And when he identifies himself with truth, he is sending his spirit. And the letter kills, the spirit makes alive. So he will send that which will make Jesus alive within you. Alive in the sense that you become Jesus. But you do not change your identity. You are still the same being that you are. and those who have the privilege of seeing you while you are still walking this earth as God and yet as the being they know and they can't deny the experience because they have seen it, it's something that is completely different from anything in this world; they see you and they know you are God, it's something out of this world. As he said, I am not of this world; I am from above, you are from below; you are of this world, I am not of this world.

So when you see him, he is not of this world. So you will see him as God and still know him as your friend and your brother. For in the end we are all brothers and all friends and all the same God and Father.

God's Law and His Promise

Tonight, just for a very short while, we'll reopen on the 10th of January, same place, same time.

Tonight, because we are closing, I thought I would give you a summary of what I try to tell you week after week of God's law and his promise. So we start with the law. It's the eternal principle: all things must bring forth after their kind. This is stated in the very first chapter of the book of Genesis: the law of the identity of heart. As long as the earth endures, there will be sea time and harvest. And using the analogy of trees, the analogy of all things in the world that you and I can see, that the New Testament teaches us that we plant not only the seed of the peace; we plant ideas. And be not the seed: God is not mocked. As the man chooses, and we start to live it. For you and I are in this world of educated darkness, learning to create.

For we are God, but we do not know it as well. But God became as we are, that we may be as he is. For here we are learning to exercise our talents, wisely, but we make mistakes. But the mistake was still appearing in our world to show us what he has done. No condemnation; it is simply a prayer to show the individual what he has done with his talent, whether he used it wisely or unrightly. Here you take the Lord in your own wonderful human imagination: all things exist. Everything you can perceive of all within your own wonderful human imagination; and all that you behold, though it appears without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow. Your whole vast world:

you are within me; I am within you; your whole vast world is within your own wonderful human imagination.

Now what do you do with it? How do you construct it? How do you simply rearrange the structure within you? For that will determine what you will encounter in this world; but it is an art, and like all art, you simply have to make every effort to discover how to practice it wisely. For this great secret of magic is the greatest of all secrets that man could ever put his finger upon.

Now here: Here, let us take a few simple approaches to it. Suppose I wanted a better job, and I didn't have, as the world would tell me, this only reflects my own doubt, that I am not qualified. For they can't tell me anything other than what I am telling myself. So if I am in doubt, they will tell me that I am not qualified, can't get it, or times are not right for it, or things are difficult. Let me ignore for the moment what my reflection conveys, and then let me ask myself: what do I want? Because this will only tell me what I have done in the past. What do I want now? When I know exactly what I want, let me dare to assume that I am now the man that I want to be, and walk in the assumption that I am that man.

If I dare to persist in that assumption, then the outer world will rearrange itself and reflect that within me that I have fixed; and it will become in the eyes of the world a fact. What we call the fact: the reality really is in my imagination and not in its actuality. the whole vast world seems so real and we think that's where the reality is in its actuality. It's not there. It's in the imaginal act. And then we project it upon the screen of space. Now there are numerous facets to this wonderful principle. Here I am looking now this room and you're all real within this room and yet my home is far more real to me.

Said this room. I come here twice a week for one hour and I live in my

home almost 24 hours a day, seven days a week. So it's far more real to me than this room. This is used by many people and my home is used only by my little family, my wife and myself. Yet at this moment it simply is a flat picture and this is a cubic reality. Why is this the cubic reality that I know so little about and that that I know so much about is only a flat surface? Because I am in this room now. If I am in the room I give reality to the room that when I leave it one hour from now it also is a flat surface.

I go home and enter my room, enter my home and it is a cubic reality. Now here is the secret. Man is all imagination and God is man and exists in us and we in him. The eternal body of man is the imagination and And that is God himself. Being all imagination, I must be wherever I am in imagination. I am not anchored to this little body that I am wearing. I am wearing this body as I wear the suit of clothes. The day will come, the suit of clothes, I will wear it out and discard. I will wear out this little body and discard it. But my immortal self is my own wonderful human imagination.

And I am not confined to the garment that I am wearing that it may be seen in the world. I can sit down on a chair and assume that I am elsewhere. And if I dare to assume that I am elsewhere and make it real and give it all the tones of reality I am where I am assuming that I am. How would I know that I am there? Well, think of the world. That's all I do. If I dare to assume that now, this very moment, I am in New York City, how do I know that I am there? You say that I am all imagination, and I must be wherever I am in imagination.

Well, how do I know that I am really there? Well, let me think of the world. Do I see Los Angeles around me? Am I standing on it? Well, then I am not in New York City. If I don't see Los Angeles 3,000 miles to the west of me, I am not in New York City. For were I in New York City, I would have to see Los Angeles one, or not one, 3,000 miles to the west of

me. For motion can be detected only by a change of position relative to object. Well, now, if I feel that I've actually moved, well, then let me actually see it in my imagination relative to the former state.

I do the same thing concerning going up in the social world, or the financial world, or the intellectual world. Today, my friends know me for a certain person, as a certain person. Suppose I desire to transcend that person. Would they know me the day I transcended or in the not distant future after I transcended they would if they're my friends we're in contact I would be the same friend but they would see me differently. Now let them see me differently. I dare to assume that I am now the man that I want to be, whether it be a financial gain or social gain or any other kind of gain. My friends would know it. Well then, let them see me.

All in my imagination. I rearrange the structure of the mind, and I fix it, as I fix it by sleeping in that assumption as though it were true. Well then, in time, if this principle is true that all things must bring forth after their kind, I'm planting a new seed. That is the seed spoken of in scripture. I must not deceive myself, because God in me, which is my own imagination, is not mocked. If I dare to assume that I am the man that at the moment of the assumption reason is denying and my sense is denied, but I dare to assume and persist in that assumption, well then, if this principle is true that all things come forth after their kind, then I shall produce the fruit of that seed.

I have done it a number of times, so I tell you I am speaking to you from experience. I do it not only for myself, I do it for my friends. I call you friends. There is no charge to it, not one penny. Simply a friend would say to me, hear good news for me. Well, it takes a little time, practically no time to hear good news for a friend. I take his request, and then to the best of my ability, I lift it to the state of vision. So that I can actually feel him or

hear him tell me. That things are as he desired them to be when he spoke to me. ¶ This is the story of Job.

That when he turned from his own little cell. And turned to his friends. His own captivity was lifted. When he prayed for his friends. Well, I call you friends. You come here and you listen to the things that I have experienced. Concerning God's law and God's promise. To whom should you turn if you can't make it work for yourself? But the one who is telling you. I never tire of hearing good news for people. So I can actually hear that you are what you want to be. Or that things are as you desire them to be. It costs nothing. Costs you not a nickel. And as far as time goes, that's what my time is for.

As the revelation came, you must stop pending your thoughts, your time and your money, everything in life must be an investment, so I must invest my time to sit down and hear that you are telling me good things about yourself, that is a wise investment of my time. Now how am I doing it? I'm doing it with my thought; that's a wise investment of my thought. It is now symbolized in the earthly gain called money. There's no money transacted between us, interchanged between us, but that money is the symbol of gain or security in this world. So I'll take the thought. You voiced it. You said, let me hear, or you hear for me that I am this, that, or the other.

Then I simply sit quietly. It doesn't take me long. It shouldn't take anyone more than a matter of seconds. To actually bring before your mind's eye the individual who has asked something of you. And you can rework yourself to a certain state of intensity. And it doesn't take time. I mean, well, if it's time, I mean long time. I would say the maximum time would be, say, ten, not more than ten seconds. To bring someone before your mind's eye and hear his voice clearly and feel the thrill that what he wanted, he had. And then you drop it. You don't do it again. That is an

actual creative act. At that moment, you planted a seed.

Where? In your own wonderful imagination. You rearrange the structure of your mind and you planted that seed. Now, do you believe in God? Well, then if you believe in God, you believe in your own wonderful human imagination. You believe all things are possible to God? will then believe that all things are possible to your own wonderful human imagination. That that imaginal act will now externalize itself in the world and she or he or they will bear witness to the truth of what you have done. That is God's law. Now the vision has its own appointed hour. It rises and it will flower. Now, if it seems wrong to the one who asked it of you, don't be concerned.

Don't let him disturb you. You simply wait, for it is sure and it will not be late. My old friend taught me that lesson vividly back in 1933. There was a deep depression in this land. Many of you are too young to remember it, but I am almost now 67. I went through the deep depression back in New York City. I was a dancer. And who would pay a dancer when they couldn't eat? All the theaters were closed. I don't think more than three theaters out of 50 were open in Times Square. So who wanted the dancer? I would have danced for anything for a meal. And no one wanted to pay a dancer. So what would I do?

I wanted to go to my little island called Barbados. And I had no money. But I mean, I said no money. I mean no money. Not just a little bit, but none. I said to my friend Abdullah, Ab, I would love to go to Barbados. He said to me, you are in Barbados. I said, I am in Barbados? He said, yes, you are now in Barbados. I didn't quite understand what he was telling me. I learned it afterwards. He was telling me that if I want something, thing, I must have at that moment that I want it assumed that I have it. I want to go to Barbados, I am in Barbados. So this night when I sleep, I sleep in

Barbados.

How? In my imagination. And how do I know I'm there? Think of New York City where physically I'm sleeping. I see it to my north, two thousand miles northwest of where I am in Barbados. Well the month went by and I didn't see any evidence I said to him you know Ab if I don't make the next boat out or no planes will fly no commercial planes are flying in those days I can't go to Barbados he said to me who said you are going to Barbados you are in Barbados can't discuss how you're going to Barbados when you are already in Barbados then he walked straight to his room and slammed the door in my face which was not an invitation to follow him if you knew him that's how he taught me I am asleep as though I am in Barbados when I went to bed though in New York City I had assumed that I am actually in Barbados and see New York City, not under me, but to the north of me, 2,000 miles.

And I woke within 48 hours after that moment with my ab, and under my door was a letter from my brother Victor. And in that letter, he enclosed a small little draft, \$50. He said, I have told the steamship company, the Furnace Ridley Company, to issue you a ticket and charge it to me. The \$50 is simply if you want some little thing, like a suit of clothes. In those days, you could buy a suit for \$12, a fairly decent suit. You could buy a pair of shoes for \$3.50 or \$4. But he says the \$50 is just for anything you may need to get aboard the ship. But sign the tix, and I'll meet the ship and pay all expenses, and I will pay all the tips.

So it's not for tips aboard the ship. I went down to the place and I told them what my letter said. I read my letter to them. They said, Mr. Gulley, we only have ferries from now on. But when we get to St. Thomas, the Virgin Islands, you may have first class because someone just embarked in St. Thomas. I accepted it. I went back to my friend Abdullah and I told

him, have a word I'm going on the 6th of December but I have to go starish until we hit St. Thomas and then we go first class to Barbados you know what he said to me he said, who is talking of going to Barbados you have gone to Barbados and you went first class well Well, what are you going to do with a man like that?

I went straight to the boat on the morning of the 6th, expecting I would go, steer it to the Virgin Islands, when the man said to me, Mr. Goddard, we have a nice surprise for you. We had a cancellation, and so now you're going first class. He wasn't surprised. I wouldn't even call him to tell him, because he was not given that way. He was trying to teach me a lesson. You believe in God, believe in me also. Well, the one speaking is God. It's the God in you, your own wonderful human imagination. If you say, I believe in God, everyone here believes in God. But do you believe in your own wonderful human imagination as God?

If the word God conveys the sense of an existence, something outside of you, you have the wrong God. because you are the temple of the living God, and the Spirit of God dwells in you. Test yourselves and see. Do you not believe that Jesus Christ is in you? Unless, of course, you fail to meet the test. Well, if he is in me, find out who he is and where he is. Well, I have found him to be my own wonderful human imagination. That's the God in me. It's the God in you. and may I tell you he cannot fail he will not fail but here on this level we are the operant power when it comes to the law when it comes to the promise that is coming regardless of the life we live in this world whether I be rich or poor be the judge or the one being judged the murderer or the victim regardless of what part I play in this world the promise is not conditioned.

It is unconditioned. God promised to redeem himself when he became man. So my fitness for the kingdom of God is not the condition when I

make myself good it is the consequence not the condition of his choice when he called me into the kingdom. ¶ So, let no one frighten you that you're doing things that could stop you from entering the kingdom. It is not conditioned by anything you do in this world. The only condition is on the law. I can say that if I go in a certain direction, I will not encounter certain things. If I dare to assume that I am what I want to be, and I am faithful to that assumption, it will come to pass.

If I am not faithful to it, it will not come to pass. If I don't assume that I am it, it will not come to pass. So I am the operant power when it comes to the law. But when it comes to the promise, that is coming regardless of what you do, or where you are, or anything in this world. Everyone will be redeemed. But everyone. one. But here when it comes to the law, spend all your time while you are here, because the other is working, is coming. So while you are here, take the law and try to understand it and try to apply it wisely. ¶ Why not live well? Why not live graciously?

Why not be a kind person? A generous person in the world? Why not be a gentleman? Why not be a lady? These are tremendous accomplishments for man and for woman in this world. So I say to everyone while you are here, find out what the law is all about. Because you can't deceive yourself because the law will not allow you to. ¶ As you reap the things in this world, you may deny that you planted them, but it couldn't happen by accident. So be not deceived. God is not mocked. For as a man sows, so shall he reap, and is reaping everything morning, noon, and night. I may not remember my sowing and deny the harvest that is mine, but it's there, and I've got to accept it.

Let me now try to remember when did I plant it. Maybe I can't bring it back. ¶ We have very short and faulty memories, and I can't quite remember when I planted that seed. Why, the morning paper, as you read

these horrible stories, would tell you when you planted it. You do not know the character spoken of in the paper, yet you react, and that reaction was in itself the planting of the seed. You pass judgment on those that you read about. You read the gossip of the paper, and you're passing judgment, and all of your imaginal reactions are planting seeds. ¶ Instead of spending your wonderful time and investigate it while they're reading the Bible or reading a poem, read something that is altogether lovely, we spend our time on the paper or the radio bulletin or the TV and all day long we're simply putting into our mind ideas that must come to harvest and when they come we deny that we planted.

But here, on this principle of the law, you can be what you want to be in this world. ¶ I don't care what the world will tell you. You can start from the ground. And if you dare to assume that you are wanted in this world you will be wanted. I am not a member of any club in the land. And yet here I am an American citizen today by adoption. And yet wonderful men and women in this land have never been allowed to enter certain clubs. I'm speaking of clubs I know well back in New York City. And yet I, a stranger, have gone as an honored guest to almost every one of them because I never barred myself.

It never occurred to me that I didn't have all the qualifications to enter as a guest. I have no desire to become a member. None. Yet I have gone to all of these clubs as a guest of those who were members. They came to my meeting and asked me for dinner and they took me to the club or asked me for some other purpose to go to the club. So not a thing in me allowed me to be barred because I didn't bar myself. You can go any place in this world if you don't put these barriers on yourself. It's entirely up to you. God in you is your own wonderful being called your human imagination in the four weeks that I'm gone practice it morning, noon and night and long

before the four weeks you should show the fruit.

I'm serious about you should bear the fruit of planting now. Not everything takes a month. Not everything takes a year to grow. Something has come up overnight, and you can plant it now, this very moment, by daring to believe that you are what at the moment reason denies and your senses deny. And act the feeling. Give it the tones of reality, and then drop it. You don't pick it up tomorrow morning to see if it's growing. You accept it and in its own good time it comes to fruition in your world. That is the law. Now come the promise. In many and varied ways God spoke of old to our fathers by the prophets. But in these last days he has spoken by his son.

That's the final and the perfect revelation of God to man. The man in whom he reveals his son is called in scripture Jesus. So every one in whom God reveals his son is Jesus. And in the end there is Jesus only. For when the son is revealed in man that man is God. Of course the Son of God calling that man Father. There is no other way that you ever know that you are God the Father, save through his Son calling you Father. And when it happens it will be so normal and so natural that it is as though memory has returned. He doesn't give you his son as a companion. As a friend. He gives you his son as your son.

So if his son calls me father, then I am the father. That that son knows to be God. That is the story of the promise. It's coming to every one in the world. No one will fail. That son is David. David of biblical fame. And when he comes into your world he calls you father, and you know it instantly. As he calls you father, and that relationship is forever and forever. Now we are facing in two weeks time, we are facing what is called Christmas, but people do not read the Bible carefully. Here is a little statement in the book of Luke, which undoubtedly follows the usual pattern year after year. The Los Angeles Times will tell the story on their

editorial page.

They always print it. The entire story is told in Luke. Now, here are these words. There was one called Simeon, and he had received a vision, a revelation from the Holy Spirit that he would not see death until he had seen the Lord's Christ. The Lord's Christ. The Lord's is apostrophe. L - O - R - D 'apostrophe' S. The Lord Christ. Then what did he see? He found a child. And he came in spirit. And he found in spirit an infant. Perhaps in swaddling clothes. And he took the little child up in his arms. And he said, now Lord, let thy servant depart in peace according to thy word. For mine eyes have seen the salvation of Israel.

Now he makes a prophecy. It is for the fall and the rising of many in Israel. Some will reject it. And others will accept it. and here is the sign that on this day God was born it's the birth of God in man and the sign that God is born in man is simply a little bay wrapped in swaddling clothes and it is the Lord Christ while Jesus is called the Lord in the Bible no one can say Jesus is Lord except by the Holy Spirit. Therefore, if Jesus is the Lord, and we speak of the Lord Christ, it can't be one and the same person. So the Christ is the offering, the resultant state of this birth of God in man.

For God is a father. And what is the sign that I am born as God? A babe wrapped in fondling clothes. And then six months later, he stands before me, not as an infant, he stands before me as the eternal youth called David. The sum total of all the experiences of humanity, actually drawn into a single whole and personified, and there it is, David. This is the perpetual story that everyone one day will experience. I am telling you what I have experienced I did not rationalize it I'm not speculating I'm not trying to set up some cool thought I'm telling you what everyone is going to experience in this world the day is coming and I hope it before I return I'm coming back on the 10th of January I hope before I return but many of you will be

able to tell me I've experienced it because I know you're going to experience you'll actually experience what it is to be the Lord and the Lord is Jesus so we are told in scripture there is Jesus only said I've come not to destroy the law and the prophets but to fulfill them and then when their eyes were open the one who personified the law Moses disappeared.

The one who personified the prophet Elijah, he disappeared. And there was Jesus only. When the eye is open and the transfigured being stands before you he is Jesus only and Jesus is the Lord God Jehovah. And he has a son. The son is humanity. But humanity gathered together other into one single being is David. And David is his eternal son. And that's what you are going to experience. That's going to come regardless of whether you're rich or poor. But in the world of Caesar, I find it easier to be able to meet the obligations imposed upon me by Caesar. There is a tax to be paid for Caesar. I must have the money that Caesar demands.

I must meet my obligations to life here in the world of Caesar. Rent must be paid. Clothes must be bought. Food must be bought. Transportation. All these things I must find Caesar's coin to pay for it. So I use the law for that purpose. I have no desire to be a millionaire but I do desire the comfort that a nice steady flow of income allows without the anxiety that must come to everyone when he can't meet his obligations to life so I use the law for that purpose and the law for my friends who are in conditions that call for I would say the wise use of the law and I call it praying when I take you before my mind's eye and see you as I would like to see you the man that you would like to see yourself if I assume that you are and I get the thrill that you are I call that praying I do not turn to any being on the outside and ask anything of any being on the outside I do not get down on my knees and pray to any outside God I do not repeat any of the word concerning a prayer, that people passion some little prayer in words.

¶None of that. I sit in a comfortable chair or recline on the bed and think of you. When I think of you, I simply think of you as I would like to see you. I work myself in a matter of seconds to a pitch where something goes out of me. It's an actual feeling like some energy goes out. It's an actual creative act. And then I drop it at that moment. ¶You don't repeat the creative act after you reach the point of explosion. You've actually brought the point to explosion and you drop it. And let that seed now grow in its own wonderful manner and externalize itself in the world. ¶I call that the subjective appropriation of the objective hope.

You tell him what you would like to be, that's your hope. for now you're my appropriation subjective of your objective hope is all that I do I have in the audience tonight ¶a lady whose story I told you about a month ago or two months ago she was here when I opened the first night and I see her here tonight when she wrote me and thanked me for the exercise of my imagination on her behalf. And I told you her request at the time before I left for San Francisco. That's a way back in June. Well, here she is tonight. ¶I'm not going to point her out to anyone so that no one will corrumble her and try to ask questions of her.

But she's clear. And she was the one who would ask to me in the letter, say, would you please exercise your imagination lovingly on my behalf, and then told me her problem. ¶As I read the letter, I was sitting in my big easy chair. I put the letter down, brought it before my mind's eye, and did not for one moment hesitate until, oh, it took me about ten seconds, ten seconds to actually hear her tell me that it had all happened. It was fresh in my mind's eye, the request. And then I dropped it. ¶I never thought one second after that concerning it. it was done I got confirmation here after my opening day which was back in October October the 4th I opened and a week or two weeks later she wrote me a letter and she thanked me for

exercising my imagination lovingly on her behalf she did not itemize anything in the letter he implied in that letter that things were as she desired them to be ¶I tell you believe in God, as you are told in the 14th chapter of John, you believe in God, believe also in me.

¶I and my Father are one. And he who sees me sees the Father. He sent me into the world, and the sender and the saint are one. But in the world, I seem to be inferior to myself the sender. So I could also say I and my father are one, but my father is greater than I. ¶I am not inferior to my essential being who is father, but in the office of the saint I am handicapped. And so I'm in the world of Caesar, but I know who I am. ¶I'm trying to tell you and every one who will listen to me, who you are. So believe in your own wonderful human imagination. ¶And you can start tonight from where you are, and you will go as far as you want to go.

Just as far. And you have no handicap other than the handicap you put upon yourself. If you believe that because you have no background, socially, financially, intellectually, well then that's what you believe. And you place these things upon yourself. If you do not accept them as final, well then, they're only barriers as long as you accept. You don't accept them and you go about your business applying this internal principle that all things must bring forth after their kind. And you have the choice of the seed that you will plant. You can plant a good seed or a bad seed. It's entirely up to you. but I would suggest you stop spending your thoughts, your time and your money and start investing your thoughts, your time and your money when you spend you lay out without hope of return when you invest you expect a return on equity and so you have the choice of deeds it's entirely up to you I will select to be this man or that man or the other man And you envy no one.

How could you envy anyone when you know who you are? How could

you possibly envy any person in this world? He has a billion, let him have a billion. You want two, let him have two. Only this past month, a man whose income is supposed to be in excess of five billion dollars, not million, billion. He was a young man, only 47 years old, age, and yet he blew his brains out. 47. And for reasons not disclosed in the paper, he was from Sweden. And here was this huge banker, many, many generations back. And they built up this enormous fortune. He was the head of the family with a private fortune in excess of five billion dollars.

And then one day he simply blew his brains out. So money did not in any way influence his decision to call it a day. So it's not money, but if you want money, make it money. Don't fall in love with money, but you need it in the world of Caesar, then assume that it's coming in a normal, natural way. Without knowing from whom or where. You go to the end and dwell in the end just as though it were true. And may I tell you it will be true. But set your hope fully upon the grace that is coming to you as the revelation of Jesus thrives within you. But Jesus Christ is the Lord and his Christ.

Yes, Jesus Christ. Not one name, as it were. But the Lord Christ would be daily. And so let me close it with a little poem that Brumling wrote concerning daily. Based upon, or he was inspired by, the 17th chapter, the 16th and 17th chapter of 1st Samuel. And here he has the insane king called Saul. And standing before Saul is the youth David. And David said to the king, O Saul, a face like my face shall receive thee. And a man like to me thou shalt love and be loved by forever. A hand like this hand shall throw open the gates of new life to thee. See the Christ stand. That's David. And then, but who is he addressing?

Humanity, who has forgotten who he is. That's a form of insanity. It's amnesia. we have forgotten that we are God so we are thought and in that state we are called insane demented and the Christ stands before us and is

David and a face like my face said he shall receive you and a man like unto me thou shalt love and be loved by forever And a hand like this hand shall throw open the gates of new life to thee. Feed the Christ's hand. But may I tell you, when you see, and you will see, the Ancient of Days, you will be incorporated into his body. He will embrace you and you will become one body, one spirit with the Ancient of Days.

And I am not an artist to paint the picture, but when you see David, David is the image of the Ancient of Days. But he is eternal you, and the Ancient of Days, you cannot put age upon him; you cannot say he is this age or that age, or any age; he is without age, and yet he is the Ancient of Days. That's who David sees; that's his father. He is the image of his father, only he is the eternal you, and you incorporated into the Ancient of Days, you are God the Father, and that's why David recognizes you as his father. So he finds David. David said unto him, "Thou art my Father, my God, and the rock of my salvation."

And he said to David, "Thou art my Son." So here it is perfect. You are, regardless of the pigment of your skin now, regardless of who you are now, you are destined to be awake one day as the Ancient of Days. And you will know it, and you will only know it if David appears. You will not know it in any other way. If you had all the power of the world to shatter the heavens, you still wouldn't know your God. But how wise you became, you wouldn't know your God. Not a thing in this world could convince you that you are God, but his son calling you father. Nothing in the world could ever convince you that you're God, save his son.

So no one knows who the son is, except the father. And no one knows who the father is, except the son. And anyone to whom the son chooses to reveal him." So no one knows the father, save the son, who is in the bosom of the father. He has made him known."

God's Plan of Salvation

¶ When purpose is revealed, all falls into place. ¶ The revelation of purpose gives meaning to everything. ¶ And there is a purpose in this wonderful vast creation of God. ¶ Paul says he has made known unto us the mystery of his will according to his purpose which he set forth in Christ as a pledge for the fullness of time. ¶ There is a chaos behind it all. ¶ And let us turn to the most disputed verse in Ecclesiastes. ¶ God has put eternity into man's mouth. Yet so that man cannot find out what God has done from the beginning to the end. the meaning of the word translated eternity would determine what meaning you would give to that word it's the third chapter the eleventh verse the word is Olam, the King James Version translated as the world, he put the world into man's mouth; the Revised Standard Version translated as eternity.

¶ And the word is Olam. It really means in a sense, history. But history, to the one who wrote it, this teacher, consists of all the generations of men, including their experiences, and all fused into one grand whole. ¶ And this concentrated time into which all things are fused they call eternity. ¶ It is from this that all things spring. ¶ And now that is in your mind. ¶ All the generations that ever walked the face of this earth, all of their experiences, all that are walking today, all that have a will walk, God takes in your mind. ¶ You are not limited to this small little section of time. ¶ Priest called in ten years. He took eternity. Therefore he gave you himself.

But he hid the gift from the beginning of time to the end. ¶ The gift is God himself. ¶ Believe it and the whole incredible story of the gospel will

become to you possible, and the day will come you will experience the gift, and you will know how true it is: God's purpose is to give himself to you individually as though there were no others in the world, just you; for the gift is so complete it is not you and God. ¶ If you as God, God became as you are, that you may be as he is. ¶ So in the end you will not see another as God, it is you as God. ¶ This is the story. ¶ Now in the fourth chapter, Ecclesiastes, the very end of the fourth chapter: ¶ Yet I saw all the living that moved about under the sun, as well as that certain you who was to stand in his place.

There was no end to all the people. He was above all of them. yet those who will come later will take no joy in him; isn't that also vanity and the piving after wind? ¶ This second one spoken of in scripture is the Lord from heaven. It begins in the very beginning of Genesis. ¶ The second one was Bevor, the slaughtered, the murdered; move through the second one was Isaac, not Ishmael; the third -- we come all through it -- was Jacob, not Esau. A strange reversal of order takes place in all these adumbrations in scripture to all foreshadow of what God has planned for us. ¶ There is that second you in us. That there has to be a weapon, and that is God himself.

¶ He is reproducing in us his own image. ¶ That is called the second man or the Lord from heaven. ¶ I will share with you, as I've done night after night, my own personal experience of Scripture. ¶ The story is the only true story in the world. God's eternal purpose is taking place in time. But it is an eternal state. It's something that is continuing. It is permanent. In contrast to this fragmented state in time. Everything to begin and all things that begin here end. But there is something that does not begin. It is continued. It is in man. It's buried in man. And that that cannot begin or end is God in man. As Paul asked the question, do you not realize that Jesus Christ is in you?

Well, the answer to that, if you are honest with yourself, if you have not had the experience, you will say, no, I do not. I could believe it. And And I will believe it, but I do not know it. For to experience it would be to know it. Not to experience it and only to believe it would be hereditary. But I want to actually experience it that I may know it. Your purpose in this world is not what the world thinks it is. Therefore they say, you do not rejoice. Those who come later will not rejoice in him. because they think their purpose is to make a fortune, to get a bigger house or more houses, to get a name among those who are departing this world.

For all things appear, their wrath, their reign, they disappear. No matter how long they prolong it or their fate they build, they all vanish. And they want to have some name among the scatters that are vanishing. There is a purpose, and the purpose is to awaken as God. God himself. The plan is definite in scripture. So I've come into the world only to fulfill scripture. That's my purpose. He who began a good work in me will bring it to completion at the unveiling in me of his plan, which is Christ Jesus. He will unveil Christ Jesus in me. for when he does I am he I've been taught that he dwells in me and I've also been taught that he came from without when one experiences the story he realizes he is not from without at all he was always buried in that universal Christ the cosmic Christ the whole of it not a little piece of it but the whole is buried in the seeming past And that individual, speaking to you now individually, one day had the experience recorded in Scripture of Jesus Christ.

He said, I am not of this world. I am from above. You are from below. He isn't speaking to the crowd on the outside. It's taking place within the individual. I am speaking now to the conscious, reasoning mind below. This garment of flesh and blood. You are from below. I am from above. I must be born from above. You, Neville, the flesh and blood Neville, you

were born from below, from the womb of a woman. I am being born from above from that place where they laid me when I die I die as God to awake in man as man and then to take that man in whom I am bearing and raising to the level of myself as God he is buried in your skull that is God's house there is no other burial place for Jesus Christ you can go all over the world looking for his so called holy sepulcher you will not find it outside of your own skull that's where he is buried and the day will come that you will find yourself awakening you will awaken in your own skull and you will be alone.

All alone and the skull will be sealed, completely sealed.

But you now, having awakened within your skull, you have an innate wisdom as to what you should do for you have one consuming desire and that is to get out.

You are completely sealed in your skull and you are standing up alone.

But you know if you push the base of your cell, something will give.

And you do.

You push it from within.

And something rolls away.

As described in scripture, and the stone was rolled away.

You do it.

And then you put your head through that little opening.

And you squeeze.

And you come out like a child being born.

Inch by inch by inch.

And when you're all the way down, you pull the remaining portion of

your body out of your cell.

And after a few seconds on the ground, you rise again and look back at that body out of which you came.

It's just defailed, tossing its head from side to side, just like one in recovery from some great or major operation.

Then you hear the wind that actually precedes the entire drama, a peculiar unearthly wind.

Now wind and spirit are the same word in both Greek and Hebrew.

But you hear the wind, it's a storm wind.

You feel it in your head and what you seem to feel is coming from the corner of the room where you find yourself.

You look over that corner, not more than a few seconds, and as you look back, the body out of which you emerged has been removed.

As told in Scripture, they have taken away his body and we do not know where they have laid it.

The body is gone, it's been removed.

But in its place now are seated three witnesses to the event.

In my own case, they were my three older brothers.

As tradition has it, it is done in scripture, but tradition has it the three who came to witness the birth were brothers.

King of Arabia, King of Persia, King of India.

And they were brothers.

In my case, there are no earthly kings in my family.

There are simply my own wonderful, loving brothers.

And there they are stuck, one at the head, one at one foot, and one at

the other.

The body is gone, but that's where they would have been had they remained there, the head and the two feet.

They are youthfully disturbed because of the wind.

My brother Lawrence was the most disturbed.

He rose and started towards the same direction where I started.

He hadn't gone more than a step when something attracted his attention, And he looks down on the floor and he announced to my other two brothers why it is Neville's bathing.

They in their most incredulous voices asked how can Neville have a bathing.

He does not argue the point.

He lifts the infant wrapped in swaddling clothes and brings it over and places it on the bed.

He didn't see me because I am now spirit.

I cannot be seen by mortal eyes.

They saw it, and they came and saw the sign that was foretold by the angels.

Go, and you shall find this as a sign.

An infant wrapped in throttling clothes, and that's the sign that God himself was born.

For a Savior was born to save you, and the only Savior in Scripture is the Lord God Jehovah.

I am the Lord God, your Savior.

You're told in the 43rd and 45th chapters of Isaiah.

And beside me there is no Savior. So the Savior is being born. That's exactly what's going to happen to you individually. I took the infant up, and then I looked into his face, and I said, how is my Jesus? Then he broke into the most glorious heavenly smile. I told you the name was called Isaac, which simply means he smiled. The smile is a heavenly smile. And while he's looking to my face and smiling, the whole thing dissolves. Now we come to that second youth. And it comes, in my case, 139 days after the birth of a daughter. an explosion in my head. The whole drama takes place in your soul. That's where you are buried and that's where the whole drama is going to unfold.

A hundred and twenty -nine days later my head began with a vibration and when it reached the limit I thought was the limit it exploded. And then when the whole thing settled I'm seated at an ordinary table. Before me is a table. On it, an enormous head, severed from the bottle. Leaning against the side of an open door, and looking out on a pastoral chief, is my son David of biblical fame. Yes, David of biblical fame. but I say the drama is permanent and continuous it's not something that took place once and for all two thousand years ago or four thousand years ago it is taking place now and it will continue to take place until his purpose is fulfilled it cannot be fulfilled until every one experiences that predetermined drama For the awakening of God in man as God.

That man in whom he awakes is God. So here is David leaning against the side of an open door and then looking at it. I have never seen such beauty in my life. David has an unearthly beauty. You can't describe the beauty of that man. About 12 or 13. him. While I bring him in and feast upon his beauty, the whole thing dissolves, and I know I am his father, and he knows that he is my son. Until that moment in time, I had no idea there was any relationship between a biblical character and the one talking to you

now. It came as a complete surprise to me that the story told in the Bible is eternally true, and it's all about us.

That David is your son, but you do not know it. He put that in your mind in the beginning, but so that you cannot find out what God has done from the beginning to the end. that 11th verse of the third chapter of Ephesians. That's what he puts in your mind. That's that second you who is over all of us. As you are told, he is the prince forever. If he is prince, his father is king. And the Lord will be king in that day. And his name shall be one. And all will be one. He is king and the king has a son the son is the prince and David is the prince forever and forever here is the unfolding drama of God in you and God is king but he's a father and because he's a father there must be a son and the son is David so now we'll read in the story of David I will tell of the decree of the Lord he said unto me thou art my son.

Today I have begun. And now the Lord speaks, I have sung, David. And he has cried unto me, thou art my father, my God, and the rock of my salvation. You will find David, and only when you find him will you really know that you are God. You will not in eternity be persuaded by someone other than yourself. You could only know it, actually know it, by finding David. And David will reveal to you who you are. That was God's plan in the beginning. That's his purpose. So he set it forth in Christ. But the word Christ is the Hebrew word Messiah. That wonderful point of Drunken. When he tried in his wonderful manner, and to use the word, to reveal the coming of Messiah, and he called the poem Saul.

If you're familiar with the story, Saul was insane, King Saul. And David plays the lyre, plays the harp, and soothed him when he was demented. Now Now the story of John Lincasso is this. Saul sings before, that is David sings before Saul. And he said to Saul, O Saul, a face like my face

receives you. A man like to me thou shalt love and be loved by forever. have I. A hand like this hand shall throw open the gate of new life to thee. And standing before him he said, see for Christ stands. He's telling you who he is. He is the anointed one. Christ means the anointed one. Rise and anoint him. This is he, said the Lord to his promise.

This This is he, of whom are we speaking to? To Samuel, of whom we spoke of David. For Samuel took the anointing, that is the oil, the precious oil, and anointed David in the presence of his brother. And from that day forward, the Spirit of the Lord came mightily upon David. Now you are told, those who come later will find no joy. They are so eager to make manna. so eager to get a name among shadows, so eager to build monuments for themselves, they have no chance for the stars. They're all about the shadow world. And what does he mean he was about all of them? Well, if you can take it, may I tell you, all these darlings are shadows.

They're part of the eternal structure of the universe. You are wearing these darlings, and they are you only for a temporary point of your time. They became a part of you when you penetrated them and annexed the brains of them. And so for a little while they are a temporary portion of the soul but only for a temporary part of your journey. It is not you. These garments, you burn them up, put them in the oven, reduce them to ash. But that's not you. Throw it into the furnace and that fourth one comes out. The fourth one being your eternal being, as we are told in the book of Daniel. Throw them into the furnace.

Reduce them to ashes. But here is the immortal you that sent us down. And while you are here, you are part of the little world in which you live. You think it is you. and will die to protect it and do anything to save it while you go about your business trying to make more and more of the shadow world. Those who will come later will not be rejoicing in it. Is that

not a striving out to win? Just like striving out to win to build up more and more of the same shadow. So here I am sharing with you what I firstly have exposed. All the adumbrations of the Old Testament, they are put into form as though, it's told as if it were true.

¶ Now that's what it's told. It's told as if it were true. And you are taught to believe that it was physically true. And it's not physically true. It takes place in man. It is more true than any physical story ever could be, so this is eternally true. ¶ Now the third one, you will find yourself, and this is a marvelous one. The day will come you will be split in two, from top to bottom. And you will see at the base of your fire golden, liquid, pulsing, living light. Although it's liquid, pulsing light, you know it is yourself. And you fuse with it. And then like a fiery serpent, you rise into your stars. And when you enter it is like thunder.

You reverberate. Your whole head begins one grand marvelous reverberation. You think it's going to trip. But no, it's a thrive. And you have gone back into heaven. That's how you take heaven. You take it silently. I've told you is Christian. ¶ And then comes the climax. And the climax is when the Spirit descends upon you in darkened form as a scourge and smothers you with effect, kissing you all over your face, your head, your neck. He remains on you when the vision begins to fade. And then the drama has been brought to its climax. You then tell it to the best of your ability, either in the spoken word as I am, or you can write it.

You can write, but you tell it to anyone who will listen. It's not very encouraging if you read the end of Acts, because he told it from morning to evening. Some believed him, and some disbelieved him. ¶ But the same thing is true here. Because man has been taught to believe it is a physical story, a secular story, when I tell you the true meaning of it, then they turn their ears, that is, they cast their hands over their ears. So they can't believe

that what they were told was not true, practically. And I tell you it is not historically true. By history I mean things that took place here on earth. But it is eternally true in the spirit world.

And that's what's going to happen to you. ¶ And when it happens to you, you will leave this world. And the next time you close your eyes, as men call you, dead, you'll be one of those who look down from eternity upon this world and see all this taking place and it's all under you. That's what he made. I saw all those who go about under the sun and he was over all of them. All these things are simply under his control. Everything here is taking place by those who contemplate it above. ¶ And then you're told in the story he stood before the judge. The judge said, Who are you? He said, For this I was born, and for this I came into the world, to bear witness to the truth.

He said, Are you a king? He said, You say that I am. But my kingdom is not of this world. As the king did do with this world, he came only to bear witness to the truth. and the truth was the word of God. And so he came to express that word and the word had to find expression in him and then he tells it to the world. Some believe and some disbelieve. ¶ There is no personal description of Jesus in the scriptures. But forget all the pictures that you see.

No matter how good the artist, no personal description of Jesus in the Bible because you are the Lord Jesus Christ. And the day will come they will know you to be Jesus Christ regardless of your sex and they will know you identified as you are: you're Mary, you're John, you're Jim, you're Stanley, you're Benny, and that is the Lord Jesus Christ. They'll know you as their friend and still know that you are the Lord. For everyone will be the Lord Jesus Christ and all form one body, one spirit, one God and Father of all without loss of identity. You are individualized and you tend forever and

forever towards the ever greater individualization. You reach that climax of it all as what you are, the individual, but as the Lord.

And they will see you and know that you are the Lord. While you are walking this earth, may I tell you, not in some after death day, when this thing happens to you, there are those in your circle of friends who will see you and they can't believe their own eyes but they can't deny what they saw. They will know you are the Lord. Dying with you the next night, Have a drink with you. Tell you a joke. You tell them one. And still they can't get it out of their head. They saw you and knew where the Lord was. They know that you are the Lord. And that you are the same friend as the Lord himself. But they saw you as you really are. After you've been born from above.

So man must be born from above. For he cannot enter the kingdom of heaven. But everyone will be born from above. For that one to be born is already in man dreaming. The dreamer in man is Jesus Christ. You are dreaming this world.

Now dream it now. Dream now the dreams all can come to pass. In your dreams dare to assume that you are the man that you want to be. Assume that you are and persist in that assumption. And that assumption, in a way you do not consciously know, will harden into fact. All assumptions, if persisted in, become what the world calls reality. So do not give up. The most fantastic dream can become true if you assume it and walk in the assumption as though it were true. Night after night sleep as though you are the man the woman that you would be and yet you are that thing and then tomorrow as I forget the past doesn't matter, there are intervals of time between the assumption and its fulfillment; it's like gestation, and so you dare to assume it, give it time, and then some bridge of incident will be built for you without your conscious knowledge of it

and it will lead you across that bridge for fulfillment of your self in a way that you do not know.

So dare to assume a noble concept of yourself. Live in it as though it were true, and then I tell you it really comes true. A lady wrote me, asked me if I could throw some light on this. She said, I found myself in a dormitory. I recall the dormitory where I was in that school from the age of 13 to 18 but here you are as an instructor and you are teaching all of us how to solve puzzles; you did not ask this: do it for us; you allowed us to use our own talents, but you are instructing; you were the instructor teaching us how to solve problems, giving us full freedom to make our own efforts.

Can you accept me? And you ask me this. This is puzzling because I do not understand what it means. You ask me, do you know what 27 is? Do you know what 27 is? I do not and I can't throw any light on it whatsoever if you can throw some light on it please do well there are 22 letters to the Hebrew alphabet, but really there are 27 for the 5 final. 22 original, but 5 are repeated and called final for the 27th letter. I will suggest to this lady to read the 27th psalm tonight. Take the 8th verse. It's a glorious psalm. It is not long, a very short one. Thou hast said to me, seek ye my face.

Thy heart says to thee, thy face, Lord, I seek. Hide not thy face from me. That's the whole drama. The father and the son, sons. For no one can reveal the Father but the son. And this is the son, David, speaking. He's speaking to his father. Hide not thy face from me. Yet you told me to seek your face. My heart says to you, thy face, O Lord. I seek. Hide not thy face from me. That's the drama. Now, in her letter she said, recently I've been having these dreams where I know I'm dreaming, and I'm trying so hard to see and seeing, but I know I can open my eyes and see differently. I'm struggling to open the eyes, and they won't open.

Look, actually, on the verge of it, my dear, you must open the inherent eye, because you're going to see inward into the world of thought, into eternity. That which is ever expanding in the bosom of God. What is it? The human imagination. As someone wrote, they had their ears pierced, not the nose of the ear, but the very center of the ear. Yes, they must be pierced too. I've told you in the 40th Psalm, Ears thou hast pierced for me. You made holes in them that I may hear. The heavenly is fair. He only hears the sounds and hears the noises. But they are ears to be pierced and their eyes to be opened. The incoming eye opens up into the world of eternity, into the world of thought.

And it will ever expand when that eye is the human imagination, which is one with God. For man is all imagination and God is man and exists in us and we in him. The eternal body of man is the imagination. And that is God's income. So be careful what you imagine. I don't care how trivial it is, it's one that's fun to pass. The whole vast world is nothing more than the confused imaginations of men and women. Where it seems confused, well because man is not in control of his imaginal acts. He thinks he can imagine anything with infinity. But he cannot. It all comes into the world to confront him and to show him what his harvest is.

He's turned it somewhere along the way and now there comes his harvest and he doesn't recognize his own harvest either. Now, this being my last time, I have no plans for the future. I'm going to give you a full opportunity to ask questions. First of all, I was going to the silence. You... Are there any questions? Now don't be embarrassed. This is my last night here. And so take full appointment of it. The question is, as you'll find at the end of the Gospel of John, When you ask Peter if he loves you, Peter loves us all me and he says, yes Lord, God knows that I do. And if you repeat this question three times, I will just know it.

Peter, at the end. But, Mr. Orr, I can say in words that I love you. I want to carry you to the depths of your own being. And so I repeat it. I repeat myself night after night after night. Because people I think heard me. And when I discover they didn't really. If they had heard me to the point of belief they would live by it. Because man lives by his beliefs. And when I find them not living by what they can sense in words that they believe, I know they didn't really believe it at all. Because man lives by belief. And where I say, well, do you believe it? Do you really believe what I have told you is true, that I was born from a dove?

Do you really believe that David is my son and he is the son of God? And therefore he revealed to me who I really am as against what I thought I was. You may say in words, yes, I believe you, and then I may find you after that disbelieving by those behaviors. And so at the very end he asked it three times. And you'll find the word that he used as love. They're different words. That is his love on the lowest level. and man would take that for love. Agape, that's love, is entirely different. And so man thinks that sex, or I don't have to deny it, sex is a very important thing in this world.

It's very important. But people say I love you, meaning sex. I was entirely different emotions from the eight. I stood in the presence of infinite love for this man. That there was no feeling of self without it. He embraced me. Our bodies became one body. He refused. When I answered his question, he said, what is the greatest thing in the world? And I answered faith, hope and love. these three. But the greatest of these is love. At death he embraced them. Now two bodies became one body. As we're told in Christ, the two shall be one. At on this level, Christ plays a very important part. At the day will come, the bodies will be split in two from top to bottom.

And that energy that face into generation will be reversed and move

into regeneration. But he asked the question at the very end of the drama. Now let me make the statement. When I said he asked the question, the gospels are written by anonymous characters. No one knows who Matthew, Mark, Luke and John are. No one. They are anonymous names. They were only relating their own experience. But they told it in the form of a story. It is an allegory. An allegory is a story told as if it were true, leaving the one who reads it or who hears it to discover its hidden meaning and learn its truth. So they related their own experience, whoever Matthew, Mark, Luke, and John were.

And so they took the name because the name in Scripture has great significance. It's not just a title or a, say, a little tag. No, the name Jesus is the same as the word Jehovah. From Yahweh's out between both worlds, the root is the same root. And Jehovah is salvation. Jesus is called the Savior at salvation. And so the Savior was born, Jehovah was born, in a man. And they related their own experience and told it beautifully. ¶ But truth embodied in a tale shall enter in at lowly doors. Though they told it in the form of a story, yet it may be accepted that way. And then rightly, as you accept it, it will unfold within you in its true form.

So Peter was the one who denied it. Three times before the cock crowed. So he's taking other, I would say, a chance. He's still reminding him that you see that the very last denial turned your back upon him three times. And I told you the cock would not crow until you denied it three times. And then the third time you went quickly quickly, because you knew how prophetically true my words were. And so knowing a swear, I will live by this for the rest of my days. All right, you don't have to swear. So, our living lives is not the easiest thing in the world to watch one's imagination morning into the night and to actually control it as you would have built a steam and you stir it in the direction you want it to go.

But it has to be done eventually. Therefore get started now. You say you love me, you will speak my word, he said. But Peter said you know I love you. So the only way you can love me is to say the word. Those who love, as he said, obey the word. What must I do to be doing the work of God? Believe in him who you think. Well, there's only one thing you can believe in. A little man? No. Believe in the teaching. For he tells you, they are my words. They are the words of him who sent me. And so, if you really believe that, you believe the words and live by them. We ask it three times.

just to seem to deny him, you know. Any other questions? ¶ Listen. Well, that was a colored man in Barbados. His name was George. I was a boy, of course, I didn't know this query, until I was in my twenties. He never told me. But I'm one of nine brothers and one sister. My brother Victor met the prophet George. He was known as the prophet. He was a light -seeing, fellow of the mulattas. Everyone looked upon him as one who really had the prophetic vision. And he met my brother, Brick. And he said to Brick, he said, what number are you in the Godhead family? And Brick said, I am the second. He said, now what do you want to be?

He said, well, I want to be a businessman. He said to my brother Victor, you're going to be a very, very successful businessman. Now he said, what does the third one want to be? That was my brother, Lord. He said, he wants to be a doctor. Because he will be a very good, successful doctor. I will say, don't touch the fourth one. He belongs to God. The Lord has sent him to do a definite work, so don't touch him. You can't persuade him to do anything outside of that work that God sent him to do.

God's Purpose

God became as we are, that we may be as he is. That is God's purpose. That is his plan which he set forth in Christ for the fullness of time. But God himself never lets us. And therefore God cannot return. I am with you all. To the end of the age. Therefore God has never left. Humanity. And therefore he cannot return. And yet. In the promise of the Holy Spirit. The coming of a definite divine person. Is promised. Coppers will come in the last days coughing and saying, where is the promise of his coming? Of his coming. For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation.

So a deft person is promised. Now this is my theme tonight. night. God and man are permanently made one in the person of Christ. God became as I am, but without Christ revealing it, I would not know it. God became as every child born of woman. and yet that child could go through the ages and never know that God became him and the purpose is that he may become God he will not in eternity know it unless he knows it in the person of Christ now this is what I mean I'll take now the first book of the New Testament, the book of Galatians. Not in its canonical order, but in its chronological order. It was the first book written, either that or first Thessalonians, but it's a toaster within a year or two.

And this is Paul's really biography, his confession. He said, I will have you know brethren that the gospel which I have preached is not according to man's gospel for I did not receive it from a man nor was I taught it but it came through a revelation of Jesus Christ he was not speculating trying to

set up some workable philosophy of life this is something that came through revelation revealed truth is that which you cannot logically prove it's something that is entirely different it is real as it's room, more so but it's something that reason cannot put its teeth into it now this is my theme to mean God became me and through the centuries I have walked and God within me and never left me, not for one moment, not even in my dreams at night.

He is the dreamer in me and the waker and the dreamer are one. And here he never left me, not for one moment. And I didn't know it until Christ came. But Christ comes to us individually, not collectively. He comes to the individual and reveals to the individual who that individual is. If you study the scriptures, for when it came to me, I certainly was the most startled person in the world. I was awed. I could hardly believe that the man that I know so well, that did many things of which I am ashamed and possibly today I'm capable of doing similar things until, in spite of that, he came to me and revealed to me the being that I really am.

For who is this Christ? As Paul said, he did not receive it from a man. he was not taught it by a man well I make the same confession I did not hear it from a man I was not taught it by a man it came through revelation I had never known for one moment anything about this revelation until the night that it happened oh yes I had heard of Christ my mother taught me Christ in two I was taught the story of Christ But then I went out into the world, I saw pictures on the wall and they told me this is the artist concept of Christ painted under inspiration. And here they are forty or fifty different pictures of Christ.

No two looking alike, each claiming that it was inspired by the original being. And no two are alike. that is not Christ what the churches teach concerning Christ is not Christ the Christ of Scripture is David that is the

Christ there is no physical description of Jesus in Scripture there is a physical description of David in Scripture. And when he comes, you know him instantly. There is no uncertainty as to who you're looking at. And no uncertainty as to the relationship between you and the one that you're observing. And then you go back the next day and you search your Scripture to find that it was always there. But he is the anointed one. He is the Christed One.

He is the Chosen One. Rise and anoint Him. This is He. And then the Spirit of the Lord came upon him mightily from that day forward. And so I have found David, and with my holy oil I have anointed him. And David then cried unto me, Thou art my Father. As I told him in the beginning, he was my son. Here is the relationship. For you will not know in eternity that God became you, actually became you, and that you are permanently made one, but you will not know it, save with the coming of the person, Christ. Not some immensity, not some enormous glow of light that would not convince you that you are God.

He could not convince you that you are the father of the Son of God. All the power in the world could not convince you that you are the father of the Son of God. The Son has to appear. And when he appears at that moment, in that twinkle of an eye, you know. And you know exactly who you are. And all the darkness is gone. And now you know. And you walk in the light. Walk telling it to those who will hear it. And giving reason to everyone who asks you for a reason for the hope that is in you. For it is now supported by Scripture. Prior to that, you didn't find it, and you're not encouraged to find it.

For no minister that I ever heard, no true teacher that I have ever heard, has ever voiced it. I never found it in a book that I've ever read. It was in the Bible, but I didn't see it. But all the other books that I read in my hungry

search for the truth did not even breathe it. When I first came to this city back in 1945, the lady who met me at the airport and brought me over to the hotel, and she possibly didn't quite notice the time. So when I came to the meeting, I was about almost at the time to start talking. But the head of the organization called me aside into his private office.

And he said to me, I've heard some very distressing things about you. I said, like what? He said, I have heard that you do not treat the Bible as secular history. I said, no, I do not. I had not yet received the vision of the Son of God. But I knew the Bible could be interpreted psychologically, for I had proven it day in and day out, not only to my own satisfaction, but those who heard and believed what I told them, they too changed their lives based upon my interpretation of Scripture. So he said to me, from my platform you cannot say anything thing that I heard that you were saying up in San Francisco.

I thanked him. And I will abide by your decision tonight. I'm your guest tonight. I was addressing his alumni. And there were about, I would say, 500 present, all graduates of his institution. And so I spoke to the crowd who were there. But I told him after the meeting, I did what you asked me to do as of tonight. I was your guest to address those that you graduated as teachers. But beginning tomorrow night, I am on my own. Whether I speak in this place or that place or any place. And then he said to me, well, you're not going to give your Bible class outside of here. I said, no, I came to give everything under your auspices.

There was my agreement, a verbal agreement between seen, gentlemen. If you want to break it, it's perfectly all right with me. He said, no. I said, where is the room where I'm going to speak? He said, that room there. I said, well, that room seats about 40 people, doesn't it? He said, yes, that's big enough. He said, you're charging \$40 for five talks. And I am the head

of the institution. I don't charge more than 25 for my talk. I thought, what? We are different people. I am teaching the Bible as I know it, not as others taught me to believe it. And I am not going to speak in this place that seats 40 people.

I came 3,000 miles under my own steam. And I brought my wife, and I brought my daughter, and I brought my niece at my own expense, and I do not live in a huddle. I am living in an excellent hotel, paying my own way. As I paid my own way out, I pay my own way back, but I'm not speaking here. So he said to me, if you don't speak here, you can't speak for me at any place. That's perfectly all right. I said to the lady who met me, one of his students, go out to rent me a place. I promised that man I'll give him 40 % of every penny that comes in, and I will take 60.

I pay my own first expenses, and he simply furnishes the whole. That's all. And for that he gets 40. But I'm charging \$40 for my five tops to be given in one week, Monday through Friday. So, he went out and rented a place. He only paid, I think, \$90 for for the five nights. And 208 attended that class. She said to me, what must I do with the money? I said, throw it in the ice can. Give me 60 % of that money and that's all that I want. And I don't care what you do with it. He did nothing for me. He tried to rub me out. He tried to stop me at the very door.

And so you can take the money, 40%, which is a considerable sum of money. You don't have to be a great genius to multiply 208 by 40 and then take off 40%. And her investment was, what, \$90. So she kept it. And he went through the ceiling. He wanted it. And he did everything to stop me from doing it. And now you want it. No, we have had our day together, and that's it. And so, from then on, I started coming on my own. And not under the auspices of anyone else. Just a gentleman's agreement between Fred and myself. For a few years I was afraid. And that's the story here. Paul

did the same thing.

And Paul made the confession. What he is talking about, he did not get it from a man. He did not hear it. He wasn't taught it. And it came through a revelation. And the revelation was the true meaning of Jesus Christ. And then he understood who Christ really was. for he knew his scriptures and the only scriptures that Paul read was the scripture of the Old Testament there was no New Testament for he hadn't started to write and his book Galatians is the first book of the New Testament so the only testament he spoke of or the only scripture was the Old Testament and then he read into the Old and now listen to his words and when it pleased God to reveal his son in me I conferred not with flesh and blood it pleased God to reveal his son in me but he tells you first that he who set me apart before I was born called through his grace and then it pleased him to reveal his son in me before he was born Paul is not speaking of any physical birth before he was born from above that's what he's saying King James Version says he separated me from the womb no, he didn't separate you from that womb it is birth from above of which he speaks as we are told in the book of John except you are born from above you cannot enter the kingdom of heaven Paul is speaking of that birth and before that birth took place in him he was set apart.

The same thing happened in my case. Before I experienced the birth from above on the 20th day of July in 1959 30 years before I was set apart and called into the divine council and when my name was checked off in the register then taken into the presence of the ancient of days God himself his infinite love is standing as a person before me and then he embraced me our body is fused and I know from experience the form of God is a living form a forming form and anyone who is fused with it that actually forms it into the image of God. It's the only way that Christ could recognize as his

Father. You have actually to be formed into that being.

So they embrace that fusion because his body is a forming creative body. As you fuse with it, it starts now forming you into the image of himself. self. Then comes that one that is born from above. It is that one who encounters God's son and God's son recognizes him now as father. So although God and man are permanently made one, man will not know it save through the person Christ. And I say person advisedly. Don't think of him as some impersonal force he is not some impersonal force it is a person and he is a youth, an eternal youth and his name is David so when the poet wrote concerning David taking the book of Samuel as his inspiration to write the poem he has David speaking now to the king and telling the king as he stands before the king, All souls of faith like my faith shall receive thee, and a man like unto me thou shalt love and be loved by forever.

A hand like this hand shall throw open the doors of eternal life to thee. see the Christ stand; he confesses he is the Christ, the anointed, the chosen of God, the Father. Saul could not see it. Saul was a demented king, and Saul only symbolizes humanity who has not yet encountered that revelation of the Christ as a person, and he's not anything that you see hanging on the walls, that you see all over the place. He is the eternal you, so beautiful you cannot describe the beauty of David, and so every attempt has been made to put him into form and put him into picture. You cannot, for I am an artist, and the thing remains.

Yes, I can see him in my mind's eye; I can see the love that poured from me to him as I feasted on the beauty of my son. I can see the feast that he accomplished with that severed head of the enemy of Israel lying before me on a table. I can see the entire drama now unfold before me as it did that night on the morning of the 6th of December 1959. So I tell you the story is true. And I was not taught it. I never heard it. It is not man's gospel. It

came to me through the revelation of Jesus Christ. So here, God actually became you. Literally became you. There I am.

That's the Father. But you do not know he's the Father. And you will not in eternity know that he is the Father. And you are the Father. So when you say I am, you're not pointing on the outside. You can't say I am and mean anyone other than yourself. You can say we are and include it, but you can't say I am and point to anyone outside of yourself. Yet you can say I am and still not know that is God the Father. And you will not in eternity know that is God the Father until the Son appears. And when he appears, the drama is over. The mystery is over. It's all been solved. For he stands before you, and here you look into your son's face.

And the whole thing returns that God at that moment succeeded in his purpose. He actually gave himself to you. He never left you. And therefore he cannot return. But there is a promise of some divine person coming, and scoffers will come and they will scoff, saying, where is the promise of his coming? But he comes in a way that no one knows. He comes silently; he comes suddenly, like a thief in the night. So Christ comes to every one as one unknown, yet one who in the most ineffable manner lets the individual experience who he is. So when he comes to you, you will experience not only who Christ is, I tell you, he's David, but you'll experience who you are, and I tell you who you are: you are God the Father; you are literally God the Father, waiting for the coming of the promise; and when the promise comes, it's the Son coming to reveal you; for he sets the Father free.

And if the Son has made you free, you are free indeed. But no other one can set you free. Today man thinks, if I only had a fortune, I would be free. From the pressure. Did you read yesterday morning's paper? Well, here is a man, 47 years old. A personal fortune in excess of \$5 billion. Not million. \$5 billion. Now he blew his brains out, and they say he was under pressure

bringing about a huge merger of many banks in Sweden, and the pressure was so great that he couldn't stand the strain, and so he blew his brains out. Five billion dollars did not stop him from that act; and he had to do it.

He came in on cue, and he departed on cue. That was his moment in time when he leaves the stage into another sphere, with five billion; all he could think of would be more billion: how many more billions do you want in the world? He had five billion personal fortune, and others will think, if I only had some money, I would be set free. You're only set free when the Son sets you free. You can drop dead here now as he did yesterday with a bullet in his head, and he is no more free than he was one moment before he pulled the trigger. He'll find himself in a world just like this, and that's why I repeat time and again: ¶3237|Live so that mine can tore a past worthy of recall; for the mine whose contents vanish it remains but he suffers loss.

He will be saved but only as through fire.

So we are passing through the furnace and we are moving from one state to the other, thinking now, if I only had more of this, more recognition, more of that. It doesn't work that way. I feel your presence here and your constant presence here assures me that you have fulfilled that passage in the book of Amos. In the 8th chapter, I will send a famine upon the land. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God. When a man is so hungry for the word of God that not a thing in this world can satisfy their hunger, but an experience of God, he's on the road.

And there's no diversion. Let me now wait a little while, as a friend of mine said to me back in 1925 in London. I said, Matt, his name was Matthew. I said, Matt, why don't you become more interested in things of this nature? For his father had introduced me to the light of Asia and the

Bhagavad Gita and things of that sort. He said, no, I'm only 21. And when I get old enough, like my father, his father was then 50. When I get an old man like my father, I become interested, if then, but I want to live first. I came back to New York City and he went off to India as a tea taster.

A letter came from his mother about six months later after he went to India saying that Matt died. He caught some kind of a fever and then in no time flat, Matt was gone. No, tomorrow and tomorrow and tomorrow. He wasn't hungry. He wanted the things of this world. He wanted all the things that young people should have. He wanted the spec world, he wanted money, he wanted position, he wanted honor. All his ambitions realized. But this, no, that can take time. time. I tell you, if you're so hungry that not a thing can divert you, that not a thing can this night tempt you to turn from it because the other seems more rosy, then you're on the road and the hunger is there.

Not for these things that they offer, but for the word of God. And what I've told you this night is the word of God, for it did not come to me in any other way, saved by revelation. It was revealed to me. And I share it with you just as it came to me. And when I get confirmation in Scripture, for that is a witness. The Bible is a witness. Now the internal witness is my own experience. And where two different ones agree in testimony, it is conclusive. So my inward testimony of the Spirit agrees with the outward testimony of the letter. So I went back and I read the story and here it is in the second psalm and David tells of the decree of the Lord and he said unto me thou art my son, today I have begotten thee.

Well, it was always there and in the 16th chapter of 1st Samuel, when he is looking for one that he wants to make he and they bring all these before him, are all these your sons? There are one more. There is one more, but he is tending the flock. Go and get him; he will not sit until he comes. And as

he comes in, the voice speaks to Samuel the prophet: this is he; rise and anoint him, and then the spirit of God came mightily upon him from that day forward, and so I tell you: it's a person, and you will not know. If I am a person, don't give me a donkey as an offspring.

I don't beget donkeys or cats or things of that sort. It's a person. I'm a person. If I'm a father, my son has to be a person. And it is a person. It's not infinite light. And it is an infinite power, although that is said of the Christ. He is the power of God, and he is the wisdom of God. But the power is personified as that youth. And the wisdom is personified. So it's a person. And so when David comes into your world, he reveals you as God the Father. And yet while you will, these mortal garments of flesh and blood, you are restricted. Until that moment in time when you take it off for the last time.

Then you are one with the risen Lord. But because he is in everyone, where are you going? is not the kingdom of heaven within? So where do you think you're going to find me? I promise, as I have done before, I reveal myself. I have so far too many. I will continue. And when this thing comes off, it will really be a revelation to those who have heard and who have believed. For I know where I'm going. And yet I'm not going to go away from anyone because I can't get away from the being that I am. and the being that I am is God. Well, if God became all of us, where can I go?

That would be outside of you. And so now I am near to you. But when I take this thing off, I will never be so near or rather so far away as even to be near. Because nearness would imply separation. And I can't be separated from you if I am one with God. And God is in you. so God actually became man that man may become God so when man discovers who he really is through the revelation of the Son when he takes off the garment for the last time where is he but one with the risen Lord and if the risen

Lord is in man then where does that man go to be and so I tell you I'll be not even there for that would imply that I am still something eternal turtle.

No, you can't see God as you see objects in space, but he knows who he is through his son. And there's no other way of knowing him than you know him through the son. And so, you will see me but you'll see me from within. Listen to the words of Paul. And when it flees God to reveal his son in me, the preposition is in, it's not to me as some translators habit. But the actual preposition is in. It pleases God to reveal his son in me. And so that's where you're going to see him. But he will seem to you as something external to yourself. But you, you don't see self, you see yourself in your son.

And it's the son who reveals you. So tell the story as it really ought to be told. And let man walk in faith, in hope Hope that one day he will encounter the Son who reveals him as God the Father. So we are told, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. Now he said he so loved the world he gave his only Son. That Son, I tell you, is dated. If you read the words in the red letter edition, these passages are all in red letters. And yet they are supposed to be the words of Christ. No, they are spoken of him. Not by him.

The evangelist is writing of. It's in the third chapter of the Gospel of John. ¶ Begins with the 16th verse. So I tell you, it's all about you. The whole book is all about you. It's your biography. that tells us in the 40th Psalm. In the volume of the book, it is all about me. I delight to do thy will, O my Lord. ¶ Now here are the words put into the mouth of Christ on the cross. Into thy hands I commit my spirit. That's the 31st Psalm. but the completed verse is this as he said into thy hands I commit my spirit it goes on to say thou hast redeemed me O Lord faithful God that's the completed verse and these are the words of David in the 31st psalm therefore who is

uttering them who is the Christ in the 16th he now makes the appeal to the father thou wouldst not let my soul remain in hell so he raises him up he actually raises him up within you may I tell you it comes like an explosion you come to the end of the journey the climax is brought about by an explosion not of matter matter but of mine.

Your whole mind explodes. And as it explodes, you find yourself facing your son. And here is David, and not for one moment is there any uncertainty as to who he is and the relationship. And one second before, you did not know it. I was born from above and did not know it. For the birth from above took place on the 20th day of July of 1959, and this was the 6th day of December 1959. 139 days later I discovered it. I didn't know because I was born from above and thrilled beyond measure that it fulfilled scripture. The witnesses were there, the child wrapped in swaddling clothes, he was there, everything was there. And yet I didn't know.

Outside of the fact I'm born to move out. But I didn't know David. I didn't know what part he played in the drama to this extent. And I didn't know it was he who revealed me as God the Father. But I know today he and he alone will reveal everyone as God the Father. That is David. ¶ When we can find people who can become so So prejudiced with a false concept. Who can single out a race of people. And try to rather mock the face of the earth. When that is a message through which God spoke. That was the message that came to the world. It's an eternal message. And it's true. And so those who speak of another Christ.

They have the false Christ. Jesus is God the Father. Jesse who is called the father of David means Jehovah exists. So Jesse is simply the Lord himself. And his son calls him father. And Jesse is any form of the verb to be. In other words, I am. who is your father? My father is Jesse the Bethlehemite. Your father is Jesse the Bethlehemite. And who are you? The

son of Jesse the Bethlehemite. ¶ Now go to your concordances and start looking them up. And you come forward with the conclusion that it's there all along and you didn't see it. That here was your son. and because he was born so called born three thousand years ago you turn the pages over but that old stuff means nothing to me today it has no bearing on the 20th century why it's forever it never comes to an end it's forever and forever the only way that man could ever be redeemed is not through any other way there is no other way I am the way I am the truth I am the life.

The only true and living way, and there is no other way. And yet morning, noon, and night, they're all new ways appearing on the surface. A new ism there, a new ism there, all trying to create something that is a lie. It's not based upon revelation. It's simply people sitting down trying to work out some what they consider a nice pleasing philosophy of life. But I tell you, I have experienced it. As I stand here, I did not know until I experienced it. I was just as blind as Paul. Paul went out to destroy everything that claimed what Christianity claimed. He consented unto Stephen's death, told him to death, and in spite of that, he was chosen in spite of all that he did, he was the one who was elected.

He had all that it took. He had the fire, he had that something that would face prison and face anything rather than turn from the vision. He kept the divine vision in time of trouble, and so he stood before King Agrippa, and he said, oh king, why did it be thought strange that I have seen the risen Lord, seen the resurrection? Why is it strange that our people should think the resurrection is false? That it's all taught in Scripture, but they didn't see it. If I am appealing to God the Father not to leave my soul in the pit, not to leave me in hell, and then I could say a few chapters later, thou hast redeemed me.

For then he knows that he has been redeemed. For he saw the Father.

And if he saw the Father having died, well then he must be alive. And could say, I am the living way. The true and living way. So you take my word for it. I would not betray you. I would not lead you astray. I take my Bible seriously. And the third chapter of the book of James warns men who would be a teacher that the judgment is harder on him who would be the teacher than on any other person. So you're warned in the third chapter of James to be very careful when you go out to teach. You teach the truth and don't bring in any other thing outside of the truth as revealed.

I'm not speaking of mathematics, not speaking of any of these things. I'm speaking of revealed truth in Scripture. And the story is there, but it must be repeated in the individual. And everything said of him in the Scripture will one day be experienced by everyone born a woman, but each in his own good time. For as we are told in the third chapter of 2 Peter, Peter. When they wonder about when is he coming, he said they do not know that a thousand years is as a day in the eyes of God. So they're concerned about when is he coming, and a thousand years is only one day in the eyes of God. And so if you have 6, 000 days or years of travel, it's only six days before the image is completed and you and God are permanently made one.

And then comes the revelation of the Son who reveals you as God and you know you are permanently one. You are the Father of God's only Son. And there's no other way that you would ever know it. Now let us go into the silence. Are there any questions? Yes, sir. Which one? Which verse? I don't know the version. In other words, which...

Well, I take... I have many Bibles at home, and I use mostly the Revised Standard Version. And I use James Strong's Concordance. I find that exhaustive. Every word in the... Of course, it's based upon the King James Version, but it's easy to find the parallel in the Revised Standard Version.

But that is based... that is the concordance, James Strong's concordance uses the King James Version as its guide, but they take every word in the Hebrew, every word in Greek, and they define the original meaning for you, and you have sometimes a dozen definitions, and you confuse what you feel was the intention of the author, or you can go along with what they did, but I use the Revised Standard Version most of the time.

But I have Moffat, I have Fenton, Lightfoot, the New English Bible. I have so many Bibles. But I find that daily I take my Revised Standard Version and read it. But if I do not like a translation, I will see what another one did or another one did. and if I don't like any of them go to my concordance and see what I would have done if I had that opportunity. now take that statement in Jeremiah: "Can a man bear a child? Why then do I see every man with his hands on his loin, like a woman in labor?" Well, that didn't satisfy me. I went from Bible to Bible; they all almost give the same meaning.

So I started a search in the concordance, and the word that they translate is not that at all, but they could not bring themselves to believe what the vision is actually stating. Now these are the words of the Lord spoken to his prophet Jeremiah: and he's asking Jeremiah, "Jeremiah, can a man bear a child?" And he doesn't wait for the answer from his prophet. He's answering what? He said, "Why then do I see every man with his hands drawing himself out of himself, just like a woman in labor?" If you take the concordance and go through it, you'll find that is the best translation of it. I see him with his hands drawing himself out of himself.

And that's exactly what happened.

God's Seven Eyes

In Paul's letter to the Corinthians, his second letter, he is describing some limitation of a physical nature. And he said three times, I besought the Lord to have this lead me. and he said to me my grace is sufficient for you, for my power is made perfect in weakness. Here we see grace equated with the power of God, and weakness equated with the human form. What was the nature of the weakness is not described. Colors were speculated throughout the century. Some claimed an impediment of speech. For if you go out to tell the story that all things are possible to God, and yet you can't tell it because of some impediment, or suppose you had a paralysis and you could not demonstrate your physical prowess.

But that is not all. These bodies, as we wear them, we are the sons of God who come down. And these bodies are subject to and must be experienced by all. And we will experience pain no matter who we are. We will experience want no matter who we are. And we will experience concupiscence no matter who we are. That is part of the nature of the bodies that we wear. Day after day, you need food, so you are in want. And no matter how strong you are, there are moments, even if you wait to the very end and you are declining, there is pain. So pain, want and concupiscence are the experiences of the bodies of flesh and blood that we wear.

Now Paul does not state what it is, but in stating what he did he equates grace with the power of God. And he equates weakness with the qualities that I've just described. With that physical body that we wear.

Now we'll turn to the restoration of the temple, which is the book of Zechariah. The word Zechariah means Jehovah remembers. I turn now to the eighth chapter of Zechariah, and these are the words. Now I have come back to Zion, this is the Lord speaking. Now says the Lord, I have come back to Zion. Therefore he must have departed from Zion to come back to us. I have come back to Zion, and I will dwell in Jerusalem. And Jerusalem will be called the city of truth. And the mountain of the Lord of hosts shall be called the holy mountain. And the streets of the city shall be full of boys and girls playing in the streets, and even though the inhabitants, the survivors of the nation, will say it is impossible, an impossible thing, I will say it is wonderful also to me.

Now we are dealing tonight with a power unknown to mortal man, and yet I tell you from experience you will exercise this power even though you have these bodies of weaknesses, you will towards the end of your journey exercise this power as you begin to return to Zion. For you are the Lord Poconoff in Scripture. You are the Lord God Jehovah who foretold it all, who became man. And you became man and assumed all the weaknesses of man, and now having experienced the weaknesses because you could not as the Lord God Jehovah in your glorified body experience pain, experience want, experience concupiscence, so to have the experience of these you became man. They belong to the weaknesses of body called man, so now you return.

Now the Lord returns, comes back to Zion, and let me share with you an experience of mine, and you can do with it as you will, come to your own conclusion concerning this power. It was the 20th of July, 1959. My return to Zion was preceded by a dream, and the dream I have just told you in that 8th chapter of Zechariah for restoration of the temple. The temple has been fragmented. It's been scattered. Now it's been reassembled into a

living temple. As we are told in Scripture, you are the temple of the living God. And the Spirit of God dwells in you. So this fragmented body is being gathered together one by one. But this time they are living still, so that you and I are not returned as animated bodies but life- giving spirits, life within ourselves, and that life is demonstrated in the exercise of a power unknown to mortal man.

It began in a dream, and here is my dream. The buildings were not more than maximum three stories tall. Most of them, I would say two. Lovely for architectural structures, though they're beautiful. I only saw the exterior. I'm on the street. The streets were as wide as four of our boulevards put together. That's how wide the streets were. The sidewalks were far wider than the widest part of Wilshire Boulevard. The sidewalk at stated intervals there were concert brand pianos free of charge to any artist who would like to play. Each artist had his own following of boys and girls. Boys and girls all over the street. Ranging in age from say 7 to 12. Not more.

All lads and all lassies. I sat at a piano. With lovely concert grand. And then I saw this artist coming with this following. All the boys and girls around him. And he came over. And as he came to the piano, I rose and offered him the seat. He thanked me and he sat down and he began to play. And as he played, I not only heard the most glorious heavenly music coming out of that instrument, but I saw it. I saw the geometrical pattern that the music produced. Beautiful patterns as it came out, all in color. As I sat there, or stood there watching him, I knew that I could arrest that music. I could stop time.

And he couldn't play, and no one could move, and the music could not continue in this wonderful motion. He would freeze. And I froze it within myself by arresting within me, in in my own imagination, an activity which allowed it to be animated. And as it froze, and I am admiring the beauty of

it, from that moment I actually began to awake. It moved from this dream into vision, into the heavenly experience that I have described time and again to you, where I awoke within my own skull. Now the Lord has come back to Zion. Zion is your skull; Jerusalem is where he dwells. The word Zion, the word Bethlehem, the word Jerusalem, the word city of David, are all equated in scripture.

So now the Lord has returned and comes back to Zion. Could that arrestment of that cause be the thing that will create it? I ask you to dwell upon it. I only know I saw what I saw. I only know that I arrested it within me, and that sustained motion within me, or nothing else moved. Everything froze because I within myself froze it. Was that the cause? Was that the tone that woke me from the deep sleep when I came back from my journey, for I journeyed into the world believing myself to be a man, playing all the parts and experiencing pain, experiencing want, experiencing concupiscence, and all these things I experienced, and then in that moment with that city filled with boys and girls.

Here, I hear the most heavenly music. I saw the result of the music, and I wanted to actually examine it closely. And I froze it. I froze it not there, I froze it in myself. At the moment that I saw that beautiful pattern, I froze it. And then I awoke within my skull. for that set up within me the most fantastic vibration within my skull. And as it began to reverberate and I thought my head was split, I awoke. But I awoke within my skull to find myself entombed, entombed in my own skull. And then came the birth from above. And then following, in a matter of 1260 days, all the events as described in scripture so now says the Lord, I have come back to Zion, and I will dwell in Jerusalem, and Jerusalem will be called the city of truth, that's the only truth in the world; all else is all illusion, the whole vast world is one grand illusion.

And this was before that the world was. This was set up as the way that he would bring himself back to Zion, bring himself back to Jerusalem. Not Jerusalem in the Near East. Jerusalem is right here in your own car. That's the only Zion mentioned in Scripture. That's the only city of David. That's the only really home of the Lord. So, the power of which I speak in Scripture, when he equates grace with power. My grace is sufficient for you, for my power is made perfect in weakness. For I stepped that night a weak man, perfectly weak, like any normal person in this world, always. And then that power was made perfect in my weakness, and then the Lord returned to Zion, and as he came back to the city that is called the city of truth, and he said, I am the truth; and the story of Jesus Christ is the only truth in the world; then the whole story began to unfold in me.

So I returned to Zion in this state, having arrested arrested music. And that music was a song. It was perfectly wonderful. But at a certain moment, I had the impulse to arrest it. And I arrested the note that awoke me. Just as though you strike a note, and that which is related to it, if you sustain the note, you could break it. You can break a crystal if the note is sustained that is related to that crystal. And so here I broke the crystal and returned, and then the thing unfolded within me. So this is the power of which Scripture speaks. The power that no one on earth understands. You speak of an atomic bomb, the hydrogen bomb; these are little firecrackers.

Because here you have the power to arrest time. You take the whole vast world and arrest it, and it can't move. You change the motivation of the thing arrested, and when you release, pardon me, within you that power, then the whole thing begins to move, because time is now released, and it changes its motivation and fulfills the chain, not what it originally intended. Do you know what that would mean to the world if they were not first incorporated into the body of love? So we are told: he gives us

many gifts, but the greatest of all gifts is love, and God is love. So you're first called and incorporated into the body of God, and when you stand in the presence of embodied love, you are incorporated into love.

So thereafter, when you have the power within you, you exercise it always motivated with love. If you were not incorporated into the body of love, and you had the power to arrest time and change the motivation of the things arrested, and then release time, you could destroy the world. But you will not, not in eternity, will you have the right to exercise this power or will you ever know about it in the true sense of the word until your first call. You are elected and you are called. You answer correctly when he asks you to name the greatest thing in the world. And you will answer. And you'll say, love. And love will embrace you.

And you will be actually fused with the body of love Infinite love. From then on, you will have taste and taste of this power. You will have a moment when you will see the world moving and suddenly you will stop it. And now the thing can move because you will stop it. And then you will change it. And then change the entire flow, but you'll do it in love. Others will not do it. Let them say what they will. Let them believe that they're finding out greater and greater powers in the world, like unlocking the atom, unlocking something else. Let them do it. Perfectly all right. The day will come you will know who you really are.

That you really are the one who created the whole vast universe. And you yourself, limited yourself to these garments of flesh that you may know once. no pain no concupiscence and you will come down and wear these garments and not pretend that you are wearing them you will wear them and then in the end you will return and come back to Zion and when you come back to Zion you will now enter the city of Jerusalem And you will find it full at your toe, full of boys and girls, all playing in the streets. And

then there will be that heavenly chord. The imagery is perfect. All of a sudden, not only you hear music, you see music.

You see the most heavenly pattern that is forming, all in color. and you're so entranced with what you see, you desire to see it more and then all of a sudden you know you can stop it and inwardly you stop it by arresting in you that which allowed it to be animated and you arrest that in you and as you see it then you begin to awaken and you awake within your skull. So when I pray as he said, three times I prayed and I be sought to take from me this thorn within my side and three times he said to me my grace is sufficient for you for my power is made perfect in weakness and so the the power was equated with grace.

So we use the word grace thinking only in one sense. All through his letters he speaks of the grace of God. And may the grace of the Lord Jesus Christ be with you. And he speaks always of the grace of God. The source of grace is always God. Jesus Christ is the God or they mean by which grace is received by man. For Jesus Christ is the pattern in man by which this power is conveyed to man. And that man is God himself. You are the Lord, Jehovah. You are the God who went out from Zion. You are the God who will return to Zion. And you are the God who will awake within Jerusalem, within Zion.

And then the city will be full of boys and girls playing in the street. And you will hear that eternal note that you set up in the beginning, which when you hear it, is the voice of God calling. Calling himself back. Deep speaks unto deep. And you call back yourself from the experience of pain. From the experience of what? And the experience of concupiscence. For in your glorified body these cannot exist. They do not exist. Yet you will have experienced them. And therefore you will have increased and expanded by reason of the experience of that call to witnesses of flesh and blood. So

when Blake took this thought, he took it, say, from the 53rd and the 14th chapter of Psalm.

He called it Babel, but the psalmist speaks of it as the fool. The fool says in his heart, there is no God. nor son of God that thou of human imagination O divine body art all a delusion but I know thee O Lord and thou arisest upon my weary eyes even in this dungeon and in this iron mirror thou also sufferest with me even though I behold thee not and then the divine voice answered him and the voice replied fear not lo I am with you all only believe in me that I have power to raise from death thy brother who sleeps in Ardian again he's emphasizing the power so let the fool say there is no God and let him say there is no son of God he now equates not only the son of God but God the father with the human imagination and then he said it was his task forever and forever it is my eternal task to open the eternal world open the immortal eyes of man inwards into the world of thought into eternity ever expanding in the bosom of God the human imagination.

So he speaks of the human imagination as the eye of God. He mentions the seven eyes in Zechariah and he mentions the seventh as Jesus The first was Lutifer. The seventh was Jesus, but he calls the eighth one. Now the letter eight, or the number eight, is resurrection. He rose on that eighth day, which was the first of the new leaf. Eight is always associated with resurrection. So he calls the eighth by name, and the eighth hid and would not come. in his trained symbolism the eight is the individual it's you you are the eight he is calling and he is calling the eight to come as the eight I of God God is not complete without that individual without that eight you are the one called as told us in the same Zechariah he calls them all and there were just as many at the end as they were of old.

Not one is missing. Not one is lost. You can't be lost. But the eighth eye

is your own wonderful human imagination and one day it will open and you will look into eternity into all the glory them. They are completely shut out to mortal man. He can't see them and he can't believe in them. He denies them. He thinks himself so wise, so altogether wise, and they give themselves each other all kinds of ribbons and all kinds of medals. They're pinning each other with medals. I saw today's paper where Bob Hope, they want to give him an honorary degree in some college, and the students and the faculty said no, he is not entitled to it because first of all, he's not a college man.

He never went to college and he is not qualified to receive an honorary degree in, I forget what the letter was. It could be in law, it could be in something else, but he is not qualified and they opposed it. So the chances are he will not get it as though he needs it. I mean, what on earth comes down little degree degree. That's an honorary degree. He didn't earn it. No, he didn't go to college. He didn't go and study for it, but they give these degrees all the time to people. And so he is not eligible because he isn't a college man. Yet people want them, and they pin them up all over the place.

I will not mention his name. I have a friend of mine who is a doctor. And he took course after course in hypnosis. He's a regular doctor. But all the degrees are on his wall in hypnosis. So proud of the fact that someone gave him this because he paid the price for it. And they're all over his wall. I'm embarrassed when I sit in his office to look at them. Because he really is a very, very fine doctor in his own profession. Why all this nonsense all over the wall? People are so proud of all these silly little things. I tell you, you are the God of God. You are the Lord who created the whole thing you are the Lord who willingly became man to experience all the weakness and all the limitations of man so you've come down into this world to play this part one day you'll return to Zion and you will know that story of the 8th

chapter of Zechariah.

And now, says the Lord, I have come back to Zion. Back to Jerusalem where I will dwell. To come back, he must have left it. You are the one who went out. And you are the one who will come back. And when the night comes and you come back, you will see that street full to overflowing with boys and girls. And you too will hear the music and you too will know you could stop it and see what you are actually now observing and as you contemplate the beauty of music not only audibly but visually and you're looking at it and then you begin to awake because the sound is sustained by you you're sustaining a note and you yourself awoke yourself for you came back and you prearranged your return that when you hear this note this sound it is called and scripted the sound of the last trumpet well the word trumpet means reverberation and you will actually hear it and you will see it and it will reverberate with injury pardon me And you will hear it almost, I was exploding your brain.

And then you were awake in this very place where you laid yourself down to dream the dream of life. And you went forward dreaming the dream of life in a strange land. And you became enslaved and you suffered and experienced pain and want and all these things. And then came that moment in time where you return and so you return into your own being and you awaken and when you awaken you are God himself there is nothing in this world but God everyone here will experience it but everyone you are here because you are near to it there are millions tonight who would walk out of this place just like the gentleman who did this was not his cup of tea he came to hear something along mundane lines he came to hear something where he could turn it into a quick dollar not knowing if he heard this he could turn it into a very fast dollar and an honest one.

Not a quick one of which you would be ashamed, but a very fast one of

which you'd be very proud to have. Just listen to what you've heard this night, where you're now completely held by the body, where you're floating away into the state that you're destined to be. Do you know that while you're doing that, marvelous things are taking place within you by your true being, who knows far better than your surface mind, your need: the Father knows far better what you need than your rational mind knows. And so, while you're listening and suspending the rational mind, and listening to his story, he is working within you, and then in a way you do not know, he brings into your world gifts— all kinds of gifts— until finally he gives you the greatest of all gifts, which is himself; for he gives it to himself because he became you, and that gift is love, the greatest power in the world.

So when Blake mentions the seven: I starting off with Lucifer, who would not sacrifice himself for anyone; then he goes through to the Moloch, who feels that all problems could be solved by annihilating all opposition; so that I was no good; then he comes to the Elohim, him who feels that he will set up judgment of everything in the world, and pass judgment on all things. Then he comes to all the others, and finally comes to the one willing to sacrifice self for his brothers, that he called friends. And then he calls the eight. And the eight did not come. He cannot come until that moment in time when the whole dream is over, and then he returned; but when he returned, he is the Lord God himself; he comes back to Zion, into that city of truth called Jerusalem, and all the streets are filled; they're full of boys and girls playing, and the priests.

And those who are present will say it is impossible. But the one who has the experience, he will say also. It is wonderful, also to me. For I can tell you: when it happens to you, the awe that possesses you, the wonder that possesses you, you know on the surface it is impossible. And yet you can't

deny the experience. It did happen, and you can't deny it. So those that did not receive the experience, they will say it is impossible. But the one who experienced it will say, 'It is wonderful.' How can a man in this age look into the face of one who history records as having lived three thousand years ago, and know without any uncertainty he's looking into the face of his own son?

I know that the Son knows he is his Father. Not only that, he knows he is the Father of the Son, but the Son knows it. And here there is a stretch of time. Now others say that's impossible. But he knows it is wonderful. And he knows with certainty that it is wonderful. Now I have quoted tonight from the New English Bible: the 8th chapter of the book of Zechariah, which means 'Jehovah remembers.' If he remembers, there must have been a moment when he forgot. That's the whole story of the Bible, though: you were rich, you became poor, that these who were poor might become rich. And then you return where you have no want.

You return to your glorified state, where there is no want, where there is no hunger, where there is no pain. And you're above the organization of sex, therefore above concubinance. and this is your destiny so tonight you might think this a profoundly spiritual one and can I tell you time will prove to you it was a profoundly practical one, for while you were listening you worked in the depth of yourself and all your needs are met. Now, in a practical way, bring before your mind's eye a theme which would imply the fulfillment of your desire. Let it be perfectly still. You can freeze it. Can't move unless you allow it to move. tell it what it is supposed to hear.

Tell it what it is supposed to do. It is supposed to hear that you are a new name but you want it to hear. Bring anyone before your mind's eye. Bring any group before your mind's eye. See it clearly in your mind's eye and then tell it: have frozen statues before you. What is going to hear about

you? And then you tell it. I am, and you name it. I am successful, or I am healthy, or I am wealthy, or I, you name it, and then release it in you and see the animated faces smiling. They have got to go forward and move things in your world to hear that concerning you. So God, just try it.

Bring them into your mind's eye. See them just as I would see you now. But let them be perfectly still. And then tell them what they're going to hear about you. And you name what they're going to hear. And then release them. you'll change all motivation concerning that faith. They've got to hear what you say they will hear. Others say it's impossible, and you will say it is wonderful. And in a way that no one knows, they are working towards the fulfillment of it. For their attitude has changed towards you, and they will change by their thinking attitudes of others told you and eventually you will become the one that you assume that you are as you told them that you are.

They're all frozen, all things are within you. All that you'll behold or look prayers without it is within you in your own wonderful human imagination of which this world of mortality is but a shadow, so you saw it. They're all within you. Where do you see them? In your imagination. But you saw them and you freeze them and then you tell them what they're going to hear and then you allow them to smile and empathize with you, not sympathize, empathize with and then you drop it confident that they are now under your command and they've got to go forward and fulfill what you have commanded them to do as the whole vast world in which we live.

Those in great eternity who contemplate on death said thus: What seems to be is to those to whom it seems to be, and is productive of their most dreadful consequences to those to whom it seems to be. Even of torments, despair, fair and eternal death. But divine mercy steps beyond

and redeems man in the body of Jesus. So whatever seems to be is to those to whom it seems to be. So, you bring them into your mind's eye. You see them clearly in your mind's eye. And you tell them what you not want them to hear about you. You tell them. This is what you will hear about in the immediate present, and then release them.

They were frozen, motivation changed, and then they were released to fulfill your command. That's what you're going to do eventually in the twinkling of an eye when you no longer wear these garments that are subject to pain and to want. So when you read the word grace, don't think of some little thing that the churches talk about; think about it as Paul intended it to be thought, and that is power. And he defined the power of God as Christ. He said, Christ is the power of God and the wisdom of God. And when he said to me, My grace is sufficient, For my power is made perfect in weakness. You remain wearing that garment that is weak.

And I'll perfect my power in you. That garment that is weak. One day you'll return to Zion. And you'll exercise this power. While he plays you'll freeze him. And you will see it. And sustain what you're seeing. and it will awaken you from the dream of life. Awaken you within the tomb to prove that you do have the wisdom of God. You will know exactly what to do to get out. And you do. And unaided by any midwife, you come out. And you are born from above. Unaided by anything, the witnesses come to bear witness to the fact that you are out. And God is born from above. all these things happen within you after this moment of the exercise of this power so you return to Zion and you will dwell forever in Jerusalem and Jerusalem shall be called the city of truth for this is where truth reigns all on the outside where you went was all one grand illusion in the end it will all fade and leaving not a single trace behind it so tonight you try try what I have just given you as a technique just try it can't lose anything but may I

warn you do it in love whenever you are in doubt do the loving thing and you have done the right thing whenever in doubt do the loving thing and so tonight you would like to be always go with the golden rule Is it something that you wish for yourself that you wish for another?

Then it's all right. Do you wish for another what you would not want done to you? Then it's not right. Always be guided by the Golden Rule. And the Golden Rule is a simple thing. Do unto others as you would have them do unto you. So whenever in doubt, do the loving thing. would you like to be healthy what's wrong with that would you like to be secure what's wrong with that would you like to be well kind and considerate what's wrong with that so bring before your mind's eye those who would know that you are and just tell them that you are look into their faces and tell them and then release them and they're on their way to prove it.

Now let us go into the silence. Thank you. Thank you. Thank you.

God's Son

So I thought I would gather a little pieces together, and I've been trying to tell you over the years.

Tonight, we will take the opening passage of the Epistle to the Hebrews. in many and various ways God spoke of old to our fathers by the prophet but in these last days he is spoken to us by his son. This son reflects the glory of God and bears the express image of his person. This is the heart of the Christian message. This is the gospel. Open in the universal language that all would understand. Whether you be living here in our marvelous land of America or living in any part of the world, we all know the relationship of father -son. So he spoke in many and various ways.

As we are told in the 19th Psalm, the heavens declare the glory of God and the firmament shows forth his handiwork. And man has done marvelous things in the study of the heavens and the study of the things of earth. You and I are now benefiting from the things that we have discovered in this church right here on earth. And with the great telescope we have discovered numberless beauties of the heaven. None have gone so far as actually to walk on the moon. But all of these things will fade into nothing compared to the final revelation of God.

In the last days, he reveals himself by his son. You will not find God, no matter how you find the things and the wonders of the earth. And we find them day after day. You will not find him if you go to all the heavens of the world. You aren't going to find him there. But you will find him, and every one in the world will find him in the relationship of father -son. This is

God's final revelation of himself to man.

And so whether you be living now in Africa, living here in America, living in China, every one knows this relationship. You could be today without a child, never married in your life, but you know the relationship. You could be female and you know the relationship of a father -son. I will tell you that in this state when you are above it all you're neither male nor female as we are told male, female, made he then and called their name man so in Christ there is no Greek, there is no Jew, there is no male, no female, no bond, no free, we are above it all for we all know this relationship, and it will not shock a woman to know that she is God the Father when the time comes for it to be revealed in her, revealed in a man, revealed in anyone in this world, so this is God's final revelation to man, and he reveals it by his son.

Now let me share it with you in this same book. What is the source I do not know, he tells us that Moses was told to see clearly and make everything according to the pattern that was shown you on the mountain. Make it according to the pattern, so we are living in a world that is only a copy. This is a copy. The reality is not here at all. This is all a copy.

Why the author of the letter to the Hebrews stated that the urn, the golden urn that contained the manna, and that the rod that budded, Aaron's rod that budded, was in the Holy of Holies, I do not know. Because I know from experience it is himself.

Now we are told by our historians and our archaeologists that when the temple was destroyed in the year 70 A.D. and Jerusalem was destroyed, when they opened the Holy of Holies, it was empty. there was nothing there when they opened the Holy of Holies, why he incorporated this into his story I do not know, what was his source I do not know, it is not in the Old Testament; there is not one line in the Old Testament where the rod

that budded, Aaron's rod that budded, and the urn that contained manna, the golden urn, was found in any holy of holies.

And I know from my own experience that that holy of holies is right here. And God peeps in it. And when God awakes without the help of anyone, he doesn't need anyone's help, God emerges from the holy of holies, which is called the holy supper cell. and when you awake within that holy sepulcher, it is empty; may I tell you, you are the only presence in it, and you come out by your innate wisdom as to what to do, and you push yourself out of it; you push, and something gives, and you come out, and so the story is true; it is empty, and so if our archaeologists hung the temple.

And the temple was destroyed. And the Holy of Holies, vein opened, was hung to be completely empty. So not a thing is in it, but the sleeper. And the sleeper in man is God. And his name forever and forever is I Am. That's God. There is no other God. But he is a Father, and then in the not distant future, after he comes out, leaving the empty saboteur, he will know who he is; he still doesn't know who he is when he comes out; it takes his son to reveal him, and the son doesn't even call him; he calls him father, but he doesn't have to call him father; the minute he appears, memory returns, turn for the thing that God gave up to become man was memory. That was his great sacrifice.

He completely gave up all the wisdom of the world, all the power of the world, and the knowledge of who he is. He gave up his memory, having predetermined exactly what he would do in becoming humanity.

In becoming humanity, God revealed who he is. He is made up of his son. Elohim is a plural word. And God descended and became fragmented, divided into the unnumbered son. He is God, buried in the skull of man. he awakens in the skull of man, he awakens individually, we do not awaken collectively; you are unique; no one can take your place; salvation external

to man is of no avail whatsoever. You can be the holiest of holiest in the eyes of yourself and your friends, that has nothing to do with it.

You could be so good that you can't believe for one moment you could get better. That has nothing to do with it. You can go on diet, go to holy places, do all these things. That's nothing. The final revelation is when the sun pans before you. And the sun is the resultant state of your journey to this world of death.

This is a world of death. And God came down into death. Buried in the skull of man. And overcomes death. And the result of his journey stands before him, personified as a son. The eternal son. So in many and various ways God spoke of those to our fathers. by the prophet. But in these last days he has spoken to us by his son. That son reveals you exactly who you are. You could be now the lady of ladies. Unwavering. I've never known a man. Makes no difference. In the resurrection you are above the organization of sects. But you're not above fatherhood. and this son is not begotten of sex he is the resultant state of your journey through the experiences of this world of death so when Blake wrote in Jerusalem how they come forth from the furnaces these are the furnaces and how long how vast how to bear the anguish ere they find their father were long to tell.

This is the anguish. This is the hell. For heaven is nothing more than the presence of the awakened God and hell is his absence. While we sleep we dream nightmares there is. And God is the dreamer in man. And this world that we think is the awaking world, this is a dream too. And here, this is God asleep. When God awakes in man, it's heaven. And as he awakes, everything within his presence is made perfect. That I know from my own experience. That heaven is not a realm it is a character it is a body enclosed in that body no matter where you are everything is made perfect if you walk through the petrified forest it would suddenly bloom because you are

present if you were in the desert they would bloom, nothing can stand in your presence that is imperfect.

I know that from an experience at sea in 1946, when I was ripped from within and where they all sang my praise never is risen, and clothed in this glorious luminous body I walked by, and thousands waited for me to come and they were all imperfect, blind, lame, halt, withered, shrunken, you name it, there they were. I did not raise a finger to transform them. I had no compassion to transform them. I did not stop to do anything or to talk to one of them. I made no effort whatsoever, but closed in the perfect body. As I glided by, every one was made perfect: eyes that were missing came out of the nowhere and filled the empty sockets, arms that were missing came out of the nowhere and filled the empty shoulders, people who could not rise jumped for joy, and every one was made perfect, and I didn't raise a finger to make it so.

What made it so? I was in my body that is perfect, and everything has to be perfect in my presence. So I know heaven is nothing more than the presence of the risen God, and hell would be the opposite. When he is not risen, he dreams these plain dreams of death and decay. ¶Cave. And whenever you are risen, and you will be, because he in you must awake. And when he awakes, you are clothed in your immortal body. And that is perfect. And you cannot be any place where it isn't perfect. If you went through hell, you will be instantly transformed into heaven. And heaven means harmony. Everything is made perfect, made right in your presence.

So the final revelation is not going to be going to the sun or to the outside planet or finding more of the earth, marvelous as it is. For you and I enjoy the comfort. Tonight we have light. We found that right here on earth. How to do it? It was always there, but not discovered. You aren't going to discover anything that wasn't. It was always there. We have just

unlocked the energy in the atom. It was always there. We had not discovered the means by which it could be unlocked. We never even believed it contained such power. All of a sudden man discovers it can be unlocked. He devised the means to unlock it.

And you and I enjoy all the marvelous things that man today is discovering on earth, as told us in that 19th Psalm. Not only the wonders of the heaven declaring the glory of God, but his firmament shows forth his handiwork. And here is his handiwork. And day after day we come forward with something entirely different something new making it an easier world in which to live, as far as the burden goes, but the final revelation of God is in his son, and that's the universal language that every one can understand because if tonight I live in Africa, but I knew the story, and I read the story, so I take only the Old Testament, but that's the story.

And in the Old Testament I read of a man. But as I read it, I think, well now he lived a thousand years ago, if I read it in the first century. For he's supposed to have lived a thousand BC. Living today, I would say, now he lived three thousand years ago. So I don't associate myself with him at all. I was born and raised in the Christian faith. I call myself a Christian. I knew no other religion. I simply knew only what my mother taught me, what I learned in school, and I called myself a Christian. So I read the story, and mother would read me these stories, but they belonged to a world that was thousands of years ago.

And these men and died for the unconcerned that was secular history, and they were of the past. Then all of a sudden one night here in Beverly Hills. Found asleep. My skull explodes. And standing before me as it explodes. And I am sitting at a table. And before me is David. And there is no uncertainty as to who he is. He is not a David. He is the David. He is the David of biblical faith. And he stands before me and I know exactly

who he is. And he knows who I am. And before me is the severed head of the giant Goliath. Right on a table before me. And there he is leaning against the side of an open door.

And I am looking at him. and I know I am his father and he knows that he is my son, and here is a perfectly marvelous thing: three thousand years went by, did it? And here it is contemporary; then what happened? My memory returned; memory returned; all that I read in scripture was all about me, and I didn't know it as told us in the 40th Psalm. In the volume of the book it is all about me. But when you read it, don't think a man called David or one called Jesus is reading that book. Think of yourself. For Jesus is the I am of man. That's God. Jesus is the Lord. He is buried in every man, and in the story David calls him my Lord which is the name referred to of the father; every son spoke of his father as my Lord; so you read the 40th Psalm and because it was written a thousand these things you think, well, no, I'm not related; how could I be related to these characters of the Old Testament, and they were all Jews, Jews, and I call myself a Christian, and here is the only reality.

I am the father of this great Jew called David. Therefore I must be Jesse, and yet I had no change of identity till I look up the word Jesse, and it means Jehovah. It means the Lord. It means the self-existent being. That's what the word Jesse means. And Jesse is the father of David. And suddenly I am aware, memory has returned. So the only thing that you gave up in your descent into this world was memory. And completely forgot who you are. That you may experience death and not pretend that you are man. You could not actually accomplish the adventure if you pretended. An actor steps upon the stage and he plays his part.

But he knows after that curtain comes down and the final curtain comes down, he is going to go home to his lovely home if he has a lovely

home. If he is a great star who has made money, he goes home to a fabulous home. But that's not the story. You have to completely forget that you are God to become man. And you have completely forgotten that you are God in becoming man. But all day long you call upon his name, and his name is your name. You say, I am. So who are you? And before you answer anything, you say, well, I am. And then you say, John so -and -so. I am Dr.

So -and -so. but you precede it with I am and that's God's name but you don't know who you are until the very last of the journey and that last is when his son comes into your world and his son is your son and then memory returns and now you know that every child born of woman is the same being, is God buried there and everyone is going to have the identical son not another David and therefore we are one as told us in scripture I dwell in them and they dwell in me and we are one, so you are now different and you call yourself by another name. You will not lose your identity and yet you and I are one because we have the same son together.

Collectively we all form the father and the father only has the son and that son is David, so you will not lose your identity, but you and I are one having the same son. We are the same father, so the father is a compungunity, the word is Elohim, one made up of others, and the others we are the others. And the other to call the scripture the sons of God. So the sons came down, but the sons formed the Father. Now we are awakening individually as God the Father. That's raising us to a higher level than we were when we descended. That is the adventure. And God is in this adventure. He's not on the outside of it.

He is in it and he's in it where? He's buried, he's buried in his holy sepulcher, the holy of holies, and that is your skull. That's where God is buried: buried in his tomb, and so naturally it is empty when they find it. So this world is a copy; it's a shadow world. Make everything according to

the pattern which was shown you on the mountain. And so it has to be perfect. For here at the very end you see the sun and the sun reveals the Father. Everyone in this world is going to have that experience. I promise you, because I know it happened to me, so suddenly, so unexpectedly. It's going to happen to everyone.

Not one can fail. So here in these closing nights I thought I was going to be tired altogether and show you the important things of scripture that the Old Testament is a recorded scatter land I call it an adumbration, a foreshadowing in a not altogether conclusive this or in a immediately evident way. But when it happens, then the whole thing unfolds within you. As we are told, this is the God who said, let light shine out of darkness, who has shown into our hearts and given us the very light of the knowledge of the glory of God in the face of Christ. Christ is David. Here is the glory in the face of Christ. So when Bramling brings it out in his beautiful poem and he has Christ speak to sleeping God called in the scripture Saul, and Saul is simply God hung asleep.

Sleep. And he is called a mad person, because if he's stung to sleep he has strange dreams. And David turns before Saul and he said, O Saul, a faith like my faith shall receive thee. A man like unto me thou shalt love and be loved by forever. A hand like this hand shall throw open the gate of new life to thee. Then he stands before him and he states: See the Christ stands. This is running for him when David, and it was all inspired by the 16th and 17th chapters of the first book of Samuel, and David turns before the demented king and reveals who he is, but the king could not see it. When he stands before you, you'll know it.

You'll be completely awake and you'll know that you are God the Father. You could have all the children of the world in this month world of death it makes no difference. You could be barren or you could have many

marvelous if you are a father or a mother, but you are destined to have the son, and the son is only the resultant faith. When you've played all the thoughts, you too will say, I have finished the work thou gavest me to do. Now return unto me the glory that was mine, the glory that I had received before that the world was. He's not asking for anything else other than the return of that glory, and glory and God are synonymous terms in scripture.

Return my Godhead. I gave it up. I gave up my memory to become man, and now return it all unto me. And then you will say, I have finished the race. I have fought the good fight. I have kept the faith. Henceforth is laid up for me the crown of righteousness, and everyone will be crowned with righteousness. And what is righteousness? In scripture, when man completes the condition imposed upon him by a relationship, relationship. He is the counted righteous. And that relationship is Paul the son. The minute it happens to you, you are the righteous being. And therefore you were the crown of righteousness. No mortal eye can see it. But it is seen. It's only the crown.

It's not a crown. And Paul used these words in his letter to Timothy. He spoke of the crown. Not an indefinite article, but the definite one. I have fought the good fight. I have finished the race. I have kept the faith. Henceforth there is laid up for me the crown of righteousness. He finished it. For he said, now I bear on my body the mark of Jesus, and one thinks it means the great mark that the world will paint on a picture. No, the marks you have done are the stories I have told you concerning how it unfolds within you: first you awaken, then you come out and you are born from above, then you discover the sun who reveals you as God the Father.

Then your body is split in two from top to bottom. And then you take the blood, that golden liquid light at the base of your spine. And then you fuse with it, and like a fiery serpent, your things into your skull are taking

with you the blood through the curtain. For you are the temple of the living God. and the only curtain that is split is split not in some little thing made by human hands but your own body is split in two that's the curtain and so now you make a new a living way into the holy of holies and that holy of holies it was empty when you came out and you go back now and you're the only living reality in it and all of those who preceded you and those who will come together other you'll form one being.

One infinite being that is God the Father. And then your final fate is when the Holy Spirit descends upon you in bodily form as a dove. That is the seal of approval of the work being completed. And then you tell the story as I'm telling it to you now. You tell it to anyone who will listen in the hope that they will listen and believe it. For it is destined that they will experience it. But no one can really understand and appreciate Scripture until he has experienced Scripture. You have no idea how altogether wonderful it is until you've experienced it. The thrill that was mine when this thing happened with David. I jumped out of my bed and I wrote it down.

It was early in the morning, my wife was on the seat and I didn't want to wake her and the next morning when I told her I said you may not believe this but do you know I am the father of David well she likes all the things that I have in my vision and she never ridicules or makes little of anything I tell her and it struck a chord with her but I said yes honestly I am David's father but at that moment believing it to be secular history me. My wife would say to me, is this now a memory of the past? Going back 3,000 years ago you lived and you were the man called in scripture Jesse.

Then in time it all unfolded. The meaning of Jesse. Jesse means Jehovah. And yet here I am limited in this world. Restricted by the body that I wear, imprisoned by this body, and continue to be imprisoned to the

very end when I take it off for the last time. This time when I take it off, I am not re-imprisoned as all who have not had the experience will be. For all who have not had the experience will be restored to life in a body just like this, only young and healthy and nothing missing. Perfect, about 20 years of age, to continue the journey until that last revelation. All the revelations in the world, marvelous as they are, they must wait to the end.

And the end is when he reveals himself in the sun. So we are told, set your hopes fully upon the grace that is coming to you at the revelation of Jesus Christ in you. The unveiling of Jesus Christ in you is the unveiling of the Father and the Son. Jesus is the Father. He who has seen me, said Jesus, has seen the Father. And the Son is David who calls him, my Lord. And so when that whole thing is unveiled within man, that he knows who he is.

And every one came here for that one purpose, to give up completely and overcome death. For the last enemy to be overcome is death. Really nothing dies anyway. For all are restored, everything is restored, by these eternal images that are forever in heaven. And they are restored by contemplating the image. but that doesn't mean the end that's only restoration resurrection is something entirely different that comes at the end and after the resurrection which is the awakening within the skull comes the birth from above then the discovery of David then the splitting of the temple and then the descent of the dove and these are the mark of Jesus upon the body that Paul says, I bear upon my body the marks of Jesus.

He did not tell them out. I am making every effort to tell them out and to give you the actual interval of time between these marks that you may check it. It took me 1260 days or you can say three and a half months or three and a half years, pardon me, or 42 months. These names are all in Scripture. 42 months, three and a half years, or times and half a time, or 1260 days. It takes exactly 1260 days. From the 20th day of July of 1959 to

the first day of January of 1963 comes to 1260 days. And that was the interval in which the whole thing happened. Other visions came after that, but they are not considered the moths.

These are the moths that took 1260 days.

Now here, because we are at almost the end of the journey. Let us go into the silence and give you a longer time tonight to ask questions if you feel like it. And let us go. Thank you. good are there any questions please yes ma 'am when you have a dream and you believe in Jesus do you not understand that the dream when it's all different is to heal God isn't it did you all hear that question why when we have a dream I wouldn't say all dreams are of that nature. Most of them are symbolic, granted. But the lady wants to know why is it that if they are supposed to instruct us, why are they so difficult for the individual who had the dream to understand?

Well, I must confess that man is a past master at misinterpreting his dream. He tries to read everything into it. And it only has one one sinful jet of truth. But he tries to give every little piece of the dream significance, and it doesn't have that. But we are told in the book of Numbers, the 12th chapter of Numbers, I will speak to man in a dream and make myself known in a vision. He reveals himself in vision, but he speaks in a dream. And some dreams are so simple they need no interpretation. Others need interpretation, as we are told in the 41st chapter of Genesis. When Pharaoh could not interpret his own dreams, and the wise men could not interpret them for him, then he took Joseph.

And Joseph came and interpreted the dream, and as he said, so it came to pass. He understood the universal language of symbolism. And so all I can say to you is, well, make an effort, try your best, Or ask someone that you trust who can interpret the dream. Don't try to read everything into a dream. Some are very simple. Others that seem simple may have a

tremendous significance using the symbolism of the dream. If you want help in a book, don't buy these dream books. They are no earthly good. But there is a book put out today in one volume I have it in two when it first came out it's called the Language the Lost Language of Symbolism, by Bayley, and he shows you through the centuries, going back to pre-Christian days, the imagery that the Egyptians used and all civilizations prior, and it's a universal language the animal world and what it means when it comes in a dream, and it's called the Lost Language of Symbolism because it's universal.

A man in China could dream of a dog; they have dogs. We dream of a dog; we have dogs. So it's not necessarily a dog an animal: it has certain significance. And the actions of the dog:— we all have horses, but everybody has a horse; in the world, that is, all nations have horses. And if we do not have tigers in our land, we know what a tiger is like; and all these things are part of this one volume today, and it's a perfectly wonderful volume. It might help you in interpreting your dream, but He does speak to man in dream and He makes Himself known in a vision. See, a vision is just like this, you know, just as real as this.

Where a man is in control. Although he's automatically doing all the things, he seems to be in control of what is happening. And yet it's unfolding rapidly, but just like this. These are things that are not any experience. Well, let me, did you hear that question? If you were here last lecture night, you would understand the question better. For we spoke on a different level altogether. We spoke of the impregnation and using the story of a lady who is present tonight where she saw me standing at the foot of her bed with my back to her, and then I was sitting on her bed, and then I leaned backwards and my entire body sank into her body, and here she is alone and yet I am within her, and then I came up by the side of her, and

then I took my left hand and covered her body with my left hand, and felt the body, and then instantly I am on her, and then she had a climax, an ecstatic orgasm; and then I disappeared.

She got off the bed, hoping to stand, and she fell to her knees; then she wondered what was that experience. Well, I explained it last lecture night that that was an impregnation. That the remnant spoken of in scripture is not a remnant of a certain race of people, but the elect of God. They are the apostles. The apostles are called; they are elected, they are chosen; but the word apostle means to be sent. Think. And so when you are tall, you also think. Then you think in the capacity of one to sow the seed. But everyone sows the seed. Any more than when you have race horses? If you want to breed horses, you don't take every stud because he's a stud and use him as a stud.

We have chosen one that we use as a stud. And you bring your mares to be folded by a certain stud. Well, this changes a copy world. That same world takes place above. And the apostolic entries are called the chosen. ¶ They are the chosen stallion who will plant the seed. They are totally unaware because they also have their own moral ethical code on this world by which they live. Unless they were called upon to perform such acts in the knowledge of what they're doing they couldn't do it and would not do it because it would be in conflict with their ethical moral code so they are relieved of the memory of it so it is said of them he came to do the father's will and then the father speaks, I have found in him one after my own heart who will do all my will.

First the father's will that that seed be planted at this moment, now. There there there and the chosen ones called the apostles, they plant the seed. Not everyone is going to be chosen to plant the seed. They are eight ranks in the heavenly structure. The apostles come first, then the prophets,

then the teachers. So you have a complete rank as you have in the army. And what comes down from the supreme general goes down to the next and the next and the next and finally you get the soldier without stripes. But it's all in rank. So the apostles in all the divisions, no matter where you read them in scripture, they come first, but not everyone is.

you

God's Timeless Purpose

In the depth of consciousness is the gospel, to an extent, God's timeless purpose working in time. When purpose is revealed, all falls into place. The revelation of purpose gives meaning to everything. For that is what we want to touch on tonight. When we read in the 82nd Psalm, I say you are God sons of the Most High all of nevertheless you will die like men does this not imply that you are not men men? If you are men when addressed, then the sentence, you will die like men, is without meaning. You are told you are sons of God, but you will die like men. Now we turn to To Paul's letter. As he wrote it to the Philippians.

Christ Jesus. Who. Though he was in the form. Of God. Did not count it. Necessarily. Or counted something. To be grasped. But emptied himself. And took upon himself the form of a slave. Being born in the likeness of men. And being in human form. He became obedient unto death. Even death on a cross. Therefore God has highly exalted him. and bestowed on him a name that is above all names, that at the name of Jesus Christ every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God. Now Jesus Christ only claimed he was the Son of God. You were addressed in the beginning as sons of God. Here is now our purpose, the reason for emptying ourselves and becoming slaves.

The human form is the cross. It is the slave. And we will bear this cross, the allotted span. For we will cry out because we have to completely empty ourselves of the being that we really are. For the being that we really are is one with God. We were in the form of God. Yet we emptied ourselves and

took upon ourselves the form of a slave being born in the likeness of men and being in the form of man. Humbled ourselves and became obedient unto death, even death on a cross. Now we are the being spoken of in scripture. This story in the depth of your own conscience is still external. It is taking place without reference to duration, to repetition or to its position in time.

It will slowly unfold itself self in each person in this world. As it unfolds itself, the individual knows he is the one who descended into this world and took upon himself the form of a slave that is the human. No one can ascend into heaven but he who descended, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. this is not your real form you took it for a purpose for this is the form of death you descended into this world that you may taste and experience death when you read in scripture should not the Christ suffer these things and then enter into his glory you and I have the association with the word suffer as grief, pain.

Look it up in your biblical concordance and you will see that it means to experience a sensation or feeling. There are many words translated suffer. One is to let it be so when he comes before for John and yet he allows it to be so for tradition's sake and he becomes baptized let it be so it's called suffering to be so now but when it comes to the statement should not that Christ suffer these things and then enter into his glory that word is translated to experience a sensation to experience death the immortal you could not know what death is like it could never know the pain of this world until it became one with it to become one with it it had to empty itself of its divine form which was one with God and take upon itself the form of a slave being born in the likeness of man.

So he wears it as you will wear a mask. This is a mask. Your real form, I

told you, I can only use words, but how on earth could I tell you of the glory of your form? When I heard the choral sing out, this wonderful chorus, never is written. I can only tell you it was a spiral motion. This is 1946. And I am a luminous body. I needed no sun, no moon, no stars. I was light unto myself. And as I walked, or I would say glided by, everything was made perfect because I was circle. Everything that I passed by, though at the moment it seemed imperfect, it was instantly transformed into perfection.

The blind ceased to be blind, the deaf ceased to be deaf, the lame ceased to be lame, and every one was made perfect in that moment as I passed by. That was the form. Eleven years ago, on the 8th of April, when I was lifted up as my body, the cross that I wore, through the senses, at that moment in time it was split in two, from top to bottom. Here I saw how How on earth can you describe this to any person and make sense of it? Here my body is completely split in two. I am looking now at a pool of golden liquid pulsing light. And I know it is myself. As I know it, I the observer, use with it.

It is myself. myself, my own redeemer and creator, and yet it is myself, like a self-redemption, a self-created being. And at that moment, like a fiery serpent, I ascended into heaven. You tell a man that he's a fiery serpent, he scares him. He wants to be a man of flesh and blood. He wants exactly what he is made a little bit better, a little bit fonder, a little bit of everything more than he is now. But he doesn't want a radical change of the being that he is. But I tell you the face is human, the voice is human, the hands are human. But do not ask anyone to tell you what the body is.

You will not see. I can only describe the motion that I made when I ascended. And when I entered into this state, it reverberated as we are told in Scripture. He takes it by storm. all. The whole thing was one tremendous reverberation as you enter. That is in store for every one. The

descent is into generation. And the ascent is into regeneration. The descent is into death and decay. And the ascent is into everlasting lasting life, but enhanced by reason of the experience of the descent. You were before that the world was, and you were in the form of God. As Paul said, he has made known unto us the mystery of his will according to his purpose, which he set forth in Christ as a plan for the fullness of time.

It's a plan. This is not some emergency thinking. It's called that the world was. You were. You are the God spoken of. And because you are God and addressed as God when you have this experience you taste of death now this is contemplative when you read scripture do not think for one moment you're reading of something that took place two thousand years ago you're reading it now and they say to him as he began to stumble now he's come only to fulfill scripture what scripture is he fulfilling now Now, in this 10th chapter of John, go to the 21st chapter of the book of Deuteronomy and read these words. If a man has a son who is stubborn and rebellious and will not obey the voice of his father or the voice of his mother, they will bring him and shall bring him before the elders of the city and say to the elders this is our son he is stubborn and rebellious and will not obey our word he is a glutton and a drunkard then the men of the city shall stone him to death with stone do you recognize the character in the gospel read it in the 11th chapter of Matthew and so they call the son of man a drunkard and a glutton a friend of sinners of publicans in Harlot and tax collectors.

There is one who said to his brother, what have I to do with these? Then they confronted him in the temple and said, why did you do this to us? Your father and I have been searching for you for three days. And he answered, I must be about my father's business. here no earthly parents do I confess I am doing my father's business they could not understand he was

then about 12 years of age they couldn't understand a complete denial of physical ancestry for he knew now for memory began to return to who he really is. He came down to experience death. He bore the cross for the allotted time. Then came that moment in time when the cross was flipped from top to bottom and the spirit trapped set free and the long lost rank restored door.

I'm the fall forgiven. And now who are my parents? Who are my brothers? Who are my sisters? Those that do the will of him who sent me. Sent me into this world of decay and death that I may experience decay and death. I could not experience it from above. I had to come right down into it and assume soon and be born man. And this is the cross that I wear. So the body that really you gave up, I can't begin to tell you the guilt that is in store for you when you once more pick it up. It's a body of life, a body of power, a body that is all wisdom. You don't have to raise one finger to make eyes of prayer in empty sockets.

You don't take them to a hospital and put little eyes from some eye bank into the sockets. They don't have any little bank for livers and for hands and for missing members. As you walk by, everything is done because you are perfect. You need nothing that mortal man thinks you must. Nothing can remain imperfect in your presence as you walk by clothed in this garment. The garment you gave up. You emptied yourself and then took upon yourself the form of a slave. Being born in the likeness of men. So if I tell you, as I will, I say you are God. sons of the most high all of you nevertheless you will die like men if you are men when I address you that is a stupid remark if you are not men as you are addressed and you are addressed in the divine council then who are you I told you you are sons of God for what then was my fall you've emptied yourself of you gave it up I can only bring back a little shadow of remembrance to you by telling you

from my own experience what's in store for you and I use the word serpent it's distasteful to the average person in the world and yet we are told those who shall run the throne of God the seraphim of fiery serpents God's wisest, wisest creation for the seraphim.

When Isaiah said, send me, O Lord, and they came with a coal, put it on his lip, they spoke. It was the human voice. He described them as having hands, human faces, because he did put wings on them. I will tell you from my own experience, you don't need wings. You are omnipresent in such a body. Wherever you would be, there you are. You need no power to take you there. You are power. You are omnipotent. You are omniscient. You are omnipresent. For you do not need anything to take you to any place. That's the being that you are. But you completely emptied yourself of it for this divine purpose. And many a time while wearing these garments, this cross, we cry out.

It seems so heavy. And all the hollers of the world. And we do cry out. Asking to be relieved of it. But you're going to carry the cross the allotted time. When the time is fulfilled, then it's going to be split right down from top to bottom. And at the base you're going to see, and how on earth can I tell you, molten gold will take any form. You have the form. You are the observer. And the minute you look at it, you the form, observing the golden molten state. You fuse with it. And then it takes your form. And you go up into him like a fiery sift. That's the being that you are.

Let no one scare you. Let no one frighten you. If you've got to do this, that and the other. It's already done. this whole thing is already completed you are here as members of a body one body sharing in a purpose for when you go back you are that one body you and I actually form the one body that is God so we the sons of God came down And when we rise, we are God the Father. That's the only way we could experience the Holy, is by

shattering ourselves, becoming fragmented, and then going through the entire journey. And in the end, returning. And returning into unity. That unity is God the Father. So when we are told, tending to death, well the stones are only the literal facts of life.

So they pick up stones for stoning. We are told at the end not one bone of his body was broken. What body? The Bible. That is external bottles. May have tried through the centuries to change it. You will find these many editions and they're necessary because overly zealous pride will add and take from and add their own little stupid concept based upon their theory, what they're thinking ought to be. And you'll find among the wisest of men, still trying to change the body. But in the end, not one bone is broken. As you're told in Exodus, in Numbers, and in the Psalms. Not a bone is broken. And they came to him, not a bone was broken.

It means that you cannot change. He did not come to change, to abolish the law and the prophets. He came only to fulfill. So he fulfills everything in the world. And you are the one spoken of. You are the Lord Jesus Christ. Until you actually know it from experience, dwell upon it. Just dwell upon it. go to sleep in the consciousness of being. And you will know beyond all doubt in the not distant future, really, who you are. You'll know the truth of the things that I'm talking about. Everyone will. That's why I am here. That's why I've been sent. I've been called and sent Sent in the same way that Paul said he was called and sent.

In the same way the central figure said, "I have been sent." And when you see me, if you can really see me, you'll see him who sent me. So know the one who sent me when you see me. Because all will be alike. And yet no loss of identity, may I tell you. It's not an absorption, losing your identity. No. No, and yet the same form, that same glorious radiant form that is all-powerful and all-wise. So that's the being that you really are. What does it

matter what Oscars you got today or tomorrow? Or what power in the world of Caesar you seem to exercise? That means nothing compared to the being that you really are.

Put all your mind and all your soul upon this one hope that it will unfold in the not distant future within you for that's the only purpose for it all when this purpose is really revealed to you and I'm trying my best to reveal it then everything falls right into place; it gives meaning to the entire picture of life. Everything has meaning if for chance for passing through a crying time. ¶2760|I'm going to ask a friend of mine, you see it tonight, to tell another friend, a mutual friend, this statement from Blake: "They are straight in which all visionary men are accounted madmen." Then he adds this to that thought. "Read Luke the second chapter, the first verse."

If you read the second chapter, the first verse, you will wonder how on earth can he relate that to what he has just said: "That all visionary men are accounted madmen." But if you read the whole chapter, you will see what he is really telling you: that is on your doorstep. It's the birth of the child. The second chapter of Luke, the first verse: "And that is, that the order went out from Augustus Caesar that all the whole vast world must be enrolled — enrolled, as implied, for taxes; they must now be enrolled for the order has come that will." The whole chapter, and you'll see where this now: Joseph, because he was of the line of David, he took his wife Mary up to Bethlehem, to the city of David, and then while she was there her time arrived for the delivery of her son, and then the son is born.

This is preceded by, as Blake said, a form of man. Or he said, "All visionary men are accounted as certain states they are accounted madmen." And then he asked you to read that verse. ¶3001|Blake was not the kind of person that would spell everything out. In fact, he didn't spell anything out. He said to his critic, the great Trusler, the Reverend Dr. Trusler, "You

say I need someone to interpret my words. You ought to know that that which can be made clear to the idiot isn't worth my time." And the ancients understood this, and they said what was to clear could not rouse the faculties to act. If you leave it without trying to clarify, then you would simply stimulate the man to think and rouse the faculties to act.

So he doesn't spell it out, but if you read the chapter, you will see what is greatly implied: that a form of madness receives the birth of the child.

¶3131|I know, in my own faith, this goes back quite a few years. Before 1959, I would say four or five years, and if I shared with others what I was feeling within me at the time, it would seem a form of madness. Yet I was talking to an audience of 2,600 on Sunday mornings, and turning away over 1,500. Of proportion, I take that platform, and here I could feel within me just as a woman would feel the struggle of a child within her; but I felt it in my head: this pulsing, pulsing, vibrant state.

Sit down for a moment, and the whole thing is just like a mad, mad state. And I'm talking to intelligent people. I think they are, who came to hear me. And I'm addressing 2,600, and they're turning away 1,500. And I did another theater that sat another 750, and that overflowed. And yet here I am like a woman, a pregnant woman, almost at the end of her time. That's what Blake is talking about. So I'm going to ask my friend to tell her to read that second chapter. And all the symptoms that she's going through now are glorious. So perfectly one, I would not raise one finger to stop. or to divert them. First of all, I couldn't.

It is a panna. So I tell everyone here until this birth takes place you can't return. But it will take place. As we are told no man can enter the new age called the kingdom of God unless he is born from above. But when he is born from above, it will be followed in this manner. As Moses lifted up the serpent in the wilderness, so will the Son of Man be lifted up. That comes

later. The first act, then 139 days later, comes the discovery of the fatherhood of God. and 123 days later making it 262 comes and we are sent into heaven like a fiery serpent and then 998 days later making it 1260 comes the descent of the Holy Spirit in the form of a dove and then the whole thing is over and you are now still there you have borne the father, the allotted friend but you're going to be here to tell it and you will tell it to the very end and that end will come like this.

¶ You have told it to encourage those who are on the verge of it. Because everyone has to wear the cross for the allotted strength. And then at the end it is fit that pine is fitting too from top to bottom revealing revealing, and how on earth can anyone tell it more beautifully than Blake told it, at the end of his Jerusalem, almost at the end. ¶ Here he is looking at it, and he said, O my divine Redeemer and Creator. He said, I behold the vision of my deadly dreams of 6,000 years, circling around thy skirt like a serpent of precious stones and gold. I know it is myself, O my divine creator and redeemer.

I didn't spell it out. I applied tonight to spell it out for you. But you see and you know it doesn't make sense. It's a form of madness. How can you look at molten gold that's pulsing and alive I know it is yourself. You look into a mirror and you will say, I know that's my reflection. That's myself. But to look at this, it has no form. It's golden, molten, liquid light. And yet to know it more surely that it's you. And you know when you look into a mirror. And as you know it, you fuse with it. You are now the mole that it takes. And you know exactly what mode you must have been because the minute you take it up like a fiery serpent you go into heaven and it reverberates like thunder.

That's the being that you are. ¶ So when you read the 82nd Psalm which is the most difficult of all Psalms, so claim our scholars. How on

earth can we interpret it? We can only guess that. God has taken his place in the divine counsel. In the midst of the Gods he holds judgment. Now he speaks, I say you are Gods. Ones of the most high, all of you. Nevertheless, you will die like them. ¶ So when one comes into the world and claims what he does, they pick up stones, for they tell him who his father is on earth. Pick up stones for stoning, and he says to them, for what do you stone for what good works and they say to him for no good work but for your blasphemy for you being a man make yourself God that he say to them is it not written in your law I say you are Gods now he is quoting something 2,000 years before and he is quoting it as though it's taking place now.

I say to you, that's what he's telling them, that you are God for it's written in your law, that you are God and scripture cannot be broken. If then he calls you God because you heard the Word of God, Do you say that he whom the Father consecrated and sent into the world, that's he because he said, I am the Son of God?

Now he's telling them that they are the sons of God, but they won't believe it. They claim they are the sons of Abraham, born after the flesh. And he's telling them they are the sons of God. but they will not know it until they experience that which he has and so he has suffered these things and to suffer is to experience these sensations to know them from actually things and so they pick up stone they know your father and your mother and your brothers and your sisters and we know all about you and you make these extravagant claims but that's the being that you really are I cannot tell anyone in the world the glory that is in store for them when they are lifted up and they act find themselves flowed in that body but more beautiful than ever that they empty themselves of in order to come down here you didn't begin in any swamp you didn't begin in any little

thing called a tadpole these are garments that you annex you penetrated these bodies and annexed the brains of them but you are the sons of God who did it and to do it you can't pretend you're doing it you have to completely empty yourself of your glory to take this form of the cross and you can't retain it but you will have played the unlucky time after you have played it the fullness of time then you will hear the call and you'll hear a lady call me this week she said I went home last Monday night I was thrilled with what you said but I am disturbed for I was talking of the betrayer.

And here is Judas, and I was speaking highly of Judas, for no one could betray a man without knowing the man's secret. For no man knows the secret of God, but the Spirit of God. If he betrays God, he has to know God. He couldn't betray what he doesn't know. And then he quotes Mark. Well again, we find scribes adding to. the same quote that you find in Luke does not quote what Mark does Mark is basically granted but our scribes in transcribing they have to build their own little philosophy of life the only plain story of the betrayal but the word translated woe if you look it up in your concordance it means who, quit, what, death.

In other words, who is that? The same death. Asking about Judas. What will happen to that man? What is that to me? Follow thou me. He knew the secret. And at the very end they did not know the secret. They thought they knew it, but they did not know the secret. And you read stories of the scriptures, and we are told that Joseph was the father. He disappears when the boy reaches the age of 12 and denies the parents. But who is Joseph? We the genealogical in Matthew. It begins, this is the book of the genealogy of Jesus Christ, the son of David.

Now read the genealogy. Joseph is the father of Jesus. But in the genealogy his father is Jacob. That is, Joseph's father is Jacob. Yet in the dream when the angel appears to Joseph in a dream, he said, Joseph, son of

David, pray not to take unto thee Mary thy wife for that which is conceived by her is of the Holy Spirit, but he addresses him as Joseph, son of David, and the book begins, a book of the genealogy of Jesus Christ, son of David, but Joseph in scripture is the dreamer; he is the beginning of the forgiveness of sin, for he faith who is borrowed in the end of the great plot which is Genesis, at the very end, the 50th chapter.

You meant evil against them, but God meant it for good, and he forgave them. That's the beginning of the forgiveness of sin. And he was called the dreamer. When the dreamer awakes, he is the Lord Jesus Christ. So he becomes his own father. Follow. And what was Joseph called in Numbers? Moses changed his name from Joseph. It's called Hosea, but Hosea being Joseph. He changed his name from Hosea to Joshua. And Joshua means Jesus. And Jesus is the Lord God Jehovah. Can you see the mystery unfolding? Here, do not be afraid. Joseph, son of David, to take unto you Mary your wife, so he addressed him as the son of David, and the book begins, Jesus Christ, the son of David, but Joseph is the dreamer, and this comes to him in a dream; he is a dreamer.

So the dream begins in the 37th chapter of Genesis, and the dreamer begins to dream that all things will come and bow to him, the sun and the moon and the stars; and then he told his father, Father, to what your mother and I will bow before you? And the brothers could not believe for one moment that eleven stars, meaning the eleven of them, would bow before him; and they plotted a selling into slavery. So they sold him into slavery, as you were sold into slavery. You emptied yourself and became a slave; and the dreamer in you is Yodas, but your toe I will raise up out of your body to whom is he speaking?

He's speaking to David: When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who shall come forth

from your body. If he comes forth from your body, and your name is David, then it's your son; but I, the Lord, will be his father, and he shall be my son. So Joseph is the dreamer, a man. But when he wakes, he is the Lord Jesus Christ. You see the mystery? So who is that? Not woe, you and I have certain associations with words. Here, the word suffer, you think of grief, you think of pain. All it means is simply to experience an Ascension. For joy and woe are woven fine, a garment for the soul divine.

Not all joy, not all woe; they are woven fine in this world. When we eat of the tree of good and evil. And when we come to the end, and then the spirit that was trapped, willingly, is set free by the splitting of the body from top to bottom; and it ascends like the fiery serpent. It is set free, and the long-lost rank which is the son of God is restored. But now a noble he is, the father. He awakes as his father, having gone through the horrors, bearing his portion for the allotted time. Now let us go into the silence. Thank you. Thank you. Good. Now are there any questions please? No questions? Well, until the next time.

Thank you. Thank you. Thank you.

Have You Found Him: God in Action

Don't be afraid. Don't be afraid. Don't be afraid. Don't be afraid.

Tonight's subject is Have You Funded? If I told you that you and I and the whole vast world are looking for the same thing, would you believe it? you might think you're looking for money or power or fame or health or a number of things but I am telling you, you and I in the whole vast world are in search of the same thing we are looking for our son everyone is looking for the son that is dead that this story is told us in Scripture. It's Adam Brady. He'll turn to the 18th chapter of 2 Samuel. And a messenger comes bringing the news to the king, or the king is David.

And David meets the messenger, the Cushite. And he says, is it well with the young man Absalom. For Absalom, if you break the word out, Ab is father. Some call it Ab, which means my father. And Sholom is peace. So this is simply the father's peace. Here is it well with the young man, Absalom. And the Cushite answered, may the enemies of my Lord the King and those who will rise up against you for evil be like that young man. In other words, he's dead. And then David broke into weeping and David wept. and then the most poignant words are to be calling oh my son, my son Absalom, my son, my son would I have died instead of you if he only could have died instead of his son for what man who has lost a child wouldn't feel that he is older and why should the child go before the parents and any parent worthy of the name would like to feel that if I could only have substituted and given myself in place of the one that is gone and

so he would willingly have died instead of his son but he couldn't do it that's what Adam Brady and now we will find that God the Father does it for his son.

Unless I die, thou canst not live. But if I die, I shall arise again, and thou with me. So God dies. As he does. And in dying, at his fullness of time, he resurrects his son. So the son is dead and buried. Where did they bury the son? They buried him in the city of David. For the city of David is called Jerusalem. It's called Zion. It's called Bethlehem. These are all phenomenal terms. all buried in the one and that one person who is buried there is the son the son David now God died and becomes buried in the city of David the city of David is your own wonderful car that's where God is buried there he is buried and there he is looking and easily be seeking for his son.

One day by his own place he will rise, and rising he will bring with him his son. Unless I die, thou canst not live. But if I die, I shall arise again and you with me. For the story is the story of 81st in the world. You do not know who you are. I'll tell you who you are. You are God. You are God who died and who came down into the world of death. But in the present state of your forgetfulness, not knowing who you are, you are in Scripture the insane soul. You are that first king of Israel. So, when you are insane, saying you do not know who you are, and your son could stand before you, and you suffering from amnesia do not recognize, until you know him, you do not know who you are.

For it takes the son to reveal the father. For no one knows who the son is except the father, and no one knows who the father is except the son, and anyone to whom the son chooses to reveal him. For the sun should stand before you, and if you're still in a state of amnesia, you cannot recognize your own son. Now, very swiftly, we are told that Philip said to his trained defender, I have come to you, of whom molded in the law and the prophets

love, Jesus. Jesus. ¶ Let the same Philip, later on as the drama unfolds, the same Philip is saying, Lord, show us the Father, and we will be satisfied. ¶ He said, I have been so long with you, and yet you do not know me, Philip.

He who has seen me has seen the Father. How then can you say, show us the Father? So it is same in the beginning that I have found him, of whom Moses in the Law and the Prophet wrote, was not altogether true. He found him possibly by the spiritual scripture, for he had him found him, or he could not have asked the question. ¶ Show us the Father, for if you ever see the Son knowing the Son, you know the Father, because you are the Father. he could not have found this one and then asked the question to be shown the father now who is this son of scripture let us go back into the bible in the 40th psalm which is written by David it's called the psalm of David in the role of the book it is written of me, ¶ now first scripture says all about me the Son of God.

Are you the Son of God? Yes, I will tell you of the decree of the Lord. He said unto me, Thou art my Son. Today I have begotten. ¶ So in the volume of the book it is all about me. I am the Father, is the Lord. The Father is God. ¶ Now David died, we are told, and he was buried in the city. There was no way of raising David, but he was promised that he would not be left in hell. ¶ And then David could say, Thou hast redeemed me. Thou hast delivered my soul from death. Into thy hand, said he in his thirty -first Psalm, I deliver my spirit. I actually relieve him. Into thy hand I relieve my spirit.

Then he said, Thou hast redeemed me, O Lord, faithful God. This is our search. This mystery is not something to be kept secret. But it is a truth that is mysterious in character. ¶ He did here, when you think I must pay rent, and I must have more money to do the things I must do. I must pay

taxes. I must do a number of things. And you think that is your goal. that is your drive. And the whole vast world, you ask them tonight, what do you want? Well, one would say, I want to get married. More than anything else in the world, that's the drive. Another one, well, I want to become a mother.

Another one, I want money. I want things. And you name it, it's right there. And all these are the bythings. ¶It is not the goal of God. Because man doesn't know this is God. There is only one purpose for the deceased, to find his son. His son is buried. The son dies and the son is sinking. The essence of the experience of being humanity, for David is the symbol of humanity.

So God becomes man, actually becomes man. To become man, he has to forget that he is God. So he completely put your study as God's. Therefore, you might assess who I am and suffer from complete and total amnesia. I am, as far as the rational mind goes, I am insane. I don't know who I am, that's a form of insanity. That no one can hit me over the head hard enough to bring back memory. No matter what they put before me that is mine, I can't recognize it. will put my son before me and I do not know him, put my friends before me and I do not know them, and the whole bad thing is that I don't know it, for then that total amnesia is a form of insanity.

Now, one day man will awake, and when he awakes, he will know who he is. He awakes first, that comes first. Listen to the words of the inspired verse. unless I die thou canst not live but if I die I shall rise again and thou with me. I rise first. The Father rises first. It comes in that order and then 139 days later the tomb is opened and his son comes out and stands before him and the son is native. And when the son stands before him, and there is no uncertainty as to this relationship of father -son, then his peace has

returned. It's the after that has returned. That rebel son of his who tried to destroy his father and take over the kingdom.

And yet the love of the father for the son, in spite of his rebellious nature, was so great that he He died to save his son. This is the mystery of scripture. Every one of us, every child born a woman, is going to have this experience. And in the end, we all go back. And we, the brothers, who together form the fatherhood. For the fatherhood is Elohim. And Elohim is the compound word. It is one made up of men. One made up of others. is a compound unity. So Elohim, which is translated in script as God, we are the God, but here we are the brotherhood. But we do not know it. We fight each other.

We kill each other. We do all kinds of things to each other. Because we do not know that we are the God who came down in church of our son. And I'll go back with full consciousness of who I am having something. You will come back with the full consciousness of who you are having something. You'll find the same God and you are the same God without any loss of identity. You are identified and you are completely individualized forever and forever. Yet, you are the father, my son. Forget your sex. It has nothing to do with sex as we understand it on this level. We are in the resurrection above the organization of death. For in him there is no Greek, no Jew, no bond, no priest, no male, no female, just one.

So in this one awakening being we are only God. And the being that reveals us is our son and his name is David. So have you found him? Only you will know. I can tell you about him. I can take you all the way through scripture and show you where David is all the way through. So it's Moses in the law and all the prophets wrote of me, says he. For in the volume of the book it is all about me.

Every word about it, it is all about me. But who wrote the word? David.

Go search the scriptures and see if you can find it. And then you come into the New Testament and who comes? that I have someday, it says to you, because David in the spirit called me my Lord.

Now that's the story of Christianity. The fulfillment, the climax of the entire thing is found in the story of Jesus Christ. Because in the spirit, David called him Father. He called him my Lord. And the story is being told. And then it says, Jesus Christ has the Son. Jesus is the Father. And everyone must experience the story of Jesus, because Jesus in man, Christ in you, is the hope of God. Do you not realize that Jesus Christ is in you? For if he is in me, why is he in me? What is his purpose? He is looking for the Son. So if it once happened, that it continues to happen forever and forever and forever until all find the Son. Only as you find the Son do you know who you are.

So the question is, have you found him? One said, I have found him. I have found him where? I have found him in one known as Jesus. And he was the one mentioned by the law, the lawgiver. For those in the law and the prophets wrote of him. And yet the same one, same Philip, could ask, as the story unfolds, Lord, show us the Father, and be you to satisfy. For if you said you come to me prior to this moment, then you did you quite. You couldn't ask me to show you the Father if you had spoken. If you really had spoken, you would have done it. For you do not know me. Had you known me, you would have known the Father. And he who sent me is one with the one that he sent. He never left me, the sender and the sender one. So I sent myself. You sent yourself into the world. We came down into this world for a purpose. A fantastic purpose of discovering and finding our science.

for the great poet they're the ones who come closest to the great revelation and here is this wonderful station of the sun he has the sun stand

before Saul for Saul is a demented king you are Saul if you haven't because you've forgotten who you are and that's the state of Amnesia so he stands before the king and he said all Saul A face like my face shall receive you. A man like unto me thou shalt love, and be loved by for ever. A hand like this hand shall throw open the gate of new life to thee. See, thus Christ stands, for whose word are these? The word is the day's. he is tending before Saul, and Saul does not recognize.

So Saul's name was then changed from Saul to Paul. And Paul recognized him. But while Paul was still bearing the name of Saul, he heard a voice coming from without, that really was pushed from within himself. And the voice said, Saul, Saul, why do you persecute me? and he answered who are you Lord he said Jesus whom you perfected he was Paul then he changed his name from Paul to Paul and then Paul had it revealed in him who the son was at that moment it pleased the Father to reveal his son in me and then I conferred not with flesh and blood what man who had not yet get from the sun could throw any light on the experience of having found the sun.

So you found the sun. And the most intelligent person in the world can't follow your reasoning because this is all revelation. It's not something that you can actually discover by reason. Revelation is the great truth of scripture, which cannot be logically true. Now, Saturday night, I was in bed, and at eleven o'clock the phone rang. I got up, answered the phone, and it was a lady. And she said, are you Norvell? I said, no, I am Neville. Well, she said, Neville Norvell, the same person. I said, no. We are different teachers. We are different people. Well, she said, are you the one who has an ad today, Facebook? I said, well, I think both are the same.

I saw his ad, a huge big ad, and he's speaking on Monday night, and I will be speaking on Monday night. But are you the one who has the title

called, Have You Found Him? I said, yes. Now, you're speaking who? Neville. That's my title. Well, he said, what do you mean by it? I said, it's going to take me three quarters of an hour to explain it on Monday night. Well, could you tell me now? He said, no, I'm not giving elections tonight. Now then, I'm giving it to her, but I'm certainly not going to give you a lecture over the telephone. Here is 11 o'clock. The clock was 5 to 11 when the phone rang.

So she's telling me that she wants to hear the lecture over the phone. And then I said, I don't know what to do because after all you're tired, you're cheating, and here's this call, and she says, you know, could you give me just the essence of it? I said, well, if I'll give you the essence, we'll be in here. Have you found the cause of the phenomena of life? He said to me, quite innocent, I am a very highly educated person and that doesn't make any sense to me. You know, I thought I was hearing something out of the, well, some fairy tale. A highly educated person, and when I said it in some simple manner, manner, has been found the cause of the phenomena of life.

The cause of the phenomena, I mean all phenomena, and that is beyond her capacity to address it. She tells me she's a very highly educated person. But then it's flashing to my mind a little story that I know is fictional, but it is also fiction in this world. If you imagine it to be reality, and you conjure a story, don't think it's going to remain as a story, it's going to become a fact. But across this country, in every city where Norman Vincent Fields visits, he always tells this little story, that I met a great intellectual. And how do you know that I did? He's told me that he did. Well, she tells me that he is among the intelligentsia.

How would I know what he told me? And yet she couldn't understand a simple little statement when I just, by, have you found in Irene, have you found the source, the cause of the phenomena of life? For it is really your

own wonderful human imagination." 'Then she hung up. Then I went back to bed. ¶ So here I'm telling you, when you find David, you're going to find yourself. And when you find yourself, you're going to discover you're all imagination. That's all that you are, There was infinite imagination. But imagining creates reality. Everything in this world first was imagined before it became fact. Just like that silly little story that Peter tells, just to get a laugh.

It gets a huge big audience, and they all close that little cell. Whether it ever happened to him or not, I don't know. But I thought until now, it was all fiction. But if you can't have fiction for too long, it's imagining creates reality. It starts as fiction, but it becomes fact. And I have the tangible proof that Saturday night, to me it's a fact. If I told that story from here to the coast, back east, I would not be telling a little fictional story. I'd be actually telling what happened to me last Saturday night. And if one's clear, I am a very, very highly educated person. And that means nothing to me. but I'm quite sure that anyone out of grammar school speaking for the cause of the same things happening in their world if I take it in in their own language but I put it because he is such a wonderful person I said alright have you found the cause of the phenomena of life something happened to you today you expect things to happen tomorrow and things happen last year do you know why they happen can you trace the past the events?

Think, to a soul and find that soul, because by him all things were made. I didn't tell her that last night because I wasn't giving an answer. But all things were made by him, and without him was not anything made that is made. Well, if that is true, well, then he's responsible for the good and the evil, for everything in this world. Because I actually came into this world, and to do it, I had to eat of the tree of knowledge of good and evil. And so if anything happens to me that is unlovely, then I did it. If it's lovely, I did

it. No matter what happens to me, I did it. But my third chair is the prime, my son.

My son came down into the world. And who is my son? He is my power. He is my wisdom. And he thought he could rob me of my estate and completely take from me my kingdom. But I so loved them. And when Houthid died, three years later, he was hung on a tree, hanging on the oak tree. And then they took three darts and pierced his heart, so that he was sure he was dead. And when they were sure that he was dead, he was of three-fold power. Not of peace, something came out of him. He was the peace. Sheldon is the word. You greet in the Hebrew world the Sholem, Sholem Aleichem, peace be unto you.

And he was the Sholem of his father, the peace of his father. And then the peace was shattered through his death. He was hanging on a tree. Well, what tree? What is this? There is no other tree, no other cross on which Christ is buried. Christ is buried on humanity. And there he hangs, and the heart is well pierced. but now the Father will come and will do it for unless I die thou canst not live, for if I die I shall arise again and thou wilt leave wouldst thou now one who never died to thee? So ever die for one who had not died to thee and if God dieth not for man and giveth not himself eternally for man, man could not exist.

So God died. But God comes down into the world and takes on the limitation of man to find himself, his son, among man. And one day he finds him. One day the little tomb opens and he comes out first. And then, five months later, a novel explosion where his son was buried. And then the son comes out and stands before him. But in this time he really is victor because he holds in his hand the stage of the giant the Philistine giant that he brought down and you, the father, you are so in love with the beauty of your son you're looking at him and he who calls you to weep and to cry

out, Oh, Absalom, my son, my son, would I have died instead of thee?

And so you die and are to your death. You raised him up and he stands before you, your everlasting son. So you kept your promise, your everlasting love to all the horror you had to go to redeem. And that's what we're doing here now. In spite of all the horror of the world, that's what you do. And you'll reach a point in time, I tell you, that you become completely unafraid that a thing in this world could move, for you know who you are. So when I went back to bed on Saturday night, I had a sum - sum night with lovely teachings and lovely revelations. As I came back, it was five in the morning, and here as I was awake at five, I heard a thoughts like fire.

I came from this extreme. Everything in this world is but a symbol. Everything you've got to know what it means. It's a symbol, and it contains within itself a capacity for symbolic significance. So as I returned to the surface of my being, it was with this experience that I jumped out. ¶ I stood in the presence of Stalin. There was two shots next to me. We were on fire. He was taken in his boots for he knew the mantra who was going to object. For no mantra in the 20th century ever exceeded the mantra that was telling. He could run out at any date 40 million with impunity. 40 million with impunity. And he was simply going over all the things he intends to do to me.

Khrushchev knew from experience that he has the capacity to inject me on the wildest theme of man. I knew not from experience, I knew only from heresies, what this monster has presented. And as he gloated over his intent, I knew, had no fear whatsoever, I knew the eazy pronouncement that he made concerning me. His every intention he himself had to express. I stood unmoved, completely unmoved, unafraid, and he reversed the verse, and the pain that went through him, his eyes bowed with pain, and he got

madder and madder, and he paused for a second, and he was in tens of hours pain, and I stood completely unmoved before him as he went through and he had to stop.

The pain was so intense that he was causing to himself. I had awakened from the dream of life. And how on earth is he going to hurt the one who found the son? The father found the son. And the father is the cause of all. And here he was as mad as a hacker as he was on earth. In the role, but I wasn't the selling, the person. He is a symbol of the most monstrous thing that was the 20th century. If you mention any one person who represented absolute accordance in the 20th century, you would have to mention Stalin. You couldn't mention any little king or queen that ever took a throne. You couldn't mention any other little dictator.

They were peanuts compared to this day. Even Hitler, who murdered millions, was not the power that Stalin was. And here, he sat there, gloating as to what he was going to do. And here I am, completely unmoved. Let not your heart be troubled, neither let it be afraid. And I stood there, waiting for his intention to be voiced, as he voiced it. And the face took on the pain you can't. And may I tell you the emotion that went through me pity no hate whatsoever I pitied him because here is a man putting himself through the torches of hell thinking he is hurting another and there is no other there is only God so I stood before him he could not recognize me for he hasn't found the son when you find the son Son, you recognize him.

For Philip's pretences did not know that he found him, that I have found him of whom most is in the law and the prophet shall. He could not have found him, or he could not have asked the same one. As it progresses, Lord, show us the Father, and we will be satisfied. And then comes the review. ¶ You. Have I been so long with you, and yet you do not know me to know? He who has seen me has seen the Father. How then can you say,

show us the Father? So when you think of Jesus, think of God the Father. And David in this village calls Jesus my Father. He calls him my Lord. The expression of every son of his father.

¶ Either to his faith or speaking of it. And so he asked, how can I be his son when in the spirit he calls me my Lord? So when you find David and you know he is your son, he can stand before you forever. But if you have not yet been turned from Saul into Paul, then you will not know. But when you meet him after the expulsion in your own brain for the whole thing takes place in the brain of man. That's where it takes place. The whole thing is in Jerusalem. And Jerusalem above is the great, it's called the city of David. It's called Zion. It's called Bethlehem. These are all synonymous terms. So here, within you, one day, the drama unfolds.

And you know exactly who you are. ¶ The immortal God that you are. I tell you, you are God. Even though the night you drop dead and the world thinks you're now gone. That's just a little mark and it's rubbed out. For one moment entertain me. You are immortal. You cannot die. You not only cannot die, you are the cause. You are the God spoken of in Scripture. You are the Lord God Jehovah. ¶ But you had to find for yourself the search for your son and you came down into the world of death and took upon yourself the limitations of the human form and became a being unto death even death upon this cross that very cross on which your son was hanging on that tree and you took the impression of it upon you and you're going to raise him up and you will raise him up for you will rise first and when you rise first to seem your own self two months later an expulsion takes place seemingly in a depth of your own being all in your head and when it all clears he stands before you and then memory returns and here is your son that you knew in eternity and you pray to yourself that you would redeem him you will redeem him even though it took your life for unless I

die you cannot live but I will die and redeem you even though you intended as a rebellious son to help me out and that is the love of God for his son told so beautifully in that 18th chapter of 2 Samuel it's the most poignant the most touching story I've seen ever written loved so great that even though the son has placed himself to destroy the father the father so loved the son and inquired he is doing well with the young man after him and then that lovely way of telling you that the boy is dead and then the servant the Cushite answered may you enemies of my lord the king and all who rise up against you for evil be like that young man he didn't know more to tell him his son was dead and then he broke down and he wept and said oh my son my son after them would I have died instead of thee my son I once read a letter by Max who wrote to a friend of his, both were great students of Blake's, learning that his friend, which said, had lost his son.

¶ And when Wittgen received the letter, his answer is tragic. But Max Pellman's letter to Wittgen on receiving the knowledge or the news that he had lost his son, and he starts off the letter, I have nothing to say to you. For when the heart breaks words make an empty sound and then he goes into quote this passage and I will repeat with you O Aspen, my son my son, for you can't read it and not cry, knowing it as I know it, and yet I can pick it up any night. What a feel the mood of a tear to read that letter and try to explain the tear all based upon this 18th chapter of 2 Samuel.

It's one of the most touching pieces of literature in the world. So I ask the Christian, have you found him? Maybe at Philip you can find him in the Scripture. For to whom did he speak? He spoke to Nathanael. Nathanael means the gift of God. Then said he, can any good thing come out of Nazareth? said Nathanael. And then Jesus said, behold an Israelite indeed. When Nathanael heard these words, he said, Master, you are Son of God. He said, you say that because I knew you, but when did you know

me? He said, I saw you sitting under the sea. But you would think yet literally as some man sitting under a fig tree. No.

In biblical literature, sitting under a fig tree is the perfect place, not a pigsty. This is a tree. That's the perfect place for the study of the Torah. So I saw you studying the Torah. And there you went through the Torah. And you're trying to find all that he's talking about. For in the 40th Psalm, it is written of me. And there you're trying to find out who is this Messiah that is to come. For did he not anoint David? Anointed David as we are told in the 17th chapter of 1 Samuel, and called him my son in the second Psalm. And here you are studying, when is it going to happen? I saw you sitting under the fig tree.

So here, Philip who brought him was studying the book. And here they discovered praises of his coming. So a man makes the declaration that it happened to me. For you haven't found me, because you've met a man in whom it happened. I tell you that it happened to me. I have found David. And David has called me my Lord, my Father, and the Rock of my salvation. But you can go on and say I met a man who has had experiences recorded in Scripture concerning Jesus Christ. But his name is not Jesus Christ. His name happens to be Neville. A simple man with no education, no financial, no social background, an ordinary man with the weaknesses and limitations of the flesh, yet in whom it has happened.

So you can go and say, I have found him in whom the Scriptures wrote, or of whom they wrote, but you really haven't found him. If you find me, you haven't found him, because you have to find him only when you find the Son. You can find one in whom the Son of God prayed and called him Father, but you haven't found the Son. When you find the Son, you find the Self, because you are the Father. So you can find a man, if you believe him, and you can trust him and he tells you exactly what happened to him.

And he will show you the passages of Scripture related to his own experience. And you will trust him in this way and go on and say, I know a man in whom the story of Christ unfolds. But like Philip you can say, I have come of whom Moses and the law and the prophets wrote, but then later on you're going to say, show me the father, if that's all that you know, because you can't say your son never; he is not the father. The father is in you, and the son is in you, and when the son appears and calls you father, then the only thing is to know the father. So no one knows who the son is except the father.

And no one knows who the Father is except the Son. Therefore no man has ever seen God. But the only Son who is in the bosom of the Father, He has made him known. And so only when He comes out of your own bosom, your own head, and explodes and stands before you, do you know the Son. And then and only then do you know the Father. Although you can trust me, and I hope you do, for I am telling you what I have experienced. I am not speculating. I am not theorizing. I never considered myself a scholar, so I never studied scriptures from the scholarly point of view. I do not seek transcripts in Aramaic and Latin, Nog and Staten, into which the very book was translated.

I understand a little bit of Hebrew, enough to understand, but not to really carry on a conversation in Hebrew. And so I could never claim that that I understand anything in the tongue. And the only tongue that I really know is English. And I would not consider myself a scholar in the English tongue. I consider myself one capable of expressing myself as I have experienced certain things. I think the words will come. They will be added to the experience that I can carry as clearly as needed. Outside of that, I would never claim scholarship. So I trust that you will trust me— me in the truth of what I am talking about. But you will not know the Father until

you find the Son.

And when you find the Son, you're going to find David. And David is going to be viewed as God the Father. I'll tell you now, you are now God the Father. And you won't die because you can't die. You are the immortal God. But you die in the sense that you have to completely forget who you are, to become man. And in this state, you are like an insane person because you have suffered and are suffering from totem and leeching. But you will one day awaken and you will find David. And at that very moment, memory returns. And you know who you are and you also know who every one else in the world is.

Although here in this world there can all be yous and there are yous as similarly in your vision as I did with Stalin— the death of my own being brought before me the tyrant of tyrants, the monster of monsters in the 20th century— that I made to my own self, see if I really can stand before such a monster and be unapologetic, and here one who was a former premier who is now unwilled, but he stood and he knew the power of the man. He also knew how he criticized him after his death. He also knew how he took him out of the crypt that was an honored crypt and put him into a lower echelon.

How he tried to dethrone him, took all his taxes down. And how he changed the name of Stalingrad to Volkergrad and started a movement that cannot be stopped and they are now bringing out a movement all over Russia to destabilize the area.

They haven't succeeded not yet, but it still in the 20th century will remain that symbol of all that is unlawful, all that is cruel, to be formed as judge. And because I have awakened from the dream, I was completely anew, for I live as only two things possess suffer.

I knew that everything he wanted me to suffer, he himself would suffer.

I wouldn't care for him. I only had pity for him. From Blakewood White into the Bionics.

Pity has a human face. Mercy is as hard. Love is as body. And peace is as death. And the only emotion that I felt, as I stood before this monster as he pronounced it and the pain went to him the eyes bulging with pain and he got so angry he pronounced the second and it was an intense of eyes and I stood there with only one emotion to test me emotionless pity, pity for one so blind once a completely blind he thought power rested in the destruction of millions as he did it with impunity for he had his like a firecracker compared to the power that rests in God and when he finds his son he returns to that power to stop time at any moment in time he stops it and nothing can move him and he can change the motives of the things that he stopped and then when he releases that time it moves in entirely different directions.

It changes the motives of an individual or a whole community or the world. And they will simply awaken with a changed motive and not know what has happened. They will think that this is what I always wanted to do. And they will simply fulfill his will. That's power.

You don't rub on anyone. You don't change anyone. one. You simply stop time and change the motive of the things that have been time. And when you release the power which you arrested not there but within yourself, they will have changed motives, continued but not to fulfill their former intention but the new one that you have now ordered. That power. And that comes when you find who you are.

And you find who you are only as you you find the thumb. No one can tell me who I really am but my tongue.

He Is Dreaming Now

The Bible begins, for as man is concerned, and the Lord God calls the great deep sleep to fall upon man, and he slept. and then the Lord God formed woman out of man and then he told man that he must leave everything and leave to his wife until they become one one body one spirit just one that is the beginning of our story In Lewis Carroll's book, *Alice to the Looking - Glass*, all these great writers take the same theme. All the great poets, they do it. And here we find this one little, well, a little dialogue. Come and look at him. The brothers cried. and they each took one hand of Alice and led her up to where the king was sleeping.

He is dreaming now said Tweedledee and what do you think he is dreaming about? Alice said no one can guess that why about you said Fiddleby triumphantly and if he left off dreaming about you where do you suppose you would be where would you be when you are the creation of the king who was dreaming. If he dared to leave off dreaming about you until he completed his purpose. For the Lord God has sworn, as I have planned, so shall it be. And as I have purposed, so shall it stand. And my will will not turn back until I have executed and accomplished the intents of my mind. In the latter days you will understand it clearly.

What is his purpose? He has made known unto us the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time. So what is this plan? What is this purpose? His plan, he is so in love with his creation that exists only for him and not for itself. like an author. The play and all the characters, they exist only for the author. They

have no existence outside of the author. But he so loves his creation. He wants the creation to exist for itself. And there is only one way that it can exist for itself. For now it only is an animated body. The whole vast creation.

And he desires that it cease to be the poem existing only for himself, but to exist for itself. And there's only one day and one way that he can do it. He can do it only by dying and becoming his poem. Only as he dies and becomes you, will you live for yourself. self. So unless I die, said he, thou canst not live. But if I die, I shall arise again, and thou with me. So God died. Actually died and becomes his poem. He becomes you. And now you must dream the dream of death as he dreams it. The poets speak of it as the dream of life. I rather go with Blake and say, By emanation, yet my wife, Till the sleep of death is over.

Shelley calls it the dream of life. He has awakened from the dream of life. Tis we who lost in stormy visions, He with phantoms and unprofitable sight. But I will go with Blake. They're all great, for this is the dream of death. For everything comes into being, it appears, it waxes, it wanes, and it vanishes. When the dream is over, man individually will awake. And when he awakes, he is the dreamer that is God the creator. Now think of Alice and put yourself in the place of Alice. Alice through the looking glass the most fantastic play and you're Alice and he's telling you what he's going to do well you're weak because he's going to die that you may live you don't want that sacrifice but he tells you unless I die thou canst not live then he makes you a promise but if I die I shall arise again him and thou with me.

He makes that promise. Well, how will Alice know that this gift of God to herself, the great king, who is dreaming, is complete? He tells Alice that he has a son, a glorious son, a youth just like Alice. He's not more than a teenager, 12, 13. Very fair, beautiful eyes, and beyond a measure of beauty.

That's his son. Then he tells Alice that you are going to have a son. And Alice tells him, well, how can this be, seeing that I know not a man? I know no man. Then he tells her, the Holy Spirit will overshadow him and the son to be born of you will be called holy, the son of God, his name will be David.

He tells Alice it will be David, and now he will continue the dream, and so he continues the dream with Alice fearing with Alice all the horrors of the world; he puts her through all the furnaces, because he has to if he is going to bear his name. I have cried, you in the furnaces of a victim for my own sake, for my own sake I do it; for how did my name be profaned? My glory I will not give to another. So he takes Alice through all the horrors of the world, and then in the end, instead of thinking of Alice, he thinks from Alice. I can think of you forever and forever, and you are but scattered within my mind— flat surfaces depicting that which I would like you to be — but you are not that which I would like you to be, until I die and live in you and turn you into a reality.

How different the cubic reality is from the dimension, that is, the flat surface that we picture. So, Alice is simply within the imagination of the divine imagination. Only a flat surface, moving because he observed. He animates her by being aware of her. But he so loves her, he will not let her go. He leaves everything and cleaves to Alice until he enters Alice and dwells within her and thinks from Alice instead of thinking of Alice. And then one day he awakes within Alice and Alice discovers he is the king that was dreaming, and then he brings confirmation of his gift and his promise to her. But one day there is an explosion within Alice and Alice sees standing before her this youth that he described, which was a boy, a handsome boy with beautiful eyes, ruddy and fair of skin, and he stands before Alice and calls Alice, my father.

And Alice doesn't feel strange about it, although she's Alice, a girl, he doesn't feel strange that he is the parent of this wonderful son who is the king's son. And the king had told her in the beginning, that's how I will prove to you that I will die and rise in you. I will give you myself, and the only way I could ever give you myself is to give you my most precious possession. And my most priceless possession is my son, David. One day when I take you through all the trials of the world and prepare you to receive me, prepare you to receive my glory, for I cannot give it to another. I shall bring you into a state where I can give you myself.

And so one day he gives. Alice himself. And then the son appears and calls Alice my father. And then and only then does Alice know that he is the king who was dreaming. And he was dreaming of Alice. And had he broken that spell before he completed his purpose, there would be no more Alice. It would have vanished as though it never were. But he swore in the beginning and the Lord God swore that he would not break it until he had completed his purpose so the will of the Lord will not turn back until he has executed and accomplished the intent of his mind in the latter days you will understand it perfect for as I have sworn so shall it be and as I have purpose so shall it stand I am only quoting scripture.

You have a good concordance, you'll find every quote I've made tonight is from scripture. Those who do not have it, my last is from Isaiah, the 14th chapter. As I have sworn, so shall it be. As I have purposed, so shall it stand. My will shall not turn back until until I have executed and accomplished the intents of my mind. In the latter days you will understand it perfectly. That is from Jeremiah, the 23rd. All these are simply quotations. You're told, search the scriptures, for in them you think you have eternal life. Well, search the poets too, for they are men of vision, and they made every effort to tell it in their own wonderful way.

For as Tennyson says, truth embodied in a tale shall enter in at lowly doors. So you take your vision and make every effort based upon your talent to put it into the form of a story. That man accepting the story will find it moving slowly into his own being. And it becomes a man. So hear the story of the king who is dreaming, and he's dreaming the most glorious play in the world. Yes, it's a horrible play. Listen to the radio tonight or TV tonight or the *More Mornings* paper and see the horrors all over the world. Brother against brother, the whole thing is in conflict and yet it is serving a divine purpose. Don't you lose the vision.

Don't get lost in the play. You remain faithful to the promise Unless I die, thou canst not live But if I die, I shall arise again And thou with me Wouldst thou love one who never died for thee Or ever die for one who had not died for thee And if God dieth not for man And giveth not himself eternally for man Man could not exist this. So God died. And God's death is simply to cease thinking of you and to think from, to occupy you, just as you occupy a house and think from it into your home. So within you now, God dwells. He died for you. His name is I Am. That's his name forever and forever.

ever. He has no other name, just I am. He is your redeemer, turning you from a moving, animated body into a life-giving spirit. And one day back in '54, I heard these words. Now you will find it difficult to grasp them, but they have stayed with me since the vision. The vision was aureole. I hear a voice speaking. You do not move in waking any more than you move on your bed in sleep. It is all a movement of mind. The intensity is determined by the strength of the vortex you create. It is just like a whirlwind with a center of perfect stillness. You only believe that you move when you wait as you think you move into.

Where is God moving? Saves the imagination. Where on earth is he

moving? Where is he all? There's no place where God is not. So where is he moving? It's only a movement in mind. And the whole vast world moves because God moves within himself. We are but animated bodies. And he doesn't want the poem to exist only for him. He wants the poem to exist for itself. So here he dwells now in man. And man thinks he is moving. I came here tonight in my friend's car. I trust we'll go back tonight. And I will think, well, I move. I move from my home to here. I move from here to my home. And yet the voice that never has deceived me tells me I do not live in waking any more than I move on my bed in sleep.

It's all a movement of mind. Then he tells me it's like a whirlwind with a center of perfect stillness. And the intensity is determined by the vortex that I create. That I only believe that I move when I wake. that I think I move when I sleep. Well, I know I do not move during the night, save to move from one side to the other in bed. Wednesday morning as I awoke at two in the morning, I was having the most delightful time. And here the whole thing was as clear as crystal. I met my wife in 1936. I fell in love with her the very moment I saw. She didn't with me, but she didn't know that she was going to be my wife.

I knew it that very moment. I just knew it. I said, you don't know it, but you're going to be my wife. We were oh so far apart. She came from a family in this country that was socially prominent, and they lived in that world. and I had no social, intellectual, financial or any other background that to return he said well I so he has this none of those things but I still do I had he was going to my wife so Wednesday morning as I woke up two in the morning I was having the most marvelous game with myself my daughter was born in 1942 1942. I met her mother in 1936. Here now, it is up to date.

It's 1970. This is the time of the Legion. And here is my daughter. She is

what her age is now. She almost will be 28. She knows that I am in love with this young lady who is 29. She heartily disapproves. I tell her that's your mother. She doesn't know her mother when her mother was 29. And I knew all these were states. You ask me why we go through hell in this world to acquire a keyboard on which we will play tomorrow. Today seems like a chromatic scale. one note after the other leading up to a huge keyboard. Tomorrow, you will take two events widely separated in time and fight them together, and they will sound differently from the individual note when you encompass it, the individual experience.

Then you will be able to move your mind into a larger focus and split it as you would your fingers on a piano and hit not two events widely separated in time, but hit five, hit ten. And you will take this fabulous keyboard of 6,000 years acquiring notes and you will play the most fantastic creation in the world. So here I took my daughter and I was having fun with her. And I'm having the most glorious romance with her mother which he didn't know the romance the mother was 29. I was excited as I was when I was young and in love with her when he was 29. My daughter at 27 knows nothing of that mother and she denies it.

I said she's your mother. He doesn't know that at all. He said no, entirely different; that came years later, and then I took the ships; I went to sea, did all these things as I took my wife so often across the Caribbean on ships; we have flown several times, but many a time we took the ships, and all these things, and I'm playing them all together, having the most fantastic thing, knowing that each one was a state in itself. I'm not related to anything unless I choose to relate it. I could take all these states and I played the most creative part. I was creating the most wonderful drama, using only the experiences from the day I met my wife in 1936 up to the present moment, and I was playing the most fantastic thing, bringing in all kinds of

suspicious from my daughter and her father falling in love with this young girl, and I was enjoying every moment of it.

She didn't know it. She was only a state in my world. And my wife, through all these years that she's been my wife, is only a state, individual state, one after the other. That every moment of my life, I am acquiring a new note on this fabulous keyboard on which I will play tomorrow. When I completely leave this garment, and life within me, I will animate the entirety. And will I then create out of that fabulous thing an Alice? That I will so fall in love with something coming out of that fabulous keyboard that I too will do for Alice what he did for me? I will say then to that that comes out of my creative power: Unless I die thou canst not live.

But if I die, I shall arise again, and thou with me. Wouldst thou love one who never died for thee? Or ever die for one who had not died for thee? And unless God dies for man, and gives himself eternally for man, men could not agree. So God died. So you and I are creating now. Or rather, we are gathering together through our horrible and lovely print for joy and woe are woven by a garment for the soul divine. So we are gathering together a fabulous keyboard on which we will play tomorrow, moral and produce that perfect one with whom we will fall in love. I've told you in the very beginning of Genesis that out of him came Eve.

And then he had to leave everything, his father, his mother, everything and cleave to his wife until they became one. For you will create your wife out of what you will play from the keyboard that you are now acquiring. And you will bring forth your Eve's clues. And you will so fall in love with that that you do not wish her to exist only for you. Within the poem, you want her to exist for herself. And there's no way you can make her exist for herself unless you give yourself to her, so you die. You give up everything that you are for creative power, and your wisdom and take the weakness

and the limitations of the one that you brought forth out of your own being.

My emanation, yet my wife, till the sleep of death is past. And then you will understand what all these poets have been trying over and over again to tell us. Take the one of Emily Brontë. You've seen the picture and maybe you read the book *Wuthering Heights*. First time I saw Olivia was in that picture. There's a character in it called Kathy. I have dreamed in my life says Kathy dreams that have stayed with me ever after and changed my ideas. They've gone through and through me like wine through water and altered the color of my mind. These are the very words of Emily Brontë. He wrote it. There was no capital saved in her imagination.

It's all in Emily Brontë.

I can say with Brontë the same thing happened to me. So how could I ever be what I was? after the vision. When the vision is more real than you are here now, far more real, more alive. So, from vision to vision, I have been compared to change. While formerly I believed, I could no longer accept the theories of men. They all sit down and write their theories. Karl Marx writes his theories. It's a little theory. It ticked the world, yes. but it doesn't mean it's truth. And so another one writes another theory, another theory. And so you have all kinds of theories in the world. But then my vision, completely turned and completely over, has nothing to do with vision, with the reality of life. Has nothing to do with it. Even though there seem to shake the entire world. Certain shakes the world. You remain faithful to the vision.

If they haven't come, they'll come. they come at the end of time in the end you will understand it clearly in the end in the beginning seems you must go here and go there and go elsewhere to acquire all kinds of knowledge to eat it as much as you want, the tree of knowledge of good at

eating in the end you will eat from the tree of life and you'll know what it really is it's all with Enoch God became as I am that I may be as he is because he fell in love with his creation.

I was part of his poem that existed only for God, and he so loved me the character in his poem that he wanted to give me independence and freedom. I only existed for him as an animated body to move and do as he will, and independence means that I can do as I will. To do that, he has to give me himself because he has life in himself. Now he wants to give his son life in himself. To do that, he has to give me himself and he is a father. And being the father, he has to now give me his son and it isn't ever. He has an eternal son that he shares with the characters of his poems, making all the characters himself. For he is a protean being, playing all the parts. And so having given me himself, and he is a father, he must now give me his son. And his son stands before me and calls me father. And then I know that I am the king who was dreaming.

So come and let us go and look at him, said the buffet. Oh, he's reaming now, and I wonder what he's reaming about. But no one could know that. Why about you? said Fridolin. And if he stopped off for one moment, if he left off reaming about you, where do you think you would be? But he will not leave off dreaming about you until his will has been accomplished. for I will not turn back until I execute it and accomplish the intent of my mind. Read it carefully. In the greatest book in the world, the Bible, let all the others speculate and carry on with all their nonsense. Today's great theory that may even prove itself in performance will be disproved tomorrow by some modification of that theory.

even though it proves itself it will be modified to more you can't modify the vision of God; it is forever. You'll never modify it; you'll never meet a son called David plus or David minus. He is David, and there is no other

son. You aren't going to find him called by any other name; there is no other way to the awakening as God the Father, no other way, so there's only one way, and no other way. So let them all speculate, and let them run around trying to find another way to the Father. Someone comes to town with a huge balloon of advertising, and they all rush to hear what he has to say, and they get nothing but nonsense and an empty pocketbook, and then they come back and wonder why hasn't happened to me, and you remain silent.

Or you know exactly what they've been doing; they've been running around from post to post, and wonder why it hasn't happened to be. And that's all over the scriptures. So I tell you: He is green now, and he's dreaming about you, and and he will not break the dream. No one can arouse him until he completes his intention. His intention is to give himself to you. As though there were no other in the world. Just you and God. And eventually, only you. For you will be God. There is nothing in the world but that. And then, having acquired this fabulous keyboard of experience, oh, will you play. You will play beautifully, and bring forth one that so captures you that you want to give your emanations, your own life, to make your emanations exist within herself, and not just for you as the poem exists for the poet.

And you too will lay your life down in her and cleave to her until you become one. Now you dwell upon it. And let no one divert you. Oh, they can give you a thousand and one arguments. It makes no difference. After you've had a vision, you are led by the vision, and you remain faithful to the vision. It would make no difference at all to you, although the world, convulsive as it is today, carrying signs this way and signs that way, and all brother against brother. As you've seen in the papers, don't think for one moment it's all in one direction. The country is completely divided. The

focal minority seems to be the majority.

It's not the majority. On Wall Street today, a bunch of workers, construction workers with their helmets on and they are protesting, not any war in Vietnam, protesting their pay. They want a raise in pay because they've been blatant. And then groups of these war protesters came by on Wall Street and these fellows with their helmets and strong stopping men that became so incensed, they jumped upon these fellows and beat them them unmercifully, then unfurled the American flag, eight or ten flags, and retired saying impeach the mayor, Lindsay, and walk with their American flags towards City Hall. So they're not all protesting in one direction. There are numbered ideas of the world, and men live by their ideas.

Let no one think by tomorrow morning's paper, depending upon the cut of the paper, how they're going to cut the news, for they all do it. They cut it based upon what the policy of the editorial setup is at the moment. But they do not know the world's picture. But you forget all that nonsense. And you go about on this vision. God actually begins that you may become God. You dwell upon that and let the whole thing go past you. That is the story of Scripture. Scripture is the story of every great imaginative writer in the world, and all the truly great poets. They took the same theme from Scripture, based upon their vision, and they tried to the best of their ability to tell it.

Knowing, as Tennyson used, that truth embodied in a tale shall enter in at lowly doors. So you can tell it, and the lowly door will accept it in a most literal form. and they will live by it. They will simply cushion or blow and eventually that truth will erupt in its true form within them and they will see the truth of what was intended in the story. So you are the alley of looking through the alley, through the looking glass. And you were taken to see the king and you were sung to sleep dream and you thought that no

one knew what he was dreaming about. But one of the angels did. He's called Tweedledee.

A nut. Tweedledee and Tweedledum. And the Mad Hatter, they're all nuts. Well, those in the angelic world would appear nuts to the rational mind in this world. For the rational mind is going to live longer. And the only one who gets richer by the advice given by one who is talking about living longer is the one who talks about it. So you buy something because of highly publicized TV promotion. Someone highly publicized a little, what is called, liquid plumber. And so I had some moment in my bathroom where the sink was all softened. So I got the liquid plumber, poured it in in abundance they said it's heavier than water it'll go all the way down and just eat up everything that is organic will not hurt anything that is not organic so I poured it in water still remained it didn't go down called the plumber the next day he couldn't come that day but he would come the next day so it was 48 hours so when he came the entire thing was eaten away by the liquid plumber.

So I asked him, does this thing work? He said it does for two people. The one who manufactures it and the one who sells it. They're the only ones who profit by the liquid plumber. And so you turned on the TV and you saw it and you bought it. It is still on TV. And I am sinning because to sin by silence when I should protest makes cowards of us all. But I haven't protested to the patient that advertises this nonsense, and I haven't protested to the one, the place where I got it, or to anyone who manufactured it. So I am the silent sinner. Multiply me because of my embarrassment. Here is a thing completely eaten out by liquid plumber.

So that is the world in which we live. And so that same thing goes for selling any other product. And that product could be how to get rich. A man, a friend of mine died two years ago. I went to his funeral. He left

behind him unsold organs, but he sold many of them. "How to Live Forever" — that was the title of his book. But he knew that he couldn't catch up with him because whenever he died, no one could question him. Perfectly alright. Another one tells you how to become a millionaire overnight, and so he will sell it to the gullible. So he makes his little money, and he still leaves the book.

And he goes from one little place to the other selling his little nonsense. That's the world over. You go back to the book of books that will not change. It's the Bible. It's not history. It's not secular history. This is revelation from beginning to end. It has nothing to do with secular history. All these characters are eternal states of consciousness. And you will meet them, and when you enter into that state they become animated because of your entrance. You are the animating power of everything in the world.

Now you are acquiring a keyboard, and you think of that chromatic scale and suppose you could only play in one direction or notness beyond measure. It's all you could do, and then one day you discover you don't have to go on this way forever. You can jump, or you can go back in time. And your fingers can split. And you can hit two notes together. Sounds like the devil, but you learn to still hit another one that sounds harmonious. And one day you become so proficient, you hear a note, and though it's a discord, you learn how to resolve it. You can produce it, bring it into a dissonance. And you become the most expert on this keyboard.

Now think of life. Six thousand years of experiences building a keyboard. And each note is simply an experience in life. And you take all these experiences, and you are the artist now. And what you bring out of that fabulous keyboard, and then you bring it out, and you want it to exist for itself, and not only for you. So instead of playing on it forever, and having all these things come out, these glorious things existing only for you

and not for themselves, you do the same thing that God did for you. So unless I die, thou canst not live. But if I die, I shall arise again and thou with me. And you give yourself to your own creation that it may exist for itself and not only for you.

Now let us go into the silence. Are there any questions, please? A woman has awakened and she's left the darkness on the earth. And she's returned home. What does she do? What does she do? She creates, my dear, and contemplates this world of death. As Blake said it so beautifully. "Those in great eternity who contemplate on death. Said thus: What seems to be is to those to whom it seems to be, and is productive of the most grateful consequences to those to whom it seems to be, even of torment, despair, and eternal death. But divine mercy steps beyond and redeems man in the body of Jesus." They are part of the brotherhood, the redeemed body.

And contemplate this world. Letting it be to those who want it to be. Tonight, a man who has a billion dollars, oh, he can think for one moment. He wouldn't for one moment think of death. He doesn't want to die. He wants to live here forever. Though the body gets older and older and weaker and weaker, he wants to live here forever with his billion dollars. He knows he has to leave it behind. and he's breaking his brains not to and wondering how to protect it in the right channel and he builds himself portraits of himself all these glamorous portraits compare the original to the portrait and well you'd think that you thought these two are the same but he has to have that for posterity he builds himself like Stalin Tallinn had thousands and thousands, and Hitler had thousands and thousands of statues of himself.

They renamed the rivers. They renamed the city. Tallinngrad. Now it's Volgograd. He wasn't yet cold. When they renamed it for him. And all the

rivers are renamed, and the fellas put their little things around the heads and broke the statues and smashed them. He never thought that would ever happen. There's a fella here in Santa Domingo. because he did the same thing too, to heal. That little tiny island sat you all over to heal. He only stole about a billion out of a small island and built up his own little reputation. So they all do it. They all do it. And people are still carried away with these stupid little leaders who pick themselves up and like sheep, they'll follow anything.

You know, if you took a sheep as the leader at sea, and took the leader and threw the leader overboard all the sheep would fall and jump overboard that's a fact that is a fact take the leader of the sheep the bell one throw him overboard all the sheep would run and jump overboard that's what man does just like you but they don't know it stop being the sheep and stop stop following and following just because it's a popular thing to do, and begin to simply dwell upon the eternal stories and hope it will take place in you. Any other questions, please? You said keyboards are analogies to what you're doing, the police, here? Why, certainly, my dear.

Every moment in time is a note. it's an experience and it is caught in eternity you may not remember the entire day and all the little sequences of the day but they're not lost if you gave your time to it you'll bring it back there's a little practice of getting into bed and thinking of the day in reverse order it's a very good way to go to sleep may I tell you because the mind tires so quick if you take it in reverse reverse. And by the time you get to just start to undress, if you take all the details, you're sunk to sleep. Man thinks he'll go all through the day. He goes through by jumping from cleaning his teeth to dinner.

There's quite an interval between dinner and cleaning your teeth. You took all the little details and they're all individual notes on the keyboard.

Before you go, just a matter of moments, the mind tires and off the day to go off to sleep in the morning we get up we jump up wash our face and get ready for the day and how many record the individual incidents of the day.

Hear, O Israel

But this victim retells he was asked to name the greatest commandment that there is. And he said, Hear, O Israel, the Lord our God, the Lord is one. and you shall love the Lord your God with all your heart, with all your might, with all your soul, really as one; and love your neighbor as yourself." There is no other commandment greater than these." He said, "Now the psalmist tells us, "Those who choose any other God multiply their sorrows." We'll read that in the 16th Psalm. Those who choose any other God multiply their sorrows.

Now what is the God of whom he speaks? All translations are paraphrases. "Hear, O Israel, the Lord, that word, translated the Lord, is I am." That's the definition in Scripture. Your God is the same: I am. So "Hear, O Israel, the Lord, that is the I am, that is your I am, is the only God. There is no other God."

Now to ask you to love your I am, how can I love my very self? That is the very core of my being. You can. I am aware. Before I am aware of being Neville, I am aware. But can I really believe that the sense of awareness is the core of all that I am going to experience, because I'm going to become aware of something? Becoming aware of it and accepting the state of which I am aware as fact, I then must experience it. And there is no other cause in my world.

"Hear, O Israel, the Lord, our God, the Lord is one." He's quoting from the sixth chapter of Deuteronomy. Me. If I've only come to fulfill Scripture, there's no other purpose for my being. So here I am fulfilling

Scripture. Will I really choose this God, the only God? Or am I going to have someone in my world that I think now isn't important? Or aren't they important? Or that nation, isn't it important? Or am I going to go back to the only God in the world, which is my own wonderful human imagination? That's the God that creates my world and sustains my world and changes the conditions of my world.

Now the Bible speaks of three great earth- shaking movements. The first is the Old Testament. It's all prophetic. It's an active prophecy. Everything is simply "shall be." These things "shall be." Now comes the New Testament, where it makes the claim that these things have taken place. It's based on the affirmation that a series of events happened in which God revealed himself in action for the salvation of man. But that God is man's own wonderful human imagination. It happened in man.

So the one in whom it happened told the story. And it was rejected because they knew the earthly history of the man in whom it happened. They were looking for it in some other way, to come in some other direction. Not a man, a simple man, whose parents we know, whose daughters we know, whose sisters we know, whose back and has some thing to warrant what he is claiming happened in him. Yet he claims it happened in him. And then he takes, in his most unlearned manner, he takes Scripture and shows them in Scripture what was foretold that happened in him.

Now the last great earth- shaking movement is how it happens. What's going to happen? That's the Old Testament; it's all in the future. The New Testament is what happens, and then comes the third great movement of the earth, the magnitude of the earth is how it happened. And I am telling you how it happened. Everyone in this world is going to experience it. And I am qualified today to tell you how it happened. Here, you've just had a

shake. Or what's a shake? There'll be a numbered shake. There were three great earthquakes. It all takes place within man. You should rejoice if it took place. If you're living on the grand series of thoughts, seemingly thoughts, because the whole thing is shaking from within man.

There isn't one event in this world that is in itself causative. Causation is virtual. Causation is all mental. It's all within man. And the effect on the outside is that you see now what is actually produced by something that took place within man. And here, this whole vast world on the outside only reflects that which is taking place on the inside of man. And man is the only reality. God is man. And man is God. In 1960, December the 21st, I had a series of visions in the one night. And here I am, and here is the 13th chapter of the book of Mark. But you know the story. He came out of the temple.

As he came out of the temple, one disciple said to him, Look, teacher, what great stones. What great buildings. and Jesus said to him you see these great buildings not one stone will be left standing upon another what will be shaken down like in my vision I saw this fabulous city and I knew in advance which was going to fall one after the other, they fell one after the other, all symbolic what fell, all the belief within me by which I live, I live in the belief of a historical Jesus, I was trained and raised that way, and then it collapsed, as it did in the story of Paul; here Paul said, I no longer regard anyone from the human point of view, even though I once regarded it Christ from a human point of view, I regard him thus no longer.

He saw the whole mystery unfold within himself. And these huge buildings simply represented the belief by which he lived. And he got not even left forever. I believed in the historical Christ. I believed in this. I believed in that. I believed in the other. Everything outside of myself. And And suddenly the whole thing collapsed, one building after the other. And

I just thought, that's going to go next. And before my eyes, it collapsed. Not one stone was left upon the other. I saw that one, that collapsed. The other one, that collapsed. Every building came down. But everything was done, and not one stone was left upon the other. Then I woke in this world. Here was the 13th chapter of Mars, completed within me.

I have come only to fulfill scripture fully aware to fulfill it within me now in the same chapter; if any man tells you, Look, there is Christ, or look clearly do not believe it. Many will come in and say in my name, and say, I am Christ; the word Christ is added. Many will come and say, I am. Forget it. There's nothing outside of you. I can't say I am. I'm using points to something other than yourself. It's yourself. self. Here, O Israel, the Lord our God, that is the I Am, is the only I Am. The supreme I Am is one with the I Am that is seated here now, who is calling itself Tan, calling itself Red, calling itself Jan.

That which is now calling itself this, that is one with what what you probably believe to be a supreme being outside of yourself. And there is no other God. That is the cause of everything in your world. It is nothing but God.

So here there are three great earth -shaking events in the world. One was the Old Testament. The second is the New. One told what's going to happen, one told us what happened, and the third is how it happened.

When I was a boy, just 11, this weird strange woman, no one knew her background. She came up from England and lived on a little pension that came through the bank. Who sent it? No one really inquired or if they did, the bank would never devolve even a small amount. But he lived in a windswept area in Barbados, where a constant breeze from the sea brought the salt in them. And not a thing could be done with metal there. All the nails were wooden nails. All the shingles were nailed was wood. The hinges

were all wood. If you drove a car in those days, people didn't really have cars in those days, even a carriage, any metal thing would corrode with itself. The wind would drive it in them, maybe almost a mile. The trees were baked always at an angle.

and one day I sat with this boy, maybe I was seven or eight and this weird creature said to me you know you're going to leave this island and make your home in a far, far country you'll be the first to be married and one of ten children, I was the fourth you'll be the first to be married and you're going to have two children and then you're going to tell a story And the story will reach an enormous crowd. She thought I was telling something. You're going to tell something. But long after you're gone from this world, here you're talking to a child, only seven, and he's telling you, be on your exit from this world. And long after you're gone, ten seasons, ten days after you're gone, they will tell a story and you'll be numbered amongst who have told the story or did the same thing I know now what it is one will tell you what's going to happen one told you what happened and I'm telling you how it happened it's going to happen to everyone in this world that is what I came to tell you

Well, I was the first to get married. I do have two children. I have been telling this story since 1938 to tens and hundreds of thousands of people. More little audience than I, that means nothing. 26 weeks on TV, I read quite a few millions. Many times on radio, who knows what number. through the books I've written who knows what number when one has already gone over 100 ,000 in printing. So who knows how much now, but it's not now, it's unborn tomorrow for I'm telling you how it happened.

This earth shaking thing has nothing to do all this is chatters on the outside so if it shakes again you're not been shaking all day anyway you must have felt it. But that has nothing to do with the real earth's shape of

the Bible.

In that 13th chapter of Mark, it is telling you there will be earthquakes, there will be wars and rumors of wars. All these things must be. But don't let anyone defeat you and point to someone outside of you who is Jesus Christ. Jesus Christ is the true identity of every child born of one. that no one tells you there he is or here he is or point to anyone he is in you and one day there will be a quake within you may I tell you a real quake that this if you felt last Tuesday morning is just nothing compared to that quake when it starts you wonder what on earth is taking place your head vibrates as not a thing in this world could ever vibrate you.

You shake all over. And you think, no, this is it. In my own case, I thought, this is a massive hemorrhage. And I can't survive it. That's what I thought. That's almost 12 years ago, the 7th of July. And I thought that every little bone in my body is going to separate. Instead of that, I walked within my body. And then I realized, well I have been here how long? I do not know. Who put me here? I do not know. But here I am in a tomb and my body was the tomb. It was my skull that was the tomb. I had the innate wisdom to do what I had to do to come out.

As you will have it the moment you shake to death. That is it. It's called in scripture. The last trumpet. And the word trumpet means. A reverberation. It is so intense. That you can't withstand the vibration. And you wait. It's a call. And you wait within you. And then you come out. And then everything said of him. You are going to expose. And then you'll know who Jesus Christ is. to anyone who tells you of another Christ, forget it. If they point there to the greatest man in the world, forget it. He is nothing compared to the being that you really are. That being is God. And no mask in this world did he ever walk and compare to the wearer of the mask.

So do not believe anyone who tells you there he is or there she is or so and so. Forget it. He is all within you and he is dreaming this dream of life. So those who choose another God multiply their souls. So tonight if you think that the cause of what happened is in thoughts, if you think it is in something outside of yourself, well then you have another God. you're multiplying your mysteries in this world there isn't one thing in this world that is caused by another God it is God in you causing everything in the world that you are experiencing and you will experience and it's not caused by any other causation in the world so name the greatest here or is there The Lord, our God, is wonderful.

Now you love that. I heard some very famous art bishops say, any man who could actually put himself up at certain states, he is mentally deficient. He needs a psychiatrist. He needs this, as he goes on to the food thing, long talk about it. that's what they said of the one in the tenth chapter of John why listen to him he's mad he has a devil why has he a devil because he dares to claim that God is my father and I and my father are one he dares to claim there's only one way to the father and I am the true and living way to the Father. And no one can ever come to the Father except by this one and only true and living way.

There is no other way. So look upon Jesus Christ not as a person, as a way. The early Christians were known as the people of the way. It was the way. You are the person who travels the way. And so I meet you. And you say, do you know the way? And I said, the way. And then you tell me where. Well, if I know the way, I will tell you. Now, in this case, they want to know the way. And they wanted to know the way to the Father. You say, well, I will show you the way. There is no other way but the one way. There are two ways, only one way. One day you will feel an earthquake.

An earthquake that no one on earth has ever heard or felt before. It's

not an 8.5 or a 10.10. is something that no one has ever experienced until you've finished it. For every little bone of your body vibrates, especially the head, and you think it's going to explode. It begins with an earthquake. And then you, within that tomb, awake. That's the beginning of it. And then you You come out of your own being, which is your skull. When you come out, the story is told to you in Matthew and Luke, surrounded. The story of the birth of God. And you are the God that is being born. For there is nothing but God in this world.

You are being born now to a higher level of your own being, for there is only God, finding And the symbolism perums you is that which is told you in scripture. And then the next step on the way to the Father is a glorious step, and you think this one, this is it. You thought the other one, the earthquake, was it? But when this happens, you know now your head is completely gone. It's an explosion. And you wonder if someone could have got in on the inside of it. And set off a bomb for in your head and your head explodes. It literally explodes as far as your sensation goes. And when the whole thing explodes and then it's quiet.

And you find your son. And the son is God's son. His name is Jesus. and call you father. And then you know who you are. Then you know the world. And David will be their prince forever. David died. David said, you will not leave my soul in hell. So he raises up his son for the purpose of God. He cannot in any way, as he explains, God is made up of all of his sons and we are the sons and the purpose is expansion. Well, he can't expand. Thus we expand and the purpose now is to give himself to this level of himself. He's giving himself. How could he give me himself? Well, if he gives me himself as father.

He is father. To expand beyond the present level, he has to make me the father. and then everyone becomes the same father. Here, O Israel, the

Lord, that is I am, the I am. Our I am is one. He's going to prove it now. We have a son, and the son is David. And I've got to become aware of actually being the father of David. Well, if David is my prince, that I am king, in that day, the Lord will be king over all the earth and his name will be one and the Lord one that's the day and the third one the 14th chapter of Zechariah and it's told in the most glorious manner because when you go back to the 13th chapter of Mark he comes out of the temple this is not taking place in the temple he comes out of the temple he's in the courtyard when he turns to look to the building he's on the outside of the temple now see those great stones and the great building and all the temples that one stone has been left upon another now he goes into the third verse of that chapter and as he enters into the third verse he is standing on the Mount Tiberias And of course, as you're told, an opposite to the monkly body, there was the temple.

¶ Now we go back to Zechariah. Zechariah, the 14th chapter. Here, I'm standing on the Monkly Body. The Lord is standing on the Monkly Body. And the month was split in two from east to west and a great valley divided them. The two parts and one moved north, the other moved south, and then in the faith and the Lord and all the holy ones followed of him. It isn't called him. The Hebrew word is you, not him. And your footnotes in the Revised Standard Version will show you that pronoun is not, as it's used in both the King James and the Revised Standard Version, it is you. ¶ All the holy ones will follow you. and then it goes on, in that day the Lord will be king over all the earth, and then the Lord will be one and his name one, which is I am.

That's one: I am, fulfilling only scripture. Now on that day when the monkey is split, what monkey is split? You are straight. You are standing looking at it. And your body is straight from top to bottom. From the head

to the base of your spine. And then you look at the base of your spine and you see this golden, lovely, powerful, big, sweet light. And you know it's yourself. It is your own wonderful Redeemer and Creator, and it is yourself. Your self redeems. No one else redeems you. No one else created you. It's only God. And you fuse with him. And, like the fiery serpent, flying serpent, you move up into heaven. And again it reverberates.

as you are told. And when they're ending, they're ending with this intensity, this force says, take it by it, and that is another stage in the way to the Father. You find him in the second stage: first is explosion. When you have the vibration which is an earthquake, the second, fantastic explosion, then comes the third, like a fiery serpent, you go up, and then the fourth stage, which is the final stage, is when the seal of approval is upon you in the form of a dove. And then the dove descends upon you and remains upon you, mothers you with love, and there you see the seal of approval of the work you have done. You did it.

There is nothing but you. There is nothing but God in this world. ¶ So the first is what's going to take place, the second earthquake is what took place, and the third is how it took place, and I've been trained to tell you how it takes place, and to ask you to put your faith completely not on an external Christ, not on any external God, but on the pattern. Pattern. Christ is the pattern man. Christ is the way. So show me the way to the Father. I'll show you. ¶ One night when you least expect it, he will come with a sudden chopping of his head, and a face will take place within you. Not on the outside as the one last day of the morning, but within you.

And that will seem like a little thing compared to what's going to take place. But that's a shadow. It's a poor shadowing. Be happy that you're here. All these things are taking place because we are on the verge of the awakening. And all are going to awake. And when they awake, they awake

as God. Everyone who is awake as God. There's nothing but God. There's no room in this world for anything but God. but it seems such a horrible thing. Forget it. So 62 people got killed. All right. It's part of an unfolding plan. They're restored already, restored to life in a world just like this, to continue the journey. One day the quakes will not kill them and crush them.

The quake will take place within them, and they will awaken, and all that took place here in the past two when 62 were killed will be as nothing. You've gone through it. I've gone through it. All the horrors of the world you and I have gone through. But joy and woe are woven fine. A garment for the soul divine. Everyone has gone through it, and we're going through it. But in the end, an expansion beyond the wildest dream of anything known to man, and a power that no one fears. So we sent a man to the moon on three occasions. We've done it, and we'll send them elsewhere. That is nothing compared to the power that you will exercise tomorrow.

You will have the power to stop time, actually stop time. Nothing can move when you stop it, and then when you stop it, you can change the motivation of the things that you observe. Rearrange the entire thing, and change the motive, and then release time, and see it come out differently. That's the power that you will exercise tomorrow. For you are the power of God because you are God. And you are the wisdom of God because you are God. And Jesus Christ is defined in Scripture as the power of God and the wisdom of God. You are to read it: the first chapter of 1 Corinthians, and Jesus the power of God and the wisdom of God, and all the promises of God find their yea which means fulfillment in him: first chapter of 2 Corinthians.

But all the promises and the promises are all in the Old Testament. It's all written in the future, and he comes only to fulfill it, and in a simple,

simple manner he fulfills it. But it was not what the world was expecting, so they denied that this thing had been fulfilled. Alright. So he said, I fulfilled it, and he told those who could relate it, and who could tell it, so they related the experience of one in whom it happened. Now will come one who will tell you how it happened. Now I'll tell you the way as I've told you for Jesus Christ is simply the way to the Father, and when you go to the Father, you don't see another as Father; you're taking yourself back to yourself.

You prepared a way for yourself to return when you came down in this way of death. He prepared the way for himself to go back, and the way back is called Jesus Christ. And people think it is simply a little man on the outside of himself. No, it is a way. There were calls of people of the way. And so there aren't two ways about it. There's only one way back. And so it's not through diet, it's not through being good, it's not through being rich, it's not through being socially prominent. Of all the nonsense in the world. I have a friend of mine back east, and she comes out of the so-called family of the Adam who is our president, and his son of president, and so her son is named Adam.

But I grew happy. The word Adam to me is far lovelier than Adam with an S on it, and so I called him Adam, and he's O-level. His name isn't Adam. His name is Adam. His forefather is a president of our country. And so he's named after his forefather. I thank her. Her name grew, by the way. So I thank her for correcting me. But through habit, again, I called him Adam. Again, she corrected: His name is not Adam, Neville. The name is Adam. He's so proud of that ancestry. And I am telling you, you are the father of God's son. And his name is David. Can you conceive of any greater ancestry? Is there anyone walking the face of this earth?

Has any greater ancestry than you when I tell you who you are: you are

the father of God's only begotten son, and his only begotten son is David, and when you see him after that second stage in the journey back, you know who you are: is there anyone of the faith to the earth greater than the being that you discover yourself to be, when you discover that you're God? So she wants to be an Adam. I'm telling you, you are far greater than all the things of earth, for you are God. And one day, the second stage back to the store is going to reveal the truth of what I'm talking about. You're going to find that you really are God, because you're going to find your son and your son is the son of God, and there's only one God.

Hear, O Israel: the Lord, our God, the Lord is one Lord, not two. So when you see the son, there's only one, and you know he is your son, you know who you are, and you know your God, and there is nothing but God's evil world for this is the story I've been sent to tell you, and should I drop now this very second, makes no difference, I've told it, and you've recorded it, and it is here, and someone will have the capacity and the ability to write it as they wrote that story two thousand years ago, and told it of well, forget the word Neville. System tells us: only tell how to go back to the source, and you are the source, you are the cause of the phenomena of life.

For man is all imagination, and God is man, and exists in us and we in him. The eternal body of man is the imagination, and that is God himself. That's your immortal being. There is nothing but God. So when you read it, should you read it tonight, bear in mind what you heard this night. Those who choose another God multiply their sorrow. I don't care what name you give it. You can call it Jesus Christ. If he's something other than you, you're multiplying your sorrow. Call it God. That does not mean yourself. You're multiplying your sorrow. Call it Jehovah. And not mean self. You're multiplying the solid. Call it by any name. No matter how

sacred the name is to you.

It means something other than you. If you hear the word God, the word Jehovah, the word Jesus, the word Jesus Christ, and it conveys the sense of an existence, something outside of man, then you're multiplying the solid. It has to convey your own wonderful imagination. That's God. The only God. And all these little shakes and friends of mine in the audience tonight, they had these shakes prior to it, and in the week of it, and they were all perfectly wonderful. Their visions were perfectly heaven. I can't thank you enough for sharing it with me. But here if you read it tonight that 13th chapter of the book of Mark, the related chapters are the 22nd of Matthew and the 10th of Luke.

But I like the one as Mark presents it. He does it in a very primitive manner, but it's so beautiful to show in Mark. It's simple and very very clearly stated: that's the one that asks not to believe anyone who points outside to Jesus Christ. It should anyone say, look, there he is, for here he is, believe him not. For many will come saying, I am he. Do not believe it. Let no one make the claim and you believe it. Let it be revealed. If he really has had the experience, there are those within his world who will see it. He doesn't ask anyone to see it; he doesn't care. He knows it has to be seen by those within his world who are related to the picture.

He knows Peter must come, and in my case Peter came. He's a beautiful, beautiful Peter too proud and she saw it. Everyone will see it. So I don't have to ask anyone to see it or try to persuade. So don't believe the nevel is. I'm not speaking of nevels. I'm speaking of the source. I'm speaking of now a series of events. Man must be free to take him back to the source. And that series of events that takes him back to the source is called the way. So when you read in the 14th of John, I am the way and the truth and the light. No one comes unto the Father except by me. He is

telling you of the only way back to the Father, which is the source, the cause of the phenomenon of life.

So forget a man and just simply see the way. He is called the way, the true and living way, and there is no other way. But the most difficult thing in the world for man is to completely give up at one fell swoop his fixed belief when he's been trained as he has been trained to believe in preaches outside of himself. And so he believes in a historical Jesus, in a historical Moses, in a historical Jacob, and all these things. When the old is simply an actual prophecy, the new an actual parable. And what I'm telling you acted too. I'm telling you what I know from experience, but I've been sent to tell you the way.

Sent to tell you how you go back to discover your only who is God the Father. And there is no other. So tonight you can put it on this apple to a test: the power of which I speak you can assume that you are now the one that you would like to be, and remain faithful to your assumptions, and to the degree that you are faithful to that assumption, you will become it, because you really are the creator of all the things in your world, and you create it by simply assuming certain states, entering into that state, living in the state, feeling it to be natural, and then you project it on the screen of space.

No matter what you project, it is nothing to the being that you really are, who is doing the projecting, and the purpose of life is to find the thing that is projecting. That is God, but in the world of Caesar, one would like more money, more this, this, more the other. You can do it. One day you'll get tired of all the things you're projecting. And then you will know that statement in the book of Amos. In that day I will send a famine upon the land. It will not be a hunger for bread or a thirst for water, but for the hearing of the word of God. You get so tired of singing, you get satiated

and you want to hear the word of God.

But you are God. You want to hear what you foretold in the beginning and what you meant by it and what someone claimed it fulfilled itself in and then how. And you become so hungry that a thing of the outside will enter to you. Only this, the word of God. And you let everything drop and put all of your interest is simply the word of God. For you really are not only God but you are his word because the word and God are one. In the beginning was the word the word was God and the word was God. So he is fainted and his word cannot return unto him void. He must accomplish that which is purpose and foster in the thing for which he is fainted.

Or else he is faint himself he has no one else to faint who else to know? Can you conceive of a moment when a father, the all -out son, billions of us, but because he is omnipresent, he's present to all. Because he's omniscient, right, and he is omnipotent, and he tells us a story, that he is going going to become invisible. Take a good look at me now. I'll become invisible, he tells us. For one purpose, in becoming invisible, I'll become you. And you will become as I am. And when the drama is over, you will be as I am. And my father tells me that. And And he shows me the result. He shows me a son.

It's the one dearest and nearest to his heart. Son. And then my father becomes invisible. And I think as I start to journey, I never more will teach my father. Not knowing is built in from eternity within me. But he is faithful. and steadfast in love and he keeps his place to me and one day I don't see him, I see his son and his son is my son and I know he kept his promise, he told me he would give himself. Thank you.

Heirs to the Universe

If I told you that you are heirs to the universe, but you are completely unaware of it, would you believe it? ¶ For that is what Scripture teaches. That we are heirs to the universe, but we do not know it, and that's why we are here. ¶ So Paul tells us in his letter to the Galatians that the heir, as long as he is a child, is no more better than a slave. ¶ Gary owns the entire estate. He was under guardians and trustees until the time set by the Father. ¶ So was I. When we were children, we were slaves to the elementary critics of the universe. ¶ What does he mean by it? Well, he tells us quite clearly: if you read his letters in a serious tone, anyone who believes in anything outside of himself is enslaved by these elemental spirits.

¶ He calls it believing in what churchy entity will tell us. ¶ He says, I'm afraid I have labored over you in vain. ¶ For I noticed as I passed by that you observed days and weeks and months and seasons and years. I'm afraid I have laid it over you in vain. ¶ The only outside ritual, whether it be a Mass, the observation of a day, a month, a holy this, holy that, all this to him is simply being a slave of the elemental spirit. ¶ This story is told us in the parable of the polyglot son. ¶ When the second one returned, having spent all, the first son complained that I've been with you always and you never gave me a kiss.

¶ And he said, son, you are with me always, and all that is mine is yours. Then he tells him that it's right that we should make merry and rejoice, and be glad, because this your brother was dead and he is alive, he was lost and he is found. ¶ Do you know that story is our story? ¶ We were heirs to the

whole vast universe but like the first son we were unaware of it. ¶The first son never left his father's home. ¶You and I were chosen in the beginning to leave, to become aware of our possession. ¶And we go through hell to become aware of it. ¶So you and I go through all the horrors of the world to awaken us to who we really are.

¶And when we awaken, we are the Father. ¶It's the Father's purpose to give himself to us. ¶And while we were with the Father, we did not know his purpose. ¶We did not know our possession. ¶So he could select us. ¶He said, I chose them in me before the foundation of the world. ¶And then we came down into this world and took upon ourselves these garments of flesh. ¶The one who took it is the Son of God. ¶He is crucified on these garments. ¶And when he passes through the furnaces of affliction, he will awaken, and know himself to be the Father. ¶For it's the Father's purpose to give himself to his Son. ¶And you and I are the sons of God.

¶All of us, regardless of your sect, we are the sons. ¶So when we pass through the Pharisees, then in the fullness of time, he sends the Spirit of his Son into our hearts crying, Father. ¶Now who is this Son that he sends into our hearts crying, Father? ¶Let me take you now into Scripture with me. ¶For the purpose here for all of us is simply to fulfill his word which is Scripture — that's the only purpose I've come to fulfill: Scripture. ¶When he awakens within us, then he understands the Scripture, the Word. ¶Now listen to this carefully: go to my servant David. And say to David that when your days are fulfilled and you lay down with your father, 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. David is a symbol of humanity. The whole vast world of man. That's David. So say to humanity, I will raise up from your body a son that will come forth from your body. If

he comes forth from the body of man, then he must be the son of man. So Christ calls himself the son of man. Yet he is the son of God. For the prophecy is I will raise up your son who shall come forth from your body. I the Lord will be his father. And he shall be my son. The dreamer in you. And by that dreamer in you, I mean your own wonderful human imagination.

That is the Son of God. That is the Son of Man. One day he will awaken in you. And he will rise in you. And he will come forth from that body that is dead. We think it's alive. I will tell you when it happens to you and you see that other which you come, to look at it and to you it is dead. You are buried in it and you are dreaming and animating this world through your dreams and dream this whole vast world in which you now live. And the day will come you will awaken within and that will come up. If it comes out of man, then it's the son of man.

Yet the Lord said, I will be his father and he shall be my son. This one that comes out is one with the father. And he makes the statement, I and my father are one. In the end, go and say, I am the root and the offspring of David. David is humanity yet I am the root the father of humanity and I am also that which comes out of humanity I will raise it myself out of humanity because the sons that came down formed God the word God is a plural word Elohim made up of his sons we are all the sons But we were not aware of who we are and what we possess.

So we came down a certain number. Just a certain number. Not an indefinite number, may I tell you. Just a certain number. Every child born of woman is a son of God. The sons came down into the world and he set a limit to the number, as we are told in the 32nd chapter of the book of Deuteronomy. And he has put down to the people according to the number of the sons of God. So, in spite of all that we seem to do today to

limit the offering of the world, it's all a play. It's all done. Not one child could breathe but what that breath is but the Son of God. Everyone in the world is the Son of God.

But he doesn't know it. And he goes through all the fires of this world to awaken to the knowledge of who he really is. He is God. He didn't know it, so he comes down into the world. And he goes through all these horrible things in the world and plays his part. But in the fullness of time, and God sends forth the Spirit of his Son into our hearts crying Father. He calls us Father. But who is it? It is the Son total of humanity who is calling us Father. For we are the father of David and yet we are the offspring. For we buried ourselves in humanity, we came out of humanity, therefore the son of man, and yet we are the father of humanity, and humanity being symbolized by David, David stands before us and calls us father.

So here then one complains, as the first one complains. He said, son, you are with me always, and all that is mine is yours. But he doesn't know it. You own the universe, and if you don't know it, you could die of starvation. For the want of one dollar. Because you can't appropriate anything. Because you think it isn't yours. You think only what your senses dictate belongs to you. You think that only what reason allows, you could claim. You can't for one moment bring yourself to believe that the whole thing is yours, and all you have to do is to appropriate it. It is yours. Now you're told in scripture, whatever you believe, if you really persuade yourself of the reality of what you are believing, you shall have it.

When you pray, believe that you have received and you will. All things are possible to God. Well, the average person would say, yes, to God, but not to me, because he's not awake. He doesn't know that he is God. And if the word God causes him to feel for one moment of the existence of something external to himself, he has a false God. Why? Because God's

name forever and forever is I AM. When I go to the people of Israel and I say to them, the God of your fathers, Abraham, Isaac, and Jacob sent me. And they ask me, what is his name? What should I say? Say unto them, I am. That is who I am.

Say to them, I am. Send me unto you. For this is my name forever, and by this name I shall be known throughout all generations. Well, now, if you hear the word God and you don't think of I am, you've got the wrong God. If you hear the word Jehovah and it doesn't conjure within you the feeling of, well, I'm aware, then you've got the wrong God. All things are possible to God, yes, but if you think he's on the outside, you've gone astray. If you know God, and the word God instantly reminds you of who you are, and all things are possible to God, and all things are God, for then you appropriate it, you simply take it.

You don't rob anyone, it's all yours. So you want a better job? You want a better position in this world, a better home? This, that, or the other? You simply assume that you have it. You dare to assume that you are in possession now of what you really want in this world. And if you dare to persist in that assumption, it will harden into fact. This is what crypticism is. What others think is a never matter. But as Paul tells us, when we were children, we were slaves to the elemental spirits. That simply means all external rituals in the world. When I stood in the presence of infinite love, and infinite love embraced me, and then sent me, and as he sent me, the words rang out, down with the blue blood.

And I didn't understand what it meant. But I came out with this ringing in my ear, down with the blue blood, to discover years later it meant church protocol. That's all that it meant. Any external ritual that would enslave me, where I am threatened with a curse if I do not observe days, months, seasons, and years. If I do not observe the mass, if I do not

observe all the things on the outside, including circumcision, including anything, if I believe in astrology as something that is actually dictating my life, an influence in my world, then I've got a false God. I must have but one God, only one God, and that one God is my own wonderful human imagination.

That's your God, and there is no other God.

Now put it to the test. He said test me in truth. If I will not open the windows of heaven and pour out a blessing so great you have not room on earth to receive it. Test me. Well how do I test it? Well what do I want? Then I assume that I have it and feel as I would feel if it were true. And then, as I feel it, I live in that feeling, sleep in that feeling, and then I must have it in my world if this thing is true. But that's what I have taught in Scripture.

Do you not realize that Jesus Christ is in you? For the average person, if you say that to him, he does not realize Jesus Christ is in him. When he says I am, he does believe for one moment that is Jesus Christ. He thinks I am a little tiny being called this, that or the other. He doesn't really believe he is the Lord Jesus Christ. I tell you that your true identity is Jesus Christ. Until you believe it and put it to the test, then you don't really believe it.

Walk as though you were the Lord Jesus Christ and may I tell you you will act as the Lord Jesus Christ and you will actually believe for what for well at any moment that you are capable of doing anything in this world without raising a finger you simply assume that things are as they are asked of you whatever is asked of you you assume that it's done. You feel the thrill as though they told you that it's done. And just let it go that way. You'll find all these lovely things unfolding within you. So, if you did not come out, and you did come out, you will be the first son, complaining because he now kills the fattest hare, and brings the robe and the ring, and put

shoes upon your feet because you return from the journey.

And he said, it's good that we should rejoice and be merry for this your brother was dead and he's alive. He's alive to who he is. He was lost but now he's found. But the firstborn never left home and therefore he has no awareness of his possessions. He doesn't know what he possesses. And if you had the whole vast universe that you did but you don't know it well then what good would it be to you you couldn't appropriate any part of it yet you're told in Scripture if I were hungry I wouldn't eat anything for the world is mine and all that is the cattle and a thousand hills are mine I would stay and eat a man is not aware that the whole thing is his so he doesn't appropriate anything him.

He limits himself to what his senses dictate, what reason dictates, and he will not go beyond it. Yet he's invited by Scripture to step out and test this law. For I tell you, you are the sons of God that came down into this world to become aware of who you are. You did not know it in the beginning; you had to come out and become slaves. Paul calls us slaves. We are all slaves; we are slaves of the elemental spirits. Where I am a slave when I think I've got to get up in the morning and go to Mass, I've got to go to church, I've got to keep certain days of the year holy, I've got to do this, that, and the other— I am a slave of it.

I must say grace before dinner. As I sit down and say grace, it may be a lovely custom, but that can become a habit, and that can be an elemental spirit that actually inflates anything on the outside— all rituals and I was told the whole thing rang in my ear: down with the blue blood, all church protocol, at all. Anything that is man -made, done with it, and just simply live the most normal, wonderful life in the world. Now let me bring to your attention tonight a little short. A friend of mine wrote me; I got the letter yesterday. He said, "This thing has been haunting for the last two

weeks. God speaks to man through the medium of dreams.

But we are past masters at misinterpreting into dreams. And for two weeks I rushed over myself because this thing is so, to me on this level, so unlovely. Here in dreams, I had an affair with my stepdaughter—something I couldn't dream of on this level. And she seemed to invite me into this act. I love her dearly as a stepdaughter, but certainly I never entertained that thought on this level. And yet it seemed there. Right. Now we said, I admire her. I love her dearly. I love her great spiritual qualities—things I would like to have myself. May I tell him: on these levels which seem immoral from this level, they are not immoral at all.

I ask you to go home and read the sixth chapter of First Corinthians, and read these words: "He who is joined to a harlot becomes one body with them. As it is written, 'The two shall become one flesh.' Then he goes on: the very next verse, 'He who is united to the Lord becomes one spirit with him.' He takes the most graphic picture in the world which is said the beginning of it all to show you the greatest story ever told: Man who is united to the Spirit through the Lord becomes one spirit with him. And he shows you this other story. He is in love with what he represents, what he stands for. He has incurrent eyes.

He would love to have these eyes. Love to be able to see into the world of eternity, into the world of thought, and see reality as against what this shadow world tells. And he actually touched us. He actually knew us. And it was completed. For one is actually receiving the gift of that which he believes the other to possess. When God embraced me, He was a father, He was love, He was power, He was wisdom. And as He embraced me and I fused with Him, well then He transferred to me all that He is. That was His gift to me. That was His grace upon me. He gave me fatherhood. So in time, his son stood before me and called me father.

He being the father of humanity, humanity being personified as a single being called David, David stands before me and calls me father. He being loved by all beings transformed itself into that, growing more and more into that form of love. So, in his case, he actually was drawn to one he admired for her spiritual qualities. And here a union took place. So she transferred to him what he sees in her as a spiritual quality. On this level, no. He would be completely annoyed with himself, even to entertain the thought. But you see, in the depths of one's soul, there's nothing that is wrong. And all these things unfold within the being. So I can pray to him, you're blessed.

Blessed because he is one that is blessed. And if he seems to be the one who drew you into the story, and you actually, you said, I actually felt who write about it there, yet on reflection I felt trained about it. I've got to get it off my chest. I've been resting for the last two weeks. Now it must come to the surface and get it off in the air. And so he tells me the story. I tell you that you are blessed. As I am used in my capacity today in the same trained manner, As a man called Neville on this level, I'm totally unaware of the contact, but in the depths of my soul, I know.

On Wednesday morning, I tried to show a few of you, about four or five of you, something, and you would not even look. I saw the most glorious sky, the most heavenly blue, and these lovely trees across the sky making them of fantastic patterns. And you would not or you could not look at it. And here I'm trying to show you the garment that I wear. And you saw a book about the size of this little lectern. Just about the size of this. You could only see it reflected on the flat surface of a book. And I'm trying to show you the difference between this cubic reality and that flat surface that depicts it. and how different this living cubic reality from that surface that's only depicted.

But you would not look up. You either would not or could not look up. And this living, living garment that's occupied the entire sky this heavenly blue and then against the heavenly blue heat of transparent white clouds. But what has happened? But it was not just a crowd. It was a life, live garment, a living garment. And I tried so hard to get you to look, but you would not look. So here, in this state, I tell him that he is blessed. Don't be afraid or be ashamed to tell me any story of that nature, because it doesn't mean what it seems to mean on this level. in the depth of your own being all these things that seem here to be immoral are not immoral at all when I embraced the heavenly father or he embraced me that was union that was baptism by the holy spirit and it was an actual creative act and then think into the world to do what I am doing A little water in your head, that's not that little, that's only a shadow.

That's what you look when you look at the little book. To see reflected on a little figure size of this, what the whole vast sky will do. How could you do it? So I tell you you and I came out, came down into this world and assumed these garments of flesh and blood. These are the coffins that Christ bears. Christ is very in us, and Christ must rise in us, and the only cross He ever wore is the cross of humanity, manatee. And this is His cross. And we are the grave. And He will rise in us. When He rises in us, not as another, He rises in us as ourselves. He actually rises as your own wonderful human being.

And then you are completely transformed. Now they asked Paul, at Paul said, and some will say to me, How is the dead raised? And with what body do they come? Paul only answers in this manner. He wears the body that is given to him by God. God gives him a body that he has chosen. But he doesn't define the body and describe the body. May I tell you from my own experience, it's a body of light. It seems a body of fire. Fiery light in air.

You don't even touch the ground. But the thing that you really inherit, Paul is talking about, you inherit a body. He said we are heirs. If I'm an heir, I'm an heir to something.

I'm going to inherit something. And he calls it the estate. But the estate is a body. That body in which you are clothed, when you are raised from the dead, makes everything perfect wherever you are. You inherit a body. And wherever you go, everything is perfect. Nothing can remain imperfect in your presence. So heaven is not a realm. Heaven is a body. You actually inherit the kingdom of heaven. You inherit a body. And if I came into hell, instantly hell is transformed into heaven. If I walked through the desert, they would all blossom, instantly blossom, all the gates would turn into flowers, that so-called sand. If I walked through the petrified forest, these dead trees would burst into flowers, burst into truth.

Wherever you go, nothing remains in person. You could go going to, as I did, among all the blind, the hawk, the wizard, the shrunk, and as I walked by, every one became perfect. The blind who had no eyes. Eyes came out of nowhere and filled these empty sockets. Arms that were missing came back and filled the so-called missing area. And those who could not walk jumped. And those who could not speak spoke. And everything was made perfect as I simply walked by. And yet I did not raise one finger to do anything. It wasn't even compassion on my part. I simply walked by. Clothed in that garment. And that garment is perfect. And because it is perfect, nothing can remain imperfect in its presence.

That's what you're going to inherit. But with what body do they come? The body that God has chosen for them. I tell you that body is perfect. I can only describe it as something that is altogether different. There's no loss of identity. I will know you in eternity. Yet you are transformed. And the body isn't like some blood. It's simply a living, pulsing, radiant body. A

body of light. But it's perfect. And as you walk by, among anyone, the minute you walk by, they're transformed. They have to be perfect because you're perfect. And if you made your vision into hell, hell ceases to be hell, as far as you're concerned, it's heaven. Everything is transformed, wherever you go.

And you do not raise a finger to make it so. It's all done.

So I tell you what is in store for you and I'm speaking from experience, I know. I am not speculating, I am not theorizing.

He rose in me not as another but he rose in me, he didn't stand there. He rose in me.

But how do I know he rose in me? For the same thing that is recorded in Scripture concerning him is now my experience. Same thing happened in this.

Was they not afraid of him? When you go, when this event has taken place, you'll find a little infant wrapped in swaddling clothes. For they came, they didn't see me. As they're told in Scripture, the tomb was empty. The body was removed. But him they did not see. Why? Because you're a spirit. But you are aware of all that is transpiring, all that is taking place.

Did David not call him my Lord? For David called me my Lord. Did he not say the Son of man must rise like a fiery serpent in the same manner that Moses lifted up the serpent of the wilderness? For the same thing happened in me. And not a serpent rose, I was a serpent, a fiery serpent. That rose.

Was it not said of him that the Holy Spirit would be sent in the form of a dove and remain upon him? Well, it happened in me.

And when he came among the people, did they recognize him? No. Did they believe the story? They said no. It sounded like an idle tale and they

did not believe it. And then he said to them, O foolish men and slow of heart to believe what the prophets have written about the Son of man and then beginning with Moses and the prophets he interpreted to them in all the scriptures the things concerning himself. They still did not recognize him, and then as he walked, he wanted to go beyond. And they said, remain with us. And he remained with them. And then suddenly, their eyes were opened. And they recognized him, and he vanished out of their sight.

Then they said to each other, did not our heart burn within us while he opened our minds to the scriptures? And then he said to them, all that is written about me in the law of Moses and in the prophets and in the Psalms must be fulfilled.

So you're here for one purpose, to fulfill God's word that you may become awake as to who you are. And when you come awake to who you are, you realize you are God himself. himself. For it was his purpose in the beginning to give you himself.

He couldn't give you himself, but he could inherit him unless he died. For God died. Unless I die, thou canst not live. But if I die, I shall arise again and thou with me. So he died. And then you become God. So God lives because you actually inherit God.

So the whole vast world is simply God unfolding. There's nothing but God in the world. Nothing but God. He is buried in you now and he is dreaming the life that you are experiencing. And the day is going to come, and I hope soon, when you will awake with ease. And may I tell you when you awake, oh, what an earthquake. What a quake, your whole head. You've experienced the last quake. Death is in a little tiny shape, compared to what's going to happen in you. your hair will shake as you've never known an earthquake, and every bone you see, you is coming apart, but instead of coming apart you find yourself waking, and you wake within the

tomb of your own soul, and you're all alone, and you come out, and exactly what you do to get out, and you do it-- you roll away the stone.

It's all done by you. No one else rolls the stone away. You push and the stone rolls away. And you come out of that garment. And then everything that is said in Scripture concerning Jesus Christ is taking place around you. And you are the invisible one observing the entirety. Even the witnesses who come to witness what the angels say, go and will find the little infant wrapped in swaddling clothes, and they're the infant. And they call you by name, and they say, whose infant it is. So you know who was born. So you actually came out of that tomb. And then you tell it. Tell it to those who are here to listen. Because they are going to follow you in your footsteps, and you will not be better then, because you preceded them.

Not for one moment are you better because you can't be better than God, so no one is better than because he precedes it in the order. Each call in its own order, and there's no desire on your part to be better than anyone in the world, because we are all one. It's only God. God is one, so God became as we are that we may be as God is. And to become as we are, we have to die. Completely forget who we is in becoming man. So I tell you, the stories, all the stories of Scripture are all about this. You were chosen in the beginning. He chose us being him before the foundation of the world, as we are told in Ephesians.

That was our cause. But he came down for a purpose. He didn't know that we actually inherited the world. We were like the first son who remained and didn't come out, and complained when something was given to another. And then the father said, Son, you're with me always. And all that is mine is yours. He still was not pacified because he didn't understand that it was all his. But you and I came out, and we go through hell. We are slaves in this world. Slaves to the body that we wear. I must feed it, clothe it,

shelter it, and even if I'm out of a job, I still have to shelter it, clothe it, and feed it.

I must not only assimilate the food, I must expel what I can't assimilate, and I'm a slave of the body that I wear. Now, to analyze what man has to do to keep this thing going, this cross that he wears. Well, it is really repulsive. If you actually take it into consideration and think what you have to do morning, noon, and night with this body, it is a very repulsive thing. And here I am, a slave of it. I remain a slave until I awaken within it and come out, and then a body has been prepared for me, and that body is perfect. And told in that body, I am no longer naked. Here we think we are very well clothed with all the fashions of the world.

We are called naked in the scripture until that body becomes our body. As we are told in the second chapter, or rather the second letter of Paul to the Corinthians, the fifth chapter, the very first three verses. If you aren't clothed in this, you are naked. This, you are naked. No matter what fashion you wear, you're naked in this. And one must have that heavenly garment, not made with hands, in order to be properly clothed. For one day you'll get it. Everyone is going to get it. No one can fail. Because God is doing it. And God will clothe himself as you in the garment that he chose for you. No, I am not saying that everyone is going to have the identical.

No, I'm not saying that at all. I know I will know you. Because, Wednesday morning when I call attention to five or six people, to look up, you knew me, you heard me, and you can only look down and see the reflection of what I'm looking at, reflected on a page. I was trying to tell you how different the cubic reality that I am observing from the plain depiction of it that you were observing on something the size of this but you wouldn't look up or maybe you couldn't look up but I could only see that garment that took in the entire sky a heavenly blue as a background. I want

beautiful patterns made out of gospel transparent white clouds.

But you saw the reflection on a flat surface. But the day will come all that will be closed in these garments. And these are called the garments of glory. But Paul said, I do not consider the sufferings of the present time worth comparing with the glory that is to be revealed in us. For the whole creation groans and waits for the revealing of the sons of God.

His to Give, Yours to Receive

So, the external of evil comes all over the outside, and Jesus is, as well, the supernatural one who prevails in the United States. Now we have known that Jehovah's Witnesses are the people of evil, with sin and righteousness. Only signs of life are in the stars of our lives. The child of Jesus existed then from every man. Therefore, Jesus is the rapture of humanity. The third day in the individual position, step the other one's door to the story of Jesus for a few minutes. your soul. That is here. I want to come. God's light is stuck in the light of all the light of the one. In the career of Jesus that we understand he is the resurrection. That begins the entire. When that happens all the other side follows. that fell in which left the abominations. They all unfolded themselves in the innovation. So forget the innovation. I'm just thinking further of the reality of that innovation. And the reality of the innovation is the Lord Jesus Christ. He speaks to the man. He will obey him today. The man in whom he awaits. He will meet him. Pray all the cross. of life. And you will know the story that he told you is true. You will see him cast in the role.

Let me share with you now one that was shared with me this week.

So in my dream, I was on my way to a finance house for a loan. I went straight through the door into the office of the one who owned the building, owned the company. And to my astonishment here, it was you. You stood behind the desk, pile high with letters and paper. You were nothing more than radiant love. And I knew I needed no collateral, nothing, that if I asked you for the moon, Soon you had the power to give

it. You would have snatched it out of the heavens and given it to me. You were simply a hopeless slave of love, possessed by love and obedient to all the commands of love. And I say to myself as I left, what a radiant, radiant fool.

not a thing in the world could be asked of him that he would not grant as I went out I encountered a woman she was the very limit of despair and I knew she had gone to every one and turned now to you as the last resort for she had emptied all channels but I also knew as she went through that door her every request would be granted it. And then I came out, and I knew that any man who got through that little door would find the answer to his every request, for behind that door was nothing but love, and all the facade, all this outside appearance of business, it was all a mask, all a masquerade.

the letters the piles of paper the desk and the building itself was only a masquerade hiding infinite love who was behind that door for I told you I stood in the presence of infinite love and he embraced me and we became one and then he sent me to tell you the story as it would unfold within me His word is true and the one he sent you will find him playing all the roles now I'll tell her now when you go home tonight read the 55th chapter of the book of Isaiah. Ho! Ho! Everyone who thirsts, come he who has no money, come buy and eat. Come, buy wine, buy milk without price. And he who comes to me, I'll make a covenant with him.

As I did with my loving David. I made him a witness to the people forever. Here, a witness. I'm talking night after night about this witness. to the fatherhood of God. In this same chapter, and the word that goes forth from my mouth shall not return unto me void, but shall accomplish that which I purpose and prosper in the thing for which I sent him. So everything granted behind that door, as you call it the little narrow door, cannot return void. It is his to give and yours to receive if you ask for it.

And she knew in her heart that any man who got through that door would receive every request that he made, for there was nothing there but infinite love and the power to grant it.

Now this is not something special for the speaker. Everyone in whom the story unfolds will play that part. And may I tell you, it will unfold in everyone. Because God himself is the reality of every child born of woman. But man has completely misunderstood the sign. And he turns back in time 2,000 years ago. And he cannot see the whole thing as contemporary. The whole thing is taking place now. It's not over. It's forever taking place. But the same story. It's not another story. And this story of salvation is completely bound up with a special history. It's the history of Israel. There is no other history. But an Israelite is not one who descends from Abraham after the flesh, but the elect of God of any race or nation in the world.

we are called one by one into his presence fusing with God we are sent and the one sent and the one who sends him are one, they are not two, so the saint and the saint are really one from that moment on in eternity, for that one discovers who God really is, and this is eternal life, to know thee, the only true God, and Jesus Christ whom thou has sent. But Jesus Christ is one with the sender, and everyone who is incorporated into the body of love and stint is Jesus Christ. He bears another name in the world. He bears the name of John, the name of Peter, the name of anything, but he is Jesus Christ; he is the only one that is sent.

So he is the one who knows from his own experience that everything said of Christ in the story unfolds in him, and there aren't a number of little Christs in the world. There's only one Jesus Christ, and so anyone who has the experience of Jesus Christ is Jesus Christ. But it's not what the world is looking for. And so they ignore him and turn their back against him. They want something on the outside, some majestic figure, some

great-looking being to come into their world and enslave their enemies. And it's not so at all. So the whole drama begins with this mighty act when God awakes within man. So when they say the whole thing is done through his resurrection, I wouldn't criticize that statement.

Some scholars criticize it. But I would say, yes, he is speaking of it. But really, you've got to come down closer. It's your resurrection. Because when the resurrection takes place in you, you don't see another. It's yourself. You are the being who become awake awake within your own tomb, your skull. It is you who come out of your own skull. So then, at that moment, you are born. So as Peter said, we are born anew through the resurrection of Jesus Christ from the dead. ¶ I will not quarrel with that statement. But Jesus Christ is the true identity of every man. He doesn't make it clear enough. But it's when you are awakened from within yourself You are at that moment, without loss of identity, you're still Jan, you're still Bill, you're still anyone whose name you bear, but at that moment you are Jesus Christ.

For Jesus Christ fulfills Scripture, and you will fulfill all the Scriptures, and others will see you in the different roles, and therefore they will be witnesses to the event. ¶ You are, that witness called, the first who rose from the dead. Because he is the first, and he in you rises, you are still the first. You are not the ten thousandth or the millionth, you are still the first, for only one rises from the dead. So when he calls his people out of Israel, the representative of his people is Jesus Christ. And therefore it is Jesus Christ he is calling out of the grave. ¶ Days, and he's calling his own being out. But he calls them.

He comes bringing with him the being with whom he is united, and they become one. For he who is united to the Lord becomes one spirit with the Lord. And in that long dream, this horrible dream, you became united to the Lord. And it's the Lord that is coming out, but he comes out as you.

Yet you are the Lord Jesus Christ. ¶ Now when we are told in Galatians, or foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified, let me ask you only this. Did you receive the Spirit by works of the law or by hearing with faith? ¶ Are you so foolish having begun with the spirit are you now ending with the flesh?

Are you going to see Jesus Christ as a little man of flesh in the outer world? You heard the story and you accepted the story in the spirit in which you were so you didn't see a man it was portrayed do you know what the word portray means before whose eyes Jesus Christ was publicly portrayed. ¶ To portray a thing is to represent it in a drawing, in a painting, in an engraving, or on the stage acting. That is to portray a certain thing. Well, here before the eyes of the Galatians, Jesus Christ was publicly portrayed as crucified. How could you ever dramatize it? ¶ I'll tell you I know of no way you could explain it yes in words as I'll try to explain it but how will you dramatize it on the stage the night it happened to me only in memory for it was the fulfillment of the 42nd psalm and when I laid this enormous crowd in this wonderful gay procession to the house of God and the voice said and God walks with them.

And a woman to my right asked the voice. No one saw the face, only heard the voice. And she said, if God walks with us, where is he? And the voice answered, they all could hear it, at your side. And she automatically turned to her left and looked right into my eyes. And then she began to laugh and she was hysterical. It struck her so funnily. And she said to the voice, what is Neville God and the voice replied yes in the act of waking then the voice spoke only within me it didn't come from without and the voice said from within me I laid myself down within you to sleep and as I slept I dreamed the dream I dreamed and I knew what he was dreaming he is dreaming that he's I ¶ At that moment, my two hands, my head, my right

side, and my two feet became vortices, twirling vortices, each a vortex.

And that was the crucifixion. When God became as I am, that I may be as he is, he actually crucified himself upon me, and started the dream believing that he is Neville. and when he completes the union he awakes in me as Neville and then to prove it true all that he said concerning the one that he sent called Jesus unfolds within the speaker and everything said in that story unfolded within me so as I stand before you now I can actually say there isn't one thing left out that I have not experienced only now waiting for the final taking off of this outer garment, when I am one with the being who sent me, in essence, in reality, yet without loss of identity.

So he asked the question, Are you so foolish, having begun with the spirit? Are you going to end now with the flesh, and see a little being after the flesh? There is really only one body, one spirit, one Lord, one God and Father of all, and all are being called, but they're called individually, one after the other, one by one, to be united into that one body and that one spirit and become the one Father of all. So here, Jesus is a sign. You tell that to the world, they will not believe it. And if you tell them the signs that you call miracles, everyone is going to experience it. And others will see you in the role of the story.

As a lady here tonight, I see her here with her husband, saw me stepping into the boat on the beach when she was exhausted and could not reach me. And then having entered the boat with these fishermen in this ancient world, and here I got out of the boat. And as I turned, she recognized me. she didn't know I was dressed in white, a long white robe, but when I got out and stood by the beach, and she recognized me, and I said to the fisherman, No, I will wait until dawn. She thought she had lost, lost out in her attempt to reach that boat and to reach me. But then I said to them, No, I will wait until the dawn.

There are others to come. And then she felt the relief that she had not failed, exhausted as she was in her attempt to reach the fisherman and reach that boat and reach the speaker who entered that boat and he was exhausted and placed his head between his hands and waited in that state. Well, that's recalled in the Bible. That whole story is Scripture. All these are signs.

So she saw one sign to prove the truth of what I'm saying here. Another saw it in another way. Another in another way. These are witnesses to the truth of what I'm talking about. But there's another kind of a witness that he's looking for. When you yourself become the faithful witness, the one known as Jesus Christ, as told us in the first chapter of Revelations. He is the faithful witness, the firstborn from the dead. The first chapter, the fifth verse of Revelation. Each is going to play that part. but he will play all the other parts and those that come to him as you come here you are going to see me in all the different roles as my friend to whom I gave in current eyes that she may become an in current eyewitness and she saw me here recently in the role that I just told you playing the passage or rather the whole chapter of the 55th chapter of Isaiah, that's what she saw playing the role come, no money you don't need the money you don't need anything to buy what I have to offer or what have you to offer you name it I have that for the world is mine and all within it if I were hungry I would not tell you he said for the cattle and a thousand hills are mine the world is all believe that's mine and all mine are thine and thine are mine so you name it for it all is God's and all God belongs longs to the one that he sent, for he and the saint are one.

So she said, I felt you could have given me the moon had I desired it, and you would have willingly, for you were the victim of your own love, possessed by love, and could not do anything but obey the commands of

love. I tell you, God is love. He is infinite love, and he willingly gives everything if you come into his present, and she knew anyone who got through that little door, that that one could receive anything that they voiced, because he would have voiced it, and his words could not return unto him void. They had to be accomplished. No matter what he sent them on, they had to fulfill the purpose for which he sent it.

And so, you need money? No, you don't. I share with you what I have discovered. All you need is to assume the feeling of the wish fulfilled. fulfilled. That's all that you need to do. Because he is within you, though asleep, he still grants the wish, for that is his law. Assume the feeling of the wish fulfilled. Though reason denies it, though your senses deny it, don't waver in that assumption. You assume it. Persist in the assumption, and that assumption will harden into reality. If you call reality these concrete things in the world, but really these are the shadows. The reality was the invisible state that projected itself into what we call the reality. But the real reality was invisible.

Have faith, have confidence in that invisible state. Assume it, wear it, it will externalize itself. But here, everything said in the Old Testament is adumbrated. It's a foreshadowing in a not altogether conclusive or immediately evident way. When it comes into the fulfillment of of itself, in the one being in whom all the promises found their yes. It is said, in Jesus Christ, all the promises of God found their yes, their fulfillment, while in him, study it carefully. You don't understand what is meant about the crucifixion, you just heard it from me. The circumcision, you tell so clearly, but you can't see it in the old. In the book of Deuteronomy they only speak of the circumcision of the heart.

It speaks nothing of the flesh. The flesh signifies an invisible spiritual reality. Then what is that circumcision? It unveils the head of creation, the

organ of creation. And he is called the creative power of God. That is the organ, the creative organ of God, who Christ is. Then what is this circumcision as we are told circumcised with a circumcision made without head a circumcision in the circumcision of Christ, then what was his on the eighth day? He was circumcised. I tell you it is the eighth month, the eighth month after the child is born. It is in the eighth month the child is born, and then you find the fatherhood of God through David 139 days later, then 123 days later you find this great act which is really spiritual circumcision of the heart.

Why? In this sense, do you not know that you are the temple of the living God, and the spirit of God dwells in you, and that temple must be torn in two from top to bottom, the curtain of the temple and without the shedding of blood there is no remission of sin. And then what is this circumcision of the heart? How is it done? For this is going to be the blood that you're going to take into the Holy of Holies and on that day a bolt of lightning splits you in two from top to bottom and at the base of your spine is the golden liquid light living, living, pulsing light. It is the blood of God, but you look at it and you know it's yourself, for are we not told the life is in the blood, and he doth say, I am the life.

I am the resurrection and the life, so I am the life. I looked at it and I knew as I looked at it, I am looking at my very self, or my Redeemer, and my Creator, my And then I fuse with it, and then ascend it into the Holy of Holies like a fiery serpent. But I took the blood, not of bulls, not of calves, not of lambs, not of anything on the outside. I took my own blood. It was the blood of God, and it was the temple of God that was torn into the body. Do you not realize ye are the temple of the living God and the Spirit of God dwells in you, so I saw the spirit, the life, and it was in the blood, and I knew it to be myself, and I fused with it, then I went up, right

up, like a fiery serpent into the Holy of Holies, where the outer man cannot enter; the outer priest cannot enter; they go in with the blood of a cow, the blood of a turtle down the the blood of a pigeon.

But they come out still conscious of the sins of the world and their own sins. This, you are completely exonerated. And you exonerate all the world, no matter what they do. So you go up with the blood. So that is the circumcision. Now how on earth are you going to dramatize that on the stage? So the dramatization that Paul spoke of in that third chapter of Galatians is simply an adumbration. If someone today had the courage and the ability, there's only one medium that I know of that could really tell it, and that would be the movies. They can do strange things with the camera and with lighting. I can't see how it could be done on the stage outside the aid of a camera.

But I could tell them in detail, as you could because you have the record of it, exactly how it happened. Now, how on earth are you going to tell of the birth of God as is depicted year after year at Christmas in all the Christian churches of the world? That's not the birth. This is a spiritual birth. And how are you going to depict it when it begins with the resurrection? And the story is told he's only just born. He hasn't yet been crucified. In the beginning, he was crucified. The drama begins with the crucifixion. We have all been crucified with him, Paul tells us. I have been crucified with Christ. But now the resurrection is taking place.

When it takes place, then you are born from above. It's the second side of the coin, the birth. So the resurrection comes first. Then comes the birth from above, the same night. How would you tell it? You can tell it in pictures. A man with imagination to conceive the scene, all taking place in the skull of man. And a man is sung to sleep with his own skull and he doesn't know it. His daily habits could be that of a carpenter, that of a

mason, a lawyer, a banker, anything in the world, digging ditches, but anything. And then he goes to sleep, and while he sleeps he awakes, and the camera could do it. A man who has any know-how of the use of a camera and great imagination could find the man sleeping and the enlargement of his skull, and then something of which he was totally unaware, which is himself, his true identity, awakes within his skull to find it's completely sealed, and it now resembles a tomb.

Yet it is a skull. As told us in Scripture, it's called Golgotha, which is the Hebrew for the word skull. ¶ It's called Calvary. That is also skull. So within your skull, then you come out and then all the imagery could then surround you. And are you not told in Scripture that the imagery is a sign? So Simeon comes by spirit into the temple. He comes always in the spirit and he comes into the temple and man is the temple of the living God. So where is he going to go? He goes right into man, in spirit. And here he finds on the floor a little child. child. And he picks up the child and announces who it represents and what it represents.

And he announces that it is, and he calls you by name. Your name is Bill. It's Bill's child. Other witnesses are present, and they deny that Bill could ever have a child. How could he beget a child? All this could be done beautifully, and what a shock it would be to the hundreds of millions of people in the world. But a jolt of that nature will really take this wonderful ship and scrape all the barnacles off. ¶ You can make a short story out of it and simply tell it, tell it beautifully and clearly and use just the things that you've heard from this platform, for I'm telling you exactly how it happens. Not one story in the Gospel, Matthew, Mark, Luke, or John, tells it in the true chronological order.

They've taken this homogenous tradition, and from that body they've unraveled a story, a beautiful story, but they have not told it

chronologically. ¶ It begins with the resurrection, and the second act is the birth that same night. And then the discovery of the fatherhood of God is the second big act. And then the third is simply the severance of the body from top to bottom, and the ascent of a being carrying his own blood into the Holy of Holies, up his own spinal column, into his own skull. And then the last and final act is the descent of the Holy Spirit in bodily form as a dove. ¶ Well, that could be done easily. That is a simple matter.

But use your imagination to find how to do the others. I wouldn't tell you. I know nothing of the camera. I know nothing of the tricks of light and things of that sort. But you could tell this story in the most glorious way, and it would be an awful shocker. ¶ Talk of these strange, filthy things today that shock people. That's a shock, but not this kind of a shock. This would be a shock beyond shocks, to ask every one to put their faith completely in this, and hope that the day will come the same unveiling will take place in them. For this is true Christianity. ¶ Christianity is the fulfillment of Judaism. Judaism is the promise.

That's the big tree. And Christianity is the fulfillment of fruit that bears, that tree bears. And this is what comes out. And when it happens to you, everything said in Scripture, you will play. And others that you call, especially those to whom you've given your eyes and made them in current eyewitnesses, they will see you in these different roles. And they will know beyond all doubt the truth of what you talk about. Even at the moment, if one night it is not completely understood, they will understand it eventually because they'll see you in the role. And they'll all see you playing these different parts. They'll see you playing the part of power. They'll see you playing the part of love.

Love is not completely the love of which I spoke, but she did see me playing the part of love. One day she will see me in that absolute role of

love, but then at that night she will be called, and called for a purpose to be sent, and she will not be sent until she is incorporated into the very body of love. In this night she was not incorporated into the the body of love. But she does know of the existence of love, and love is man, for God is man. And so love is not some impersonal force, it is man. It takes a man as the agent to express love. And she saw it actually embodied in a man.

I knew that man. I knew him to be a radiant fool. What a radiant, glorious fool. He gives everything away, and it's his to give and no one going through that door could ever fail to receive everything that they wanted because he is possessed by love and the slave of the very love that possesses him so I tell you keep this in mind, maybe if someday when I'm gone from the scene you can be the one who can brush it up for them because you have your notes, you have a record of it exactly how it happened.

And these are the four majestic events of God. The first is his mighty one, the awakening of God in man. That's the resurrection. And that very moment, he then is born from above, and he comes out of that sealed tomb, where he had been sealed and dreaming these unnumbered centuries, dreaming as though he's on the outside, and that the drama is taking place on the outside, and he's been dreaming it and dreaming it. And then from there you go into the next scene, that's a simple scene, and may I tell you the whole imagery of the 22nd chapter of the Psalm comes into being, the whole thing actually comes into being here. You stand before your son and David, this time, and I can correct one little thing, because in the 17th chapter of 1 Samuel, Samuel, when David stands before the insane king, the king made by man and not by God.

He didn't know the boy's name, and he didn't know the boy's father's name, and it was essential that he discover the boy's father's name, for he

had promised to set the father free, the one who brought down the enemy of Israel. And the enemy was the Philistine, Goliath, for he was a man, as you're told in the scripture, from his birth he was a man of war. So the whole vast conflict of the world, and this one brings him down. And he has his severed head. It's an enormous head. For when he stands before the insane king, he holds the head in his hand. The night that I knew who I was and who my son was, the head was there, but it was on a table before me.

It was not held in his hand. It was on a table, this enormous head, the head of a giant. And then the same people that the 22nd chapter speaks of, for they speak of these harlots, they are male harlots in the service of the priest of the temple, and there were two handsome, handsome men, very, very attractive men, and they were looking concupiscently at my son David, and I warned them, pointing out the head that he is invincible. He is never lost to one battle. He is the invincible warrior. And then I pointed to the head of Goliath and showed them the head that he had just brought down, that youth, that son of mine.

And there they were looking, eating him up mentally, the most concupiscent look on their face as they looked at David. And here was David looking at me, at the same time leaning, and peculiar enough, looking at me and still with a glance towards that pastoral scene, for he was a shepherd tending the flocks. And this whole scene is perfect, and the very end of that chapter, look what God hath wrought. He sees the turmoil, the travail of his soul, and is satisfied when he contemplates what the end result will be. And when he saw the fruit of his travail, he was satisfied. Then the book ends and see what God has wrought. He actually kept his promise that he would not leave his son David in the pit and he raised him.

And David is resurrected and he stands before his father and knows his

father and calls him father. And the father knows he's looking at his son David. Now that's an easy way to dramatize that. But the crucifixion would be a difficult one but you could do it. The birth and the resurrection would be difficult, but it could be done. There is one picture of Turner. It was shown in New York City, and unfortunately I didn't see it. My wife saw it, and it was the day of the closing of the exhibition, so I didn't get over to see it. And she came back and said, oh, you just missed the treasure of your life. Here is a picture of Turner, and it was a skull, a human skull.

And in the depth of the skull is this being rising, rising in the skull. So he must have had somewhat of a vision, and he caught it, and it was displayed in New York City, and it was called the Turner Exhibition. And she went over and she saw it, and she said, Oh, I saw it. It was the last there. I couldn't come back to get you. But I missed it when it came to this city. I wasn't here. But it was a human skull, and away in the depth, peculiar light and a man rising in the light within the skull. Well, if you could do that as Turner did it on the canvas, surely with the camera and the know-how of the day, you could do it.

And see someone rising within his own skull, to find it completely sealed and with the know-how how to come out of it, to push that stone from within and roll it away, not from without, but to roll it away from within. Then to come out and to find the imagery all around with the infant and the witnesses to the event and then you certainly can get the sound that an earthly wind accomplished this entire theme just a peculiar wind well you can do that with all the tricks that people do today on TV and on movies and you can make this the most glorious drama and bring it up to date so you would not have to write that third chapter that Paul wrote to the Galatians, O foolish Galatians, who have bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified.

Let me ask you only this. Did you receive the Spirit by works of the law, or by hearing with faith? ¶Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? Well, you wouldn't have to challenge the world that way. Let them see it. Did you receive the Spirit by the seeing of the story and the hearing of the story? You could have it traumatized, have some beautiful voice actually explain it from the words of Scripture. And this is something for you to develop on. ¶I won't be here to help you, but you can do it. You know it, and you can tell it. But this story is nothing more than a sign from beginning to end.

The first 39 books of the Old Testament, they're all adumbrated, and the New fulfills it. It completes the drama. What happens in the interval between the end of the Old Testament and the beginning of the New?

Hope Deferred

We're closing tonight for a month. We'll be back on the 11th of January. If you're on the mailing list, you'll receive a note. We also take a small ad the Saturday before we open. That's about all we do is those advertising days.

¶ So we close tonight and reopen on the 11th of January. ¶ Tonight I hope I can get over this. I hope I can. Take what I've been trying to say over the years. Hope the third, you're told, makes the heart sick. But a desire fulfilled is a tree of life. How to eat of this tree of life? For that's how man realizes his desires. You'll read that in the 13th chapter of the Book of Proverbs.

Hope the first makes the heart first, but a desire fulfilled is a tree of life. ¶ First of all, we must find out who brings the desire. ¶ We are told all things were made by God. Without Him, there was not anything made. It was made. Who is God? If the word God, the word Lord, the word Jesus Christ, conveys to anyone the sense of an existence something outside of man, it is delusive. Therefore, where is God and who is God and what is God, if in any way the word conveys this something outside of man, then what is it that is in man that is God? For we are told in Scripture that we are the temple of the living God, and the spirit of God dwells in us.

And God is spirit. What in us is God that creates everything in this world? ¶ I tell you that man is all imagination. And God is man and exists in us and we in him and the eternal body of man is just human imagination that is God himself because it is God himself man must be wherever he is in imagination. ¶ Now, the whole of life is only the appeasement of

conscience, and the infinite states of consciousness from which, going from a negative place to the world, are purely the meanings by which he satisfies their conscience. ¶ Must I always view the world from my present state of consciousness? Must I accept the efforts of my sins forever and forever?

What reason this thing? The limitations of my birth? All these things. ¶ Must I go through life from the cradle to the grave, hearing the words from that stage of consciousness? If I know who God really is, I am done. If I really believe that God is my own wonderful human imagination, I need not allow this within me, which is infinite, to be dictated by the efforts of my senses forever and forever. ¶ Can I stay here now and select that state of consciousness from which I would like to view the world, and in spite of my body that holds me here, view it from that state? Yes, you can do it. Only Z1 can do it.

I can train here right now exactly what I am in this world concerning all the normal things in Caesar's world my income, my obligations to life and the things that are not added to it. The things I would like to train in this world. Change them radically. And the reason tells me I can. My senses tell me that But you say, I can't do it. But could I do it? If I really know who God is. If I really believe that God is my own wonderful human imagination and all things are possible through God. Can I do it? Well, I could stand here, decide where I would like to be, and all the things concerning that state, and then in my imagination assume that I am in that state.

and view the world from that state of consciousness. So you were saying, so what? What does that do? Well, try it. Try it. You're told, examine yourself to see whether you are keeping the state. Well, what state? It's free in God. And God is my own wonderful human imagination. As we are told, our God. He said, God is in heaven, what we also tell, and heaven is

within you. And he does as he pleases. Their idols are silver and gold, made by man's hands. They have mouths, but they do not speak. They have ears, but they do not hear. They have eyes, but they do not see. They have feet, but they do not walk.

They have hands, but they do not feel. And no son comes from their throat. Those who make them are like them. And those who trust in them are like them. We get into 115 songs. Now, what is the God spoken of who dwells in heaven? And heaven is within us, as told us in the 17th chapter of the book of Luke. The kingdom of God is within you. We are told in Paul's letter to the Corinthians in his third chapter, the 16th verse of his first letter, Do you not know that you are the temple of God, and the Spirit of God dwells in you? If the Spirit of God dwells in me, and all things are made by him, I must find out who he is in me that makes everything in my work.

Well, I have something. I have something as my own wonderful human imagination. But if I feed him morning, noon, and night on what my reason dictates and what my senses dictate, I never allow him to move out of that limitation. I only perpetuate that state in my world. Am I confined to that state? I know from experience I am not. No one in the world is confined to any state. He can determine the state into which he would go. You ask yourself, what would I like to be? Have you named this state? Now, if it were true that you are really such a person as the state you just named, how would you see the world?

If I dare to assume that I am now the man that I want to be, though at the moment of my assumption, reason denies it, everything denies it, what would I see? How would I see the world? Well, I dare to assume that I am it and then view the world, allowing myself to see it as I must see it if it were true. And if I dare to believe in God, knowing that God is the one acting in

me, for God only acts and is in existing being for me. So I just act. I assume that I am what I would like to be. And then I view the world for confirmation. And in my mind's eye, I see a world that I would have to see if my assumption is true.

What else do I do? Nothing. That is an act. That was a creative, imaginal act. And there is a visual of time between the planting of a seed and the growing of that seed. The vision has its own appointed hour. It ripens. It will flower. If it be long, wait.

for it is sure and it will not be late. If I actually dare to assume a state, believing in the reality of that assumption, which is God's act, which is your effort, I am He. God is man and exists in us and we are God. We are actually one. God is man. Believe it or not, there is a reality in you that cannot die. It's an a mortal being, and it's man. The thing on the outside, it dies, it matures, it withers, and vanishes. But that immortal you, which is man, cannot die. It simply reproduces a garment just like this. Young, through a seed of contemplative thought, it contemplates itself as what it knows itself to be, or knew itself to be, and is appeared once more in your clothes in a garment, in a world just like this. Then what is it all about then?

The whole back world is waiting for the awakening of this inner man that is God. The inner man is your own wonderful human imagination. And the whole world waits for the awakening of the imagination, which I may tell you is a spiritual event, which which in vain crowns and redeems the experiences of man in this world of death. For everything here dies. But you will be crowned in the most literal sense of the world when man awakens from this dream.

Let me share with you a letter of a little girl. She's only eight. Her mother isn't here tonight. She gave me the letter last Monday night, which I read when I went home. she saw the letter and she dated it last Monday

December the 7th, said dear Neville, guess what? I had another dream about you. you took me on an airplane to France. when we got off at the airport the people said, yes, Neville, oh, Neville has come to see the king again. And so as we went through the clump, they yelled the same thing again. Neville has come to see the king. And I was frightened. So I held you by the hand. And I held it so tight.

And you led me up to a huge big hall. As we entered the hall, at the end of the hall, there is the king seated on his throne. So we went up to the king. As we got up to the king, it was you, Neville, seated on the throne. Yes, you were holding my hand, she said. As you... as I looked at the king, you know, on the throne, a red cape, and the back of the throne reached to the ceiling, and the whole thing was covered in red bedding. I looked back at you to see the resemblance between you and the king and as I looked back to see you, you began to fade and you faded and as you faded the king said to me, come, come near and so I went up and I held his hand just as tight as I held yours, but of course he was you.

And then, you know what? He said it too. And as he said it, I found myself safely at home. And that's how the dream went. Love, and then she signs her name.

What a heavenly vision for the child of eight! And how beautifully expressed! I had not added one word to her letter. I have memorized it. I told you exactly how she wrote it in her own wonderful child's hand in the script. She's a beautiful child. She too has the incurrent eyes that her mother has. Eyes that are turned inward into the world of thought, into eternity, ever expanding in the bosom of God that humans So I led her up to where the king was seated on his throne and she stopped. I led her mother up to where the king was sleeping and then the mother saw her face, which was my face, become translucent and then she saw her own face.

So that's what the king is wearing. you were every face in the world there's only one God there's only one God dreaming every being in the world and you were the face of every one in the world I have had the experience so I've told you I take you to the key in the beginning you would see me but she's only a child of eight you know why I I held his hand, just as tight as yours, but of course, said she, he was you. Her mother saw me in the reclining state, but then the face became translucent, and then the mother saw her own face was the face of the dreamer. He is really in you, and the being really in you is God, the immortal man.

God is man and dwells in us and we in him. The eternal body of God is the human imagination and that is God himself. Named in Scripture, went away as Jesus Christ. But when we are told in Scripture, do you not realize that Jesus Christ is in you? answer honestly to yourself. Do you really realize it? If you see it, then who is it? I'm telling you who it is. It is your imagination. That is the immortal man that cannot die. That's the immortal man that is crucified on this. And on this crucifixion, which is man here now, crucifixion leads to exaltation to God. By the crucifixion, by wearing this garment of flesh and blood, man is exalted to God the Father.

He actually awakens and he is God the Father. But now tonight we're going to show you how we go about turning the hope that if it is deferred makes the heart sad, and how to turn it now into to a desire fulfilled. And this is how I do it. I stand here and without the aid of anyone, without the consent of anyone, I first formulate in my own mind's eye what I would like in my world. What would I like? I ask no one if it's good for me. I trust my own judgment. It's what I want. Now if I had it, how would I see the world? How would I see it? Well that's how I would see it.

How? Well my wife would know it first, of all the people who know me. I would share with her any good fortune that befell me. I would tell her, so

she would know it. And to my wife, my daughter would know it, and eventually my first... I don't have to go too far. I can take a small circle. Take my wife, my daughter, a few friends, and they discuss the good fortune that has befallen me. And mostly I see them as I was practicing the faith it would prove. I listen to them just as though I am hearing them. Their eyes have mouths but they do not speak. My eyes are going to speak. They have eyes but they do not see.

My eyes are going to see. They have hands but they do not feel. Mine are going to feel. They have feet but they do not walk. Mine are going to walk. So I get all these things in that 115th Psalm and then I make my God alive, not a day either. So I hear my wife's voice. I hear my daughter's voice. I hear my friend's voice. So they're loosely. And then I hear them and see them move. They hear me because they can respond to what I'm saying. They couldn't respond if they hadn't heard. So now they hear me. And everything becomes alive in my mind, I, that's all, or in my imagination. And then when I see the entire thing and it's done, as far as I'm concerned, the whole thing is done, I drop it in absolute confidence that it must come to pass.

The vision now has its own appointed hour, and it ripens and it will flower. If to me, in this world of Caesar, it seemed long, then you wait, for it is sure and it will not be late. That is the story of Scripture as you are reading in the second chapter of Habakkuk. It's a translation that you will not find in the King James or the Bible Standard Version. But Moffat has it. James Moffat has it. In his wonderful translation of the Bible. That's the most beautiful translation of the original Hebrew. The vision will wipe and just wait. So here, what would I do? Well, first of all, I ask myself, what do I want to be?

Today, there are millions unemployed, but they do not know who God

is. They'll go to church and pray. They'll light a candle. They'll do all kinds of things. So when I am asked to examine myself in Scripture, in the 13th chapter, 2nd Corinthians, examine yourself to see whether you are keeping to the faith. As it means, am I being faithful as a Roman Catholic, a Protestant, with the many, many denominations as you know, have nothing to do with any external religious organization? Are you holding to the faith? Well, the only faith in the Scripture is faith in God. We're not to find out who he is. Before I can question myself and examine myself as to to my faith in God.

Do I really believe that he is my imagination? Or do I still have a little doubt that maybe I'm wrong and he's up there someplace in space looking at me and laughing? Do I really believe that my imagination is that eternal being spoken of in Scripture as God? Do you not realize, as Paul, that Jesus Christ Christ is in you? Do you not know that God the Father is through you and in you? What if he is through me and in me? I must find him. I am telling you, I have found him. I have found him as my imagination. And you will not find another God. You will have another idol. All kinds of idols.

But you won't find the true God other than your own wonderful human imagination. There is no other God. He is in you, alive in you, as your own wonderful human imagination. Now, examine yourself to see whether you really believe it. Or are you going to trust in something on the outside? When you hear the word God, the word Lord, Jesus Christ, does the mind jump outside? To something outside of man? Or are you seeing man, the real man, which is that imaginative man, clothed in a garment of flesh and blood? that man, yes, he sleeps that man is limited by the five senses no question about it he is crucified on that body of five senses but he need not remain that way long before he awakes long before he stirs himself

and becomes completely awake within you you can start to test yourself whether you still believe in that God now get yourself a marvelous girl A wonderful goal.

Don't limit it to what you think is possible. If you limit it to what is possible, you can't test it. Take something far, far greater than what you think is possible. A far, far better job than you've ever known. A far greater income than you've ever dreamed you could ever make. A far more noble place to live in this world than you've ever dreamed of. Just imagine it. What would it be like if it were true? Dare to assume that it is true. And now view the world from that assumption and let the world confirm it by seeing what it would have to be if that assumption were true. See people as they would have to see you if it were true.

All the present trains would still be your trains. I trust they would be. but they'll have to see you in a different light. Let them see you in a different light. You have risen in the world and they'll see a frame that they formerly knew on a lower level but you're still a frame and they will see you on that higher level. Don't be embarrassed. Make no excuses for it. You are now occupying that level. That's all there is to it. Assume it. Believe it. Trust it. And then listen to these words. If we know that he has, whatever we ask, not accusing, whatever we ask, we know that we have obtained the request made of him.

Be that in John's first epistle, the fifth chapter, the fifteenth verse, if we know that he hears us in whatever we ask, we know that we have obtained the request made of him. No restrictions placed upon it whatsoever. Well, who is listening? But can I deny that I know what I am entertaining in my imagination? If a man believes in some other god, he may question whether God ever listened to him. He might think, as most people think, he was too busy to hear my little prayer. But can anyone deny that he himself knows

what he is imagining? He may forget what he is imagining, completely forget it, and even deny the harvest when it appears in this world.

For nothing appears in my world by accident. It comes because at one moment in my life I have tanked it. As we are told, be not concerned, God is not mocked. As a man sows, so shall he reap. But when I see the harvest, I may deny that I ever really planted it because of my fading memory. But everything in my world has a physical effect, has a spiritual cause, and that spiritual cause is an imaginal act. And if I don't recognize it, I can't relate it to what I once imagined it, it's only because of my failing vegetable memory. But I can't deny the harvest if I had a good memory. So may I tell you, everything in your world you're harvesting.

Because at some moment in time, you reacted. That reaction was an imaginal act, that when you planted the seed, it has its own appointed hour. New work is going to come up, it's going to flower. When it flowers, you may deny it. You may deny any part of this harvest, but it's all your harvest. Start planting all the lovely things in the world now. You may not reap them tomorrow, but plant them today. There's a visible of time between every planted seed, and its appearance in the world bearing fruit. A little seed takes five months, the horse takes several months. How long the elephant takes, I don't know. The human body takes nine months, and little things, flowers, take sometimes overnight, sometimes a week, sometimes a month.

I do not know the schedule of time of all the seeds of the world. We only know certain seeds, like the seed, the man, the goat, the horse, and so on. But I could not tell you what every little imaginal act has as a time schedule before it appears in the world. But it all has an appointed hour. Start planting now all the lovely things in the world. In this own way, because there's no other being to plant it. The sower is your own

imagination, and that sower is God. That's the one spoken of as Jesus Christ. Are you embarrassed to know that you are Jesus Christ? Even though this day you might have done the most unlovely thing in the world, I still tell you, okay, what you did today, you, the real you, is Jesus Christ.

That is God. The only God. That is the immortal you that cannot die. No matter what happens to you, it cannot die unless you're eternally. But it will still be asleep if, when you depart from this little garment, you have an awakening, it will still be a fleece, but through that seed of contemplated thoughts, it will close itself once more in a garment just like this, in a world just like this, and you will continue the journey, as you are now continuing the journey, until that moment in time when you awaken. And the whole story is laid out in Scripture for you. Everything said of Jesus Christ in the gospel, you will pray and you will know you are Jesus Christ.

And Jesus Christ is God the Father. It's God the Father completely awake, and man is God asleep. Really, the real you, who is God, made man, awaits your Jesus Christ. And how do I know it? Because in the Spirit, the very one that called him, my Lord, calls you, my Lord. And who is he who calls Jesus Christ, my Lord? David. And David in the Spirit called me, my Lord. David in the Spirit will call everyone in this world when he awakes, my Lord. And then who is David? the Son of God. As told you in the second psalm, and I will tell of the decree of the Lord, he said unto me, Thou art my son, today I have begotten thee.

So he calls the Lord my Father. He called me Father. And I knew it as though I always know it. It's only the returning of memory. I've blocked out everything as you did to come into this world and be crucified upon this garment called mass. And that will kill you is God's order. One day he will awake from his self-imposed dream, self-imposed death. For no one takes away my life, I lay down myself. I have the power to lay down and the

power to take it up again. So when that time comes which I have predetermined, I will awake from the dream of life, and I will be victorious over death. The very last enemy that I will conquer is death, and I will come out of the world of death and be the one I was prior to my entrance into it, but enhanced by the experience of passing through this world of death.

And everyone is going to have this experience.

Now tonight, you take a noble, noble objective. By noble, I mean do not deny yourself the pleasures of this world, the comforts of this world. Let no one tell you that you're not entitled to the comforts of this world. let no one tell you you aren't entitled to a better way of living than you are now enjoying, let them keep their own opinions to themselves. You simply know what you would like. Now do not be limited by what these inferred you may be possible. Do not be limited by what your faces tell you may be possible. Go outside completely. Take what you would like. Dare to assume it. See the world as you would have to see it if that assumption were true.

See the thrill that it is true, and leave it alone, and in a way that no one knows. ¶that I raise and lean the known not of my ways are past finding out. So don't be concerned as to how it's going to be possible. You simply dare to assume it, and see it happen in your will. It will happen. Those who are out trolling because they're so big in the world, ask them how they started. They may not even know that they had dreams and dared to keep in their dreams as though they were true. They forget how it started, and now give all credit to the means employed to have brought it to pass, and now give credit to Mr.

Brown, Mr. Jones, Mr. so and so who introduced me to so and so and then there are some breaks came. It was luck. And now they have a fortune, so I think the fortune is their security. It could go like this. If they do not know who got it. Take it from them to night, can they reproduce it? Can

they actually make it come back into their world if they do not know the creative power behind the effect that they now enjoy? So they enjoy an effect. The effect is money. Nice living. But if you took it from them tonight, could they reproduce it? They can't unless they know how it was produced. It was produced in the beginning, whether they knew it or not, by their own wonderful human imagination.

Whether they know it or not, that is the only God in the world. So if you ever hear the word Lord mentioned, the word God mentioned, the word Jesus Christ, and your mind turns outside to some existence, something, outside of man, may I tell you, that word to you is elusive. You have a false God, a false concept of Jesus Christ. Until when you hear the word and it rings a bell in you, they're talking about me. And I am all imagination. You haven't found him. When you hear it and you know he's talking about me. He's talking about my own wonderful reality, which is all imagination. Then you'll find Jesus Christ. And I am telling you from my own personal experience.

I'm not speculating. I'm not theorizing. I've experienced everything said of Jesus Christ in the Gospel. And very well, I am a mortal man, tonight feeling a little bit choking with a cold. Very, very mortal with all the weaknesses of human flesh, all the restrictions and limitations of this cross. And yet I can't deny what I have experienced. There is no assurance, no promise that I would not have to bear the burden of the cross. If it catches a cold or it catches a cold. I must wear it. No one ever told me that because I would have had these experiences of the Lord Jesus Christ, that I would be exempt from the weaknesses and limitations of the garment that I wear.

I must wear the costume. But I'm also told in Scripture, I do not consider the sufferings of the present time worthwhile compared with the glory that is to be received and be revealed here. And I can't compare any

suffering that I've ever had, I've had it, like everyone else, I've had it. Not only physical suffering, but the emotional suffering, the loss of a friend, the loss of a certain state in the world, and the loss of physical parts of the body of the world, through operation. You go to a dentist, he takes out your teeth, and he can give you a new set. All right, so you've lost something. And it's there as long as you wear the garment.

Tell something one night, and there's a pain you've never felt a pain like it before. Next thing you know, you're at the hospital, and they take out your gallbladder. And you bear this scar as long as you wear the cross. So you'll not exist from all these things where the cross is. And this is the cross. And I warn it, I'm wearing it now for the last time. So the way you hear the nevel is dead. Rejoice! The cross is off forever and forever. But I will still be wearing it in you, because there's no place for me to go but take back to the Father, and there's only one Father, only one God and Father of all, and so I will be buried in every one of you, but I will be awake.

I will be awake still wearing the garment that you wear but I will be awake within you for as this garment goes I am taking it off for the last time so whenever you hear he didn't wake this morning and the discremated body rejoiced for I have worn the garment now up to the very end and I have reached the climax and the climax is to awaken as the Lord Jesus Christ. And the only way you'll ever know you are the Lord Jesus Christ is when the same one who called him my Lord calls you my Father. For my Lord is my Father. For the Lord is Father. So tonight, pick out a glorious future for yourself and for a friend.

Or friends. Don't limit it to any single one. Make it as many as you want. ¶listen before your mind's eye and hear their voice tell you that they have what they want, what you want them to have in this world listen to their voice and the voice speak, what you heard it what did you hear you

heard what would confirm your desire for now you're eating of the tree of life no longer hope deferred desire for feeling is a tree of life So you bring your child before your mind's eye and see your child really happy because things are as you, as a mother or father, would like them to be for that child. Don't worry the finger to make it so.

Just let it be so. Don't crow. Don't tell them what you did. And even when it happens, don't even say for one moment, I did it. Forget. Say it altogether. Just enjoy in the effect that you see in that child's life now. Do it for your friends and tell them luck. And when it happens, don't you think, well, it is luck. I tell you, luck is only a name given by those who have no faith to the works of faith. And the only thing to which I speak is faith in God, and the only God of whom I speak is your own wonderful human imagination. That's God. So believe in your imaginal acts and they'll come to pass.

But they'll come to pass for everything you do. For yourself, for your child, for your friends, for everyone. And in this way, you bless all. Doesn't cost you anything. Come eat and drink without price, you tell. Without money. Come and take it. Doesn't cost you anything to imagine lovely things about people. But believe in the reality of your imaginal acts. And then that's when comes the best. It all comes the best. Now because this is our last night, let us give, perhaps, a little bit more time to questions. And if I haven't made it clear, you can, by your questions, make me make it clear. But first, let us go into the silence. Thank you.

Thank you. No questions? It's the last chance for a month. Well, if there aren't any questions, I'll leave it at that. With you in this interval, it's just a wish of my thoughts, I do hope that you experience Scripture. I hope the birth takes place in you. You have an interval month. I cannot say to anyone, you should have it tonight, tomorrow, or any other time. No one

knows. It comes suddenly. It comes unexpectedly, like a thief in the night. But it will come. everyone is going to have it not one will fail for I can't tell anyone how close they are to that moment no one but the Father in them knows the hour no one knows the hour but the Father in them and then it comes so suddenly so unexpectedly and then you realize you are the Lord Jesus Christ thanks good night All right.

How to Really Pray

I think you will find tonight's message a very practical one. Something that all should really have and apply.

The whole of life is just the appeasement of hunger and the numberless states of consciousness from which the individual can think and view the world. There's only a means of satisfying that hunger. I say this because your state of consciousness is always being externalized. If you know how to move from your present state, if you dislike it, to the state that you would like to externalize, then you have the secret. That is what I will attempt tonight to tell you.

For there are only states of consciousness pushed out, everything in this world, and all are contained within the individual.

Now in the Bible we speak of prayer, and prayer to the world means begging, but not in the Bible. it's thanksgiving it's praise it's not petition we speak in the Bible of repentance the world thinks that it means to regret to be remorseful that's not what the Bible teaches prayer and repentance are almost synonymous terms we are told to bear fruit that befits repentance.

Then they say that the central character of the scripture you and your disciples eat and drink with sinners. He replied I have not come to call the righteous but sinners to repentance. repentance.

Leave the righteous alone. They are so self-satisfied. They're like themselves, so leave them alone.

The word sin has nothing to do with breaking any moral code. The

word sin means to miss the mark. That's what it means. You have a goal in life, and you haven't achieved it, well, then you are sinning. You may have a billion dollars and still are hungry for another. Well, then if you don't have the other, you are sinning. You may keep all the so-called codes of the world imposed upon you by the priesthood to the world. That would mean nothing as far as the scriptures go.

To repent is simply a radical change of attitude. That is what repentance means. For if I radically change my attitude towards life, I will then view the world and see the world from that change of attitude. And that change is a change of consciousness. And that change will be externalized in my world.

Now repentance is at once man's responsibility and a gift of God. Let us show you what I mean by it.

He said, I and my Father are one. yet I go to my father for my father is greater than I we are one yet my father is greater than I so I go to my father how do we arrive at this strange peculiar statement what does it mean in the office of the sent I am not inferior to my essential being the sender but only in the office of the sent I am restricted I must live by faith faith in what? faith in the sender it's myself, the father for I and my father are one but when I am sent into this world to experience death and to experience the restriction of man I am seemingly inferior to myself, the sender so when I repent I go to the sender I first do what I have to do so I say repentance is at once a responsibility of man and a gift from God but what is my responsibility?

I want to change my world for then I ask myself what would I see if it were changed? how would I see the world? if my world was exactly as I want it to be. How would I see it? Well, then see it. In my mind's eye, conjure a scene which would imply that it is true. Live as though it were

true. In my mind's eye, I know I can't make it so. But in the depth of my own being, the Father, he has the power to make it so. so now I go to my father how do I go to my father? I first of all do what I am called upon to do I enact a scene implying the fulfillment of my dream and then I turn it over completely in thanksgiving to him it is myself my essential being, but it transcends my reasoning mind.

I do not know on this level how it can be done. But I do know that if I have faith in him, which is my own self, it will be done in my will. So we are told in scripture, without faith it is impossible to please him. And those who are drawn near to him must believe that he exists and that he rewards those who seek him. I must believe that he exists and that he rewards those who seek him, well without faith it is impossible to please him. What is faith? The same chapter in Hebrews defines faith for us: faith is the assurance of things not seen, the evidence of things hoped for. By faith we understand that the very worlds were created by the word of God, so that what is seen was made out of things which do not appear.

Well, in my world it hasn't yet appeared. I say it all is contained within my imagination. So I will enact the scene which would imply that it's real, and then within myself I give thanks. Now, we are told the most wonderful prayer ever uttered, you find in the book of John, the 11th chapter. He stands at the gate of death, and he raised his eyes and said, Thank you, Father, that thou hast heard me. I knew that you always hear me. Well, I can't deny that the depth of my own being is hearing what I am doing, what I am inwardly saying. So I can truly say, Father, thank you. He certainly heard what I said.

Well, is it now supported by some statement of scripture? Yes, again in John, but now in his letter, the first letter, and in this he said, if we believe that he hears in whatever we ask of him, we know that we have already

obtained the request made of him. If I can simply assume that I am the man that I would like to be, but certainly the depth of my own being has seen that assumption, he has heard that assumption. Well, now, can I actually believe that that's all I need you? Well, I have to confess that I can't do it on this level. I am not wise enough on this level to devise the means necessary to externalize what I have assumed that I am.

Well, have you proved it, Neville? A number of times. A number of times. When I was completely shut out on certain areas, imprisoned, as it were, not in the federal prisons, but a state of imprisonment, to find yourself on an island where you enjoyed four months of it, almost five months, but you have a commitment in America, and you've got to get back, and then to be told that there is no possibility of return until the very earliest September. And that will be the very earliest. And your commitment is in Milwaukee in the first week of May. What are you going to do then? No possibility. No ships have taken the passengers. And the list runs into thousands waiting all through the Indies.

From Trinidad all the way up. All waiting. And you are in the island of Barbados without making any provision for your return to America when you sail for Barbados. five months before. So what did I do? I simply sat in a chair in my hotel room and I assumed I was on a little tender moving against the boat, for that was before the days of a deep water harbor. Now we have a deep water harbor. But then you took a small boat off to the ship waiting maybe a half mile to sea. And then you walked up a gangplank. So I simply stepped up on the gangplank and walked up that gangplank in my mind's eye if my mind wandered, which it did I brought it right back to that first step and walked up again it wandered before I got to the top I brought it back again and I trained it as you would a horse the mind is an unruly animal so I trained it and I walked up step after step when I got to

the top I turned around and put my imaginary hands on the rail, and I could smell the salt of the sea in the air.

I looked back with nostalgia at the little island of Barbados, a mixed emotion. I am happy that I'm sailing for America, and sad that I'm leaving behind a very large, wonderful family of mine. And then, in that mood, I simply dropped I stopped off for a moment in sleep, just a little nap. The next day I was called by the very company who said that we have no possibility of getting you out of here before at the very earliest, September, and said there was a cancellation this day in America, and they offered it to me in spite of the list of over a thousand people waiting. It's not my concern why she or he or it canceled the passage.

My prayer was answered. I did what I was called upon to do. For repentance is a radical change of attitude. She said, you can't get out. Well, I said, I am out. I'm on a boat. And the boat is headed towards New York City. That's all I wanted to do. So I did my responsibility. And the second part of repentance is a gift from God. So God has the way of externalizing it. What caused the woman or the man or something to cancel the thing I was told afterwards she was afraid she was afraid for some reason not explained to make the trip and so one passage was open and I got that one room because there were only two beds in it and my little girl was only three years old she could sleep with her mother and I could climb up one flight and sleep on the upper bunk and then take my 11 days back to New York City.

So I did what I was called upon to do. That's my responsibility. To enact a scene which would imply the fulfillment of my desire and then surrender completely to my father for he has the power to externalize it. I do not know how to do it on this level. I haven't the wisdom. I haven't anything on this level to do it. So my faith is faith in my father. Father, faith in his

power to externalize what I have done, all in imagination. So to me, that is prayer. That is repentance. I didn't sit down and felt for one moment that I had done something that was wrong, and that's why I couldn't get out. No sense of repentance like remorse, as the world teaches.

That's not repentance. Repentance is simply a radical change of attitude. That's what the word means. Metanoia, but radical, right down to the root, and you change your attitude. If I change my attitude, I've changed my state of consciousness. And because all states of consciousness are being externalized in the world, then that state will externalize itself in my world in a way I do not know. Or we are told, my ways are not your ways. My ways are past finding out. Just trust me. So without faith you cannot please God, we are told. If I would come to him, I must first believe that he exists and that he rewards those who seek him. Well, I seek him in projecting for me that which I desire in this world.

So that's what I mean by prayer. Prayer is the attempted communion with God. That's what prayer is. As we are told in the fourth psalm, the fourth verse, Commune with your own heart on your bed, and then be silent. Commune with whom? I do not need the mediation of any priest, any rabbi, or any heavenly being. I'm communing with myself. The depth of my own being is God the Father. That's my essential being. And he is one with the surface mind called Neville. and in the capacity of the office of the saint called Neville I am inferior to myself the sender but the sender and the saint are one you and God the father are one but in the office of the saint you are like an ambassador you do not speak with the same authority of the one who sent you to represent him so I represent myself in the world of death but the sender is greater than I.

And yet, I am here once. This is what I get from Scripture. And this is what I put into practice. This is what I try to teach and tell every one who

will listen to me.

I Am All Imagination

There's no power in the world. You will find tonight very practical, yet I assure you, very, very first of all. Christianity has to be continually redeemed from secular history. For Jesus Christ is the human imagination. as Paul tells us in his first letter to the Corinthians we have received not the spirit of the world but the spirit which is from God that we might understand the gift bestowed upon us by God, so tonight we will show you one of these gifts if you really understand who Jesus Christ is. I tell you he is your own wonderful human imagination. That is Christ. It comes as a shock when you first hear it if you are raised in the tradition said as the seeker was.

I was raised in a Christian home, and that's likely hundreds of millions of Christians we were taught it as secular history, a little boy who was born of a woman who knew not a man, and that his father was God, he was the son of God, and that was the story as I was taught it, but I was searching and seeking from the time I think I can remember I believe the story of Mother Claudia to him. I did believe it. And I can't tell anyone the shock that was mine. And sometimes maybe I wondered if it would not have been better to return back like Israel in the desert and go back into slavery.

But I couldn't any more than they could. They had to keep moving towards the promised land, for when you are disillusioned having been taught the story as we all have been taught it, to discover that he is not something in history, he is nearer than your breathing, in fact he can't even be there, he is your very self, he is your own wonderful human imagination;

it comes as quite a shock, but I can tell it best by telling you a story.

The year was 1933. Roosevelt was elected. I had been in this country for 11 years. I never really wanted to go back to Barbados. My parents came up in that year and they pleaded with me to come to Barbados and join the family, become a member of the family. and I declined. I said no. I saw them off at the boat, and strangely enough, as they sailed and they were on the deck, and I waved goodbye to them, a peculiar feeling came over me, and I had a desire that I never had in the 11 years to go to Barbados. I had just said goodbye to them and said no to their request. They would have paid all expenses and dropped me back, and everything would have been perfect.

Then from the boat I went to my old friend Abdullah. He was born, so I am told, in Ethiopia. He was a black man, raised in the Jewish faith, but really understood Christianity as few men that I ever met understood. He understood the law, not the promise. He understood the law. So I went to him and I told him the feeling that came over me, that I wanted to go to Barbados. I just waved at my parents and a peculiar feeling possessed me. He said to me, you are in Barbados. Well, that did not make sense to me. I'm standing in his place on 72nd street off Central Park West. That's where he lived. He lived at 30 West 72nd Street.

Then I am in this place, and he's telling me that I am in Barbados. He didn't explain what he meant. So as the days went by, I say to him, I am no mayor of the Barbados than I was when I spoke to you. And he said to me, if you are in Barbados, you cannot discuss the means of getting to Barbados. You must actually live in Barbados, in your imagination, as though you were there, just as this. And view the world from Barbados. if you sleep in Barbados and view the world from Barbados the means will occur and you will go to Barbados but as far as I am concerned you are

already in Barbados because you desire it very intensely all you have to do is simply to enter it and you enter it now in New York City even though that's 2,000 miles across water and you won't want to walk across water, but you enter Barbados and view the world from it.

If you see the world from Barbados, then you have to be in Barbados. He did not explain to me then, but I learned later, that man being all imagination, man is wherever he is in imagination. An imagination is the God in man that is the eternal body of the Lord Jesus Christ. And all things are possible to him. And by him all things were made and without him was not anything made that was made. But what is now proven was once only imagined. These things I did not know then. He simply talked in the overall picture. But I did my best, and I slept mentally in Barbados, in my mother's home. I looked at the world and saw it from Barbados.

I saw New York City 2,000 miles to the north of us, the northwest. For we are on a certain latitude, 13 north. New York is 42 north. We are the 59th longitude. New York is the 74th, so I thought North West. As I could imagine it. I heard the tropical noises. We call this land tropical. It really isn't tropical in the true sense of the word. When you go into the tropics, it's something entirely different. I was born in the tropics, almost on the equator. It's an entirely different odor. Some states go like this. You look at the sun and the sun disappears suddenly. A ball of red light becomes green. You're looking at the sun and suddenly in a matter of a sixth second you're seeing a green sun.

You're seeing the complement of red. So we have no highlights in Barbados. The sun goes down rapidly from a red ball to a green ball and you see the of Weemaw, said the whole atmosphere differs when I put myself into that. And said that my mother and father were in their room, and that my brothers, those who were not yet married, were in the house of

a huge, big, old home of ours. And there I slept. This was now late October. When it came to the end of November, I said to Ed, I said, Ed, I am no nearer Barbados. He said, you are in Barbados. Then he turned his back on me, walked towards his bedroom, and slammed the door, which was not an invitation to solitude, if you understood as.

He was teaching me a lesson, the lesson of faith. If I am actually sleeping in Barbados, no power in the world could interfere with my journey to Barbados. this is now late November the last trip out of New York City sailing for Barbados was the 6th of December I wanted to get there by Christmas and so I could not raise the question anymore but on the morning of the 4th or the 3rd of December I got a letter from my brother Victor I did not ask him or any member of my family to bring me to Barbados. He wrote a letter and he justified the content in this manner. He said, we are, you know, a large family, nine brothers and a sister.

We have never been united around our Christmas table at Christmas since we were a family. For there was an interval between my sister, Daphne, and the last two boys of eight years. by that time my oldest brother had left for Demerara in British Vienna and by then when he came back my brother Lawrence went off to McGill to study medicine and we were always moving around but this time everyone was present but yours truly and he said I'm enclosing a small little draft fifty dollars but in 1933 when there were seventeen and a half million unemployed and we didn't have two hundred and four million citizens We only had 120 odd million. It was an enormous thing.

If you're not old enough to know it, may I tell you it was really a horror. For I was numbered among the unemployed. And so he knew that I could come if the terms were there, that I had my passage paid. So he enclosed a \$50 draft to buy a suit. Well, you could buy a suit in those days for \$12,

\$10. you could buy a pair of shoes McCann shoes for \$3 and so I went down to the team ship company because in the letter he said I've notified the company to issue a ticket and then the little \$50 you buy what you need for the trip and then sign the chip and when I the ship comes in I'll meet the ship and pay all the things that you have incurred all the debt so I went down to the ship is saying to me, I'm sorry, Mr.

Goddard, but we do not have a first -class passage for you. We can accommodate you third -class. You have the first -class accommodation for meals, and you can have all the other areas of the first -class. But for sleeping, you have to go to the third -class. I said, sir, if you're all right with me, I'll take it. I went back to Abdullah, and I told him. You know what he did? When I said, I'm I'm going third class to Barbados, but I have the accommodation as the first for the daylight hours. He said, who told you you're going third class? You are already in Barbados. And you went third class. Again, he closed the door on me.

I went down to the ship the morning it sailed on the 6th of December. And the ticket agent said to me, Mr. Goddard, I have good news for you. We have a cancellation. And now you can go third class, but you'll share it with two others, or three in the cabin. It's perfectly all right with me. And so I went down third class. Abdullah said to me, you know Neville, when you return from Barbados, you will have died. Never explain a statement of that nature. You will have died. I'm coming back from Barbados, but I will have died. He spoke in the cryptic manner. Well, I did. I went down to Barbados. I was a sick vegetarian.

I had not eaten one piece of meat or fish or fowl in seven years. No smoking, no alcohol, no sex. This illusion in my first marriage and the whole thing was simply I became a celibate. I came back from Barbados and in Barbados I was the same being that I was when I arrived to the

annoyance of my family for they made all their money in groceries selling meat, pig, alcohol, everything and I am enjoying a trip based upon their efforts and here I am not taking what they offer on my way north I did everything I had not done in seven years. He was right. I died. That state of consciousness died. That's what died.

Never is the immortal being, that is the inner man, is immortal. I was locked in a state. The state I departed from. So as far as I am concerned, I died to that state. You see, life is nothing more than a hunger. This whole vast world is a hunger. And there are a number of states of consciousness from which you and I can view the world to satisfy our hunger. So, we get out of one state into the other state. And we do it in the same way I went to Barbados. sleeping physically in New York City in my imagination I slept in Barbados and my brother was moved to send me a ticket and justified it by telling me the story of a family who had never been together at Christmas to make it easy for me to say yes for I did not be questioned, I did not ask it; he simply wrote the letter and enclosed a little draft and told me to go and get my ticket, so I was there for three months and I came back and then I tell you to discover the creative power of the world was my own imagination with an awkward self.

It was easier in the past to believe in an external Christ. Much easier to believe in an external God to whom I could pray. And then if he didn't answer we'll say, well, all right. So he doesn't want me to have it, and I could justify failure. But then I had no escape and that is a very difficult thing. I couldn't turn to the left or the right and praise or blame anyone for I found the cause of the phenomena of life and that cause was my own wonderful human imagination and that is what Scripture calls God and calls Jesus Christ. then I would read it different and I would go to the pictures with him.

I recorded that I took him to see a certain picture and he should never tell me, Do you get anything out of it? And I began to interpret it for him. He was the Count of Monte Cristo. He should interpret it for him, and when I did, he was so excited and so thrilled that I had learned the lesson that everything is teaching us the same lesson in this world. There is nothing but God in the world. So here, I one day took up the chapter of John, the 14th chapter of John. And I interpreted this for him because he would have me rise and not more than say a dozen or 20 of us came to the meeting.

He taught Hebrew. That's where I learned my Hebrew. truth. And when I took the 14th of John and began to sing in this manner, again the excitement came over me. Let not your heart be troubled. You believe in God. Believe also in me. In In my Father's house are many mansions. If it were not so, would I have told him that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you shall be also. And I explained it to him in the lines of what I just told you about my sister Barbary. I prepared a place for this outer man that could do nothing but be anchored by his senses.

Here I was living in a basement on 75th Street, and my senses dictated the fact that I had no money, but none, and unemployed. I couldn't possibly get to the Bronx without borrowing the nickel, and yet I wanted those to probably do. The inner man was my imagination, and that is the Lord Jesus Christ, and all things are possible to him if I can believe him. So now I go and prepare a place for you, Neville, the other Neville. And so I stepped in Barbados. And I saw the world as I would have to see it were I in Barbados. And in a short six weeks, the means came, and I made the most heavenly trip to Barbados.

Three months in Barbados, and a lovely trip back, bringing back adequate funds to tide me over for a while, for a gift of my family, which I did not solicit. So I then discovered who the Christ of Kipcha was. He was my own wonderful human imagination. But by tradition I thought along the way, I went back to the traditional concept, and the belief in my senses, and the belief in the evidence of my senses, and what they dictated, until finally you break through from the traditional God to the God of experience. I experienced God on that hit. Because who did it? I did it all in my imagination. And it came to pass. And if by him all things are made, and without him there is nothing made that is made.

And I know exactly what I did was that I found him. I found him through Moses and the law and the prophet's role. But I found him, and I still called him Neville. I didn't call him by another name. The Bible calls him Jesus Christ, which means God the Savior. But I found the Savior, and he was my own wonderful human imagination. And that was an awful shock, because here is a normal man with all the weaknesses of the world, all the limitations of the flesh, things that I had done of which I was not proud, and possibly felt capable of doing, and yet that was God. So your own wonderful human imagination, I know from experience, is God.

That's the Christ of Scripture. Now, imagination per se is the stuff out of which you fashion our world. We are told that without faith it is impossible to please him. We read that in the 11th chapter, the 6th verse of the epistle to the Hebrews. Without faith it is impossible to please him. Now what is faith? It's described in that same 11th chapter. But let me give you another definition. Faith is the subjective appropriation of the objective hope. I hoped to go to Barbados; I subjectively appropriated it. Physically I was in New York City, on 75th Street; subjectively I was in Barbados, and then to prove that I was in Barbados, I simply looked at the

world as I could see the world as I would have to see it were I in Barbados; then I subjectively appropriated that place.

If I step in New York City, and still know I am in New York City, I will remain there forever; there will be no change in my world. I have to subjectively appropriate my objective hope. My objective hope of the being body now whatever one has as an objective hope, they must now subjectively appropriate. Appropriated. And sleep in that subjective appropriation. You want to be in you name it. All right. You simply subjectively appropriate it. And that was the beginning of my transition from a god of tradition to a god of excellence. And when I came back to New York City, friends of mine who knew me in the days when I never touched alcohol or smoking, I never acquired smoking I tried it but I couldn't seem to get it as a whole I got it other things like spells you name it all these things I do I start not to sometimes but nevertheless I did it to discover it didn't hurt me at all concerning my spiritual advancement that they accused him the human imagination of being a glutton and a drunkard and a friend of sinners one who loves the company of harlots and tax collectors and all the things of the world that people shun and here was the human imagination in the midst of it all trying to show everyone who he is that he is actually buried in man and he will rise one day in man as the man in whom he rises.

And when it did happen to me in 1959, what a shock. But it was back in 1933 that this thing actually began to unfold within me. When old Ab would not explain what he meant when he said to me, you are embodies. So if you say to me right now, I would like to have a hundred thousand dollars if I were now telling you as he would tell it to me I would say you have it if you do not sleep tonight in the possession of it you are not doing what I have told you if you want anything you simply sleep in it as though

you had it the secret of feeling as if it were true that's the secret and so we receive not the spirit of the world the spirit of the world is doubt.

The body of doubt is Satan. And as Blake so clearly and bitterly stated it, O my Satan, thou art but a nut and dost not know the garment from the man. This is the garment. Limited by five senses. Limited by what reason dictates to it. So tonight when I go to sleep, be himself and you are now sleeping at 1025 Farrell Drive. and reason is telling me what I have in the world. And because I don't like what I seem to have and reason dictates, I must dare to assume that I am that which I would like to be and speak in that state rather than the state that my reason and my senses dictate.

to do. If I dare to do it, I know from the claim to 1933 that it worked. I have taught that law to everyone who will listen to it. Many will listen, yes, many have proved it, but we are teachers of habit. And when all day long and every moment of time reason is dictated, we tend to go back to what reason dictates and what the senses dictate. What the being who is seeking in you is the Lord Jesus Christ and is your own wonderful human imagination. So he is telling you, be not afraid. Let not your heart be troubled. For in my Father's house there are many mansions. Mansions means states of consciousness. And these are all for the purpose of satisfying the hunger of the man.

I hunger for Barbados. It is a state to satisfy that hunger. Today we'll come to be a hunger that's not a thing in this world that's satisfied but an experience of God.

That's a state of consciousness. There is a hunger for money that's nothing but satisfied but money. There's a hunger for things and nothing but fame. Trivial as it is, nothing will satisfy it but fame, as you understand fame. So these are all states. So you enter into the state of the hunger and view the world from it and satisfy your hunger. For if you are now known,

as you want to be known, then the hunger to be known is satisfied. If you want to be anything, and then you view the world from that state, and the worldview of those subjectives confirms what you are actually seeing and experiencing subjectively. So then your hunger has been satisfied.

Now, having done it in my own taste, a brutal incident was built without my conscious reasoning mind. I didn't write my bugger letter. I didn't buy the \$50 dress. I didn't notify the shipping company to issue a ticket to me. All that came by mail. He was influenced two thousand miles away by my assumption. I dared to appropriate subjectively my objective hope, so take your hope, your objective hope, and then appropriate it subjectively, and sleep in it as though it were true. If you dare to sleep in it as though it is actually true, in a way you do not know, that bridge of influence will appear, and you will be compelled to walk across that bridge to the fulfillment of the subjective appropriation. For when you get to the end, it is now the fulfillment of the objective hope. This is what this night I would share with you.

I tell it from experience, and then from then on, when I found a crisis in my life, I apply this. I do not live by every second of time, because I am purely satisfied with the life I live, and there is no need for constant change in my life, but there are moments in the lives of all of us where we reach a crisis, and then you have to take action.

If you know who Christ is, for bear in mind, by him all things were made, and without him was not anything made that was made. So do not become so completely anchored to the outer Dharma that you think is yourself. It's only a Dharma. And forget the inner man, the imaginative man, who is the immortal you. The imaginative man is God himself. And the day will come that he will be born. For this whole vast drama, I could break it into three patterns. Innocence, experience, imagination. And when

you reach that stage, the first stage of imagination, you're going towards the end. For we came out of the world of experience into a world— I mean the world of innocence— into the world of experience. I move towards an awakening imagination, which is God himself.

So we are told all things are possible to God. Then we are told all things are possible to him who believes. So the 19th chapter of Matthew tells us with God all things are possible. The ninth chapter of Mark tells us, all things are possible to him who believes. So he equates God with a man who can believe. You can't get away from that equation. If all things are possible to God and all things are possible to the one who believes, then he equates the one who believes with God.

Now I know the difference between thinking from my wish fulfilled. Field, I'm thinking of it. I am always thinking from where I am. ¶I'm of where I am not. ¶Right now I am thinking from this room. I'm of my home where my wife is now. But this room is more real now than where she is because I am thinking from here. And I'm thinking of there. You're secretly thinking from it. ¶When you enter into a state and think from it, you give it all the tones of reality. You give it all the sensory bitterness that you can muster. And then when you open your eyes and you break the cells, you think, now what have I done?

That was all imagination. ¶The world was full of all for imagination is God. You've set in motion a reality and you do not have now to devise the means which will be employed to move you from where you are physically to where you are in imagination. ¶So listen to the words carefully. ¶And now I go to prepare a place for you. When I go and prepare a place for you I will come again and take you to myself that where I am there you shall be also. ¶He is speaking to this garment. This garment can't go. You sit it on a chair, put it on a bed, throw it on the floor. But he, the inner man, can be

any place in this world.

And viewing the world from where he is in imagination, which is reality, he returns to the garment that he left behind. And he takes it to himself. ¶ So I will return, having gone and repaired the place, I return and take you to myself. That where I am, where in consciousness, in my imagination, which is the only reality, there ye shall be also. ¶ So I went into Barbados in my imagination. And that was Christ. But I left the little garment that I wore on 75 feet in New York City. Then I returned the next morning and took it up. All right. ¶ Six weeks passed by and seemingly nothing happened. But it came with sudden shockings. Out of nowhere, the letter under my door says, in those days, what on earth would you be getting up early when there were 17 odd million unemployed and I was a dentist.

Who wanted to the dentist. When they couldn't eat, how could they pay to go to see a dentist? If I could find a job in a restaurant, dentists are nothing but guests for the food I don't take with me. People who are not my age have no idea of the depression of those days. ¶ We speak of a recession today where there are 6 million unemployed with 204 million in our country country, there were 17 odd million, and that was not quite the true figure, and it only had 150 odd million. If you know New York City, there's a place called Gimbel, and Gimbel moves all the way to Penn Station. And the hallway walking through from Gimbel to Penn Station would be from there to about here.

¶ I have seen men severed in deep all the way sleeping at night no place to go at least the head is seated for them that's where they slept they slept all over the place and what they could bathe or eat out that's what they got they had no social security in those days no welfare aid in those days and we had 17 and a half million unemployed employees. ¶ So I know what it is to

go through a drug experience. And without one nickel, I can make a trip to Barbados that costs someone, costs a family, well over a thousand dollars. In those days, a dollar was really two or three dollars that comes to buying things.

But I did have fun. Got on that ship, these two elderly men so that was 1932 and I was born in 1905 so you know my age I was the young one of the three, one was a big stream dramatic fellow making his trip himself, and one was an orthodox Jew, and what a combination, the three of us. And so the orthodox Jew, a little fellow, he saw my new suit, I paid \$12 .50 for it, and he said to me, how much did you pay for this? I said, \$12 .50. He said, they robbed you. I said, they robbed me. He said, yes, they robbed me, and let me tell you something: if it starts to rain, run, you'll never get out of it; they'll shrink right up to here on you.

And here was this other fellow: both elderly gentlemen. The Nazi he was ranting all day long how Germany is going to take over all the rest of India, and eventually take over America. And the two others were at it. And the little Jewish Orthodox man was reading his Bible, most of the time, in Hebrew, which talked to me about my suit, or things of that sort. And the other fellow was all silent. By science, he makes astrology. He believes in astrology. He He believes in all these isms. Well, that was my ten-day experience. What an experience. And it all adds up. In the end, it all adds up. So I had the most fabulous trip all the way down.

And came back to fulfill my same prophecy. You would have died. And I did. I died to escape. Not the immortal man cannot die, eyes, but I didn't realize I was locked in a state until I began to sleep in another state, and sleeping in another state. That state became the reality. And the old state that could not eat fish or fowl or meat or eggs or anything, delighted in eating fish and fowl and all the things that the other one couldn't do. So

every state is right for itself. And so until one gets out of a state, don't try to hit him over the head, he can't hear you. He knows what he is doing is the only truth, the only reality.

If he really believes that clams are going to poison him, do you know it'll poison him? You and I will sit down and eat the most glorious bunch of clams. He will sit and eat the same from the same dish and he'll poison you. I had that experience when I was a sick vegetarian: I went to Toronto, a friend of mine invited me to her house there, and she took ill according to the salmon that she really prepared a beautiful salmon. But I was not eating fish or meat or fowl or anything in those days, but I guess I was trained never to offend a host, and so I forced myself to eat what was put before me.

It was the first time I broke my fast in these many years. Do you know there were seven of us at the table? My host and hostess, my dancing partner and her mother, and then two sons. There were a bunch of us around. And I was the only one with tome and poison. I came down. I was poisoned and poisoned beyond measure that night. And And everyone ate the same fish. But I was eating again the grain of my own being. I knew I was doing wrong by my own, at the moment, moral, ethical power. And I was poisoned. And they all survived. Well, the body survived too. But I mean, I was really sick.

So the most marvelous thing in the world will poison you if you think that it is wrong in what you do. So here is all in your own wonderful human imagination that is God and created the tree of knowledge of good and evil and seen them in the world of experience and there are only two things in the entire 66 books of scripture that displeases God. You can read from beginning to end and you will not find more than two that truly displeases of God. And one is lack of faith in I am he. And the other is eating of the knowledge of the tree of good and evil. Now we all have eaten

of the tree of knowledge of good and evil.

I know I have. But the whole back world, young and ten years away, comes at the leap that I am he. So the lack of faith in I am he and keeping a good tree of knowledge of good and evil are the two things that displeases God as mentioned in Scripture. I can't find the third one. I find no third, only these two. So be still and know that I am God. As we are told, unless you believe that I am he, you will die in your sin. Because the I am in you is your own wonderful human imagination. And you can put it any place in the world. You need not be anchored to where your senses tell you that you are.

Now let me speak tenderly to a lady who is here. She wants to sell a home. You can't sell the home if night after night you sleep in their home. You have to sleep elsewhere mentally. I do not mean physically. Physically I slept in a basement on 75th Street in New York City, but in my imagination I slept in my mother's home in Barbados, and within six weeks I was in my mother's home in Barbados. Then I had not a nickel towards the venture that cost well in let him expect of a thousand dollars. And it was all made available as a gift. He was not alone. It was a gift. If you want to sell that home, seriously, you have to actually let it go in your imagination and see as you would see and where you would see if you had sold it.

And then night after night see in that state where would you see if you had sold it. Unless you want to re-rent a room in your place which is not what you want to do, so I said every one if you know who Jesus Christ is, you are free. The day will come you will know he really is the Father, and that day is the most thrilling day in Mexico when David in spirit calls you Father. No, I didn't bring a watch tonight, so I do not know what time it is, but now we'll go into the silence.

I Am Reality Called Imagination

We will be here every Monday and Friday through April, same place, same time. I think you will find tonight a very practical message. But to understand it, we must go back and see if we really believe the same thing. I make the claim that the eternal body of man is the imagination and that is God himself the one we speak of in scripture as Jesus Christ now we are told in scripture to examine ourselves to see whether we are holding to the faith test yourselves said Paul do you not realize that Jesus Christ is in you unless of course you fail to meet the test now you've just had the test and you and you alone can judge whether you've failed or not for you heard the word Jesus Christ you heard the word God Now if it conveyed the sense of an existence something outside of man, you failed the test.

If when you hear the word God or the word Jesus or the word Christ, the word Lord, and the mind jumps with something outside of you, outside of man, you fail the test. now we are told by him all things were made and without him was not anything made that was made and that I tell you is your own wonderful human imagination that what is now proved in the world was once only imagined but this is the greatest of all secrets The secret of imagining. Something that you and I and everyone in the world should strive to understand. For the secret of imagining is the greatest of all problems to the solution of which everyone should aspire.

For supreme power, supreme wisdom, supreme delight lies in the solution. of this mystery. When you actually discover it, you discover God. You're finding the creative power of the universe. And when you find him,

he is your own wonderful human imagination. We can only really scratch the surface of this mystery. One imagination, it seems, will do little for our wish until we have imagined the wish fulfilled. As Shakespeare said, it hath been taught us from the primal state that that which is was wished until it were. So you and I want something And we define our objective, how to realize it. If this power is within us, then we are the operant power. We do not see anyone on the outside.

It's simply within us. Well, how do I operate it? If I could put it in this simple little frame, the subjective appropriation of the objective hope is the way to success. It's imagining as if it were true. What would the feeling be like if it were true? So I start from the feeling of the wish fulfilled. I must begin by feeling that I have already arrived. I have already achieved my goal. And catch the mood that would be mine if it were true. And then wear that mood. If I wear that mood as if it were true, I'll realize it in my world. A friend of mine who was here tonight, she thought that she had failed this past November in her visit to Poughkeepsie, not Poughkeepsie, Pittsburgh.

Pittsburgh. Friends of hers that she knew well, and they were a little bit down because of the seeming recession. One friend had worked for 27 years at Jones & Loughlin, one of the great big steel firms of our country. In the months of September and October, they let out 4,000 workers. He had to put in three more years, three years and two months to complete a 30-year service with the firm. After 30 years, he could retire at a very good, I would say, retirement fund. But he also had six more years to go for his social security. And they let out \$4,000. and then it was rumored in the plant that they're going to close that plant.

She reminded him of the use of imagination which she had used with him successfully in her previous visit to Pittsburgh. But he laughed it off. Those things would have happened anyway. He reminded him of thick,

distinct requests on his part that he thought he could not realize. Everyone came to pass as she reminded him. And then she took a vision of mine and explained it to him. You know what I told you the last time. Neville had a vision. Well, the Bible tells us that the depth of our own being speaks to us through the medium of dreams and vision. here in this dream of mine call it a dream if you will it was just as real as this I was taken in spirit into an enormous mansion and here three generations were present but one was invisible and that was the grandfather the father was explaining to his children the secret of his own father's success.

So there was the grandfather, now departed from the world, leaving behind him an enormous fortune for the benefit of his son and then his grandchildren. And so the father said to the children, grandfather used to say, while standing on an empty lot, I remember when this was an empty lot. Then he would paint a word picture so vivid of what he intended to do with that empty lot that it ceased to be an empty lot and you saw the structure that he intended to build. But he acted as though it was already a completed act. He began with the feeling of having arrived at his ideal for that empty lot. Then I woke on my bed, and I recalled the dream, and I knew that the depth of my own being had constructed that dream to instruct me.

Here is one facet of the great use of this power called imagination, which is God. It was too early to rise, so I went back to sleep, and I re-dreamed the dream. this time I am the grandfather I am not the father telling the story I am not an eavesdropper listening to the story as it was told in the original dream I am now the grandfather then I would say to everyone by standing on an empty lot I remember when this was an empty lot so she reminded him of this technique now she said you are afraid that you might be let out after 27 years and two months in Jones and Loughlin I

will now remember when you were afraid I will remember when you thought it all came to an end that's one he said two years ago I was interviewed and I thought it was a very good interview but after two years it has never appeared in the trade paper and I wondered what have they done with it have they simply forgotten it, mislaid it or deliberately not used it he said I will read that magazine and I will be lifted up by it it's humorously written as you tell me but I will take that book right now in my hand, that magazine, and I will read it all about you.

She went into two or three others. Then she returned. Now she's here tonight. She said, in December I received the magazine. It's very well written and very, very humorous all about this man. Then she said, I heard on the radio that Jones and Lockman had decided not to close the plant but instead to spend 13 million dollars on the plant in modernizing and then beginning January the 1st to recall to recall over 4,000 workers that they had let out. Now he is walking on air. But like all of these fellows, he will still forget it. He will still turn to a God outside of himself. This to him would have happened anyway. They would have spent the 13 million, got back the 4,000, that thing that was found after two years and printed all that would have happened, and man goes blindly on worshipping a false god, because he does not know God.

The only God is your own wonderful human imagination. The only name forever and forever that is his name is I Am. So that is my name forever. So when you come to the people of Israel, and they ask you what is his name, just simply say I am. That is who I am. And by this name I shall be known throughout all generations. There is no other name. You cannot separate I am from yourself, that's your essential being. And when you say I am, you are all imagination. You cannot stick imagination on the outside and and point to it. So you do not observe it as you observe the fruit of

imagining. You do not observe imagination as you do objects in space, because you are the reality that is called imagination.

This is what we teach here night after night.

Now you can test it. What would the feeling be like if it were true that I am now the man that I would like to be? What would the feeling be like? Catch the mood, for the mood determines the fortunes of people, rather than the fortunes determine the mood. Man puts it just the opposite. If I had a million, he said, oh, I would feel so good. Now, feel as you would if you had it. Catch the mood, and the mood will create that objective hope. If that is your hope, what would the feeling be like if you are now the person you want to be? Catch that mood, and wear that mood as you would as to the clothes, and that mood will actually create an objective state that reflects that mood. That's what he did. He put herself into a mood at the feeling that she was reading a story of her friend, and here it came. It's a complete spread, two full pages all about this man, and then a little news bulletin on the radio, and then confirmation from him, and a telephone call from his wife confirming the news bulletin, that they're all back on their job, and here now.

Now, as he said, for years, after 27 years, I walked through that plant, and I thought I'd go crazy. I wanted to climb the wall, because of the noise. When I heard the hammers and the bellows and the furnaces and all these thousands of workmen, that constant, constant din, I wanted to climb the wall. Now, after four thousand were let out, my footsteps echo through the entire area. I would like to run and scream, running towards my office. What he does in the plant I do not know. If he goes towards his office, undoubtedly he has an executive position in that place, and is not working at the furnaces. But he said, you can't imagine when four thousand were let out, how empty the place was, and everything simply echoed.

And my footsteps seemed like some hundred things as I walked through that plant towards my office. And many a moment I wanted to simply jump up and start running. It seemed so empty. She said, all right, that's something. I will remember when. And she applied that technique. technique. When your footstep cared you and you wanted to run towards the office, now it's the clacker all over again. So I tell you, I know from my own experience that these moves, you catch a move, I could tell from the move that possessed me through the day that I would meet a certain character. And I met that character. It may be someone I knew of some total stranger, but I could tell from the very mood that possessed me.

I'm drawing into my world an affinity with that mood. You can catch a mood and create the world that is in harmony with the mood. Anyone can do it. In fact, you're doing it morning, noon, and night anyway. So when you turn to some external God, you are turning to a false God. There is no external God. Examine yourselves, said Paul, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you? Unless, indeed, you fail to meet the test. You've just had the test. So if you think of something on the outside, and I use the word Jesus Christ, you have the wrong Jesus Christ.

For we are told by him all things were made. And without him was not anything made that is made. Look into the room. All this was once only imagined. The suits you wear, the dresses you wear, the hat you wear, everything here, the building, was once only conceived in the human imagination, and then executed. And if all things were made by him, well, then I must come down to find out who he is. Well, I can't go beyond my own imagination. I know exactly what I imagine. I see the results. So I go back. All things made by him, yes, good, bad, and indifferent. He waits on me just as quickly and just as indifferently when the will in me is evil as

when it is good.

Is that in Scripture? You'll find it in Scripture. Read it in the book of Deuteronomy. I kill. I make alive. I wound. I heal. And none can deliver out of my hand. I. I am the Lord. Read it. Read that in the 32nd chapter of the book of Deuteronomy. There is no other God. I am the Lord your God and beside me there is no other God. I am is that God. As we are told in the 46th Psalm, be still and know that I am God. A man will not believe it, and yet he has evidence morning, noon, and night that his own wonderful creative power, which is his own wonderful human imagination, is producing the phenomenon of life.

he sees it all around him but he shuns it away it's easier for him to genuflect before some little thing made by the human hand so he put him on the wall and calls himself for luck I think that's it, that's good now I've done my duty today so he goes to church and he sings the hymns with all the others and he thinks, I've done my duty and give generosity to the church perfectly alright, if you get any pressure out of it do it But that's not serving the true God. If you want a social gathering, certainly go to church. Go to the coffee breaks following the service. And ask one percent of those who come out of service, what was the text today?

And he will look at you with some vacant look. What? What was the text? What did he say? What was the theme of his topic today? They don't know. But it's a place to go on certain days of the year, especially on Christmas, on Easter, and days of that nature. Others make it at a point to go once a week. They think they're doing God a favor. You're walking with God morning, noon, and night. You take him to bed with you because your essential being is God, and there is no other God. Worry not, within you, you couldn't even breathe. your breath is God. Every child born of woman is God incarnate. If man only knew that there could be no war in

the world.

Killing man is killing God. For every child born of woman is the incarnation of God. Whether you be black, yellow, pink, white, or any other color, there is no other being in this world but God. So the incarnation takes place every time a little child is born and it breathes and you thank it to get it to cry. That moment was the incarnation of God. How can you kill him? How can you hurt him? Just teach him and show him what power is latent within him. For the whole vast world aches for the awakening of the imagination in man. And the story as told us in scripture is a true story. but not as it's told.

The day will come you'll actually find yourself reenacting the entire drama as told us in the gospel. And you will know it in the first person's singular present tense experience. And then you'll know who he is. He comes to us as one unknown, yet one who in the most wonderful mysterious mysterious manner, let man experience who he is. And when you experience who he is, it's all about you. It's not about another. The whole vast drama is all about the individual that you see as a little child right in this wonderful world above us. But here tonight, let us keep it on this level. And on this level, tonight, when you dream of some wonderful objective in this world that does not get realized, realize who the dreamer is.

And the dreamer is God. And by dreamer, I mean your own wonderful imagination now. A daydream. That's God. That's God in action. Now, do not let your reason and your senses dictate what is possible. All things are possible to God. So sustain for a moment your reason. Sustain the senses that are dictating what you must accept, for they're demanding of you. Accept the facts of life, all right? If you could accept the facts of life and let reason dictate it, you'll never go beyond where you are. So sustain them just for a moment and try this technique. What would the feeling be like? how

would I feel if it were true that I am already the man that I would like to be and if I am how would I see my friends and how would they see me it's all within us so let my wonderful human imaginations see them as they would have to see me if it were true bring them into my mind's eye and let them see me and let them talk to me and let them congratulate me on my good fortune and don't duck, accept the congratulations of your friends if they really mean it actually play the part all within yourself and then believe it 100 % as we are told in John's letter the fifth chapter of his first epistle if we believe that he hears us in all that we ask of him him, then we know that we have obtained the request made of him.

Well, if you get the right God, you have no doubts in your mind as to whether he heard you or not, for you know you heard it, and that's God. But if you're not quite sure that he heard it, because there are three billion talking to him, begging, well then you may be not quite sure that he heard you. Maybe you don't think you're good enough, but you can't deny that you hear your own mind, you hear your own inner conversation, you hear your own inner speech. Well, if you know that one is God, well then you are sure he heard you.

Now you are told in that fifth chapter, the fifteenth verse of 1st Epistle of John, If we know that he heareth us in all that we ask of him, then we know that we have already obtained the request made of him. Well, all right, there's an interval between that imaginal act and its fulfillment, as there is between the creative act of a man and the birth of that child. Every little thing has an interval of time between the act and its fulfillment. A horse will take twelve months. A woman takes nine months. The little sheep will take five months. A chicken will take 21 days. There are intervals of time. So the Bible teaches every vision has its own appointed hour.

It ripens. It will flower. If it be late, then wait. For it is sure and it will

not be late. Different intervals of time. So it may take me a longer time. In this case with this man, two months to bring back 4,000 who were unemployed. To put his mind at rest that he doesn't have now to feel that he's going to be fired. He can put in now the extra time. Only a little while, three years and two months will complete his 30 years with Jones and Loughlin. And then what's a man of his age six more years and then social security so he'd have both if it happened now he wouldn't have it he would be cut off on social security and he would be let out without a good retirement fund so he goes back and she reminds him that it happened before he couldn't afford the roof for the house.

And he said, I will see the roof on the house. I remember when it needed a roof. And so she told him, I recall telling you, I remember when it needed it. But soon after something happened in his work, he got the money and the roof is on. The wife wanted an organ, couldn't afford the organ. All right. She said, I remember remember when you didn't have one. She has the organ. And he took one after the other. Of all these things, he's still with all the evidence in the world, he's still working on some outside God. He thinks he's doing the wrong thing. He feels that if perchance that man is simply a devil incarnate and he's taken me from my real God, which means something external to himself that he fashions out of his own mind and passions with his hand, because all these little nonsenses that we buy and stick them up as holy objects, first of all, no artist really ever designed them.

It's an offense to speak of an artist when you see these horrible monstrosities that we buy and stick around the place and call them religious objects. So, find who He is. He's a living God. He's not a dead God. You want to find? Read the 115th Psalm about the kind of gods that men worship. The whole psalm is devoted to the false god that the whole

vast world worships. He has eyes but he sees not. Ears and he hears not. Feet and he walks not. Hands and he touches not. Just a dead thing made by human hands. When the living God is within man as his own wonderful human imagination. So I tell you that all that you behold, though it appears without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow.

All things exist in the human imagination. And everything you see as an objective reality was produced by imagining. Think of one thing, just think of one thing that would simply deny it. You can't think of one thing. So you go to the moon, you first had to imagine. Had to imagine everything concerning the machine that took you to the moon. Everything in the world first has to be imagined and then executed. All right, the intelligence to do it will come, but you take the blueprint first and And conceive it. And dwell in it as though it were true. And no power on earth can stop it from becoming so. Your visions will clarify itself. At night, it's a different kind of a night.

Your days are different. You see people differently. You can't walk by any man and not see him God incarnate. You can't do it. Even if he has the most horrible background. And he's simply, well, a murderer. And it's proven that he is. You still see God incarnate, but so thunderously the poor thing doesn't know. If you could only just get to him and show him that he really is God incarnate, and the one he thought he killed, he has been restored to life. Not to the senses of man, but he is restored in a world just like this, terrestrial just like this about his business he continues his work until he too awakens from this dream of life but all will awaken eventually but why not start now start now to tell man who you really is God and man are one, man is all imagination and God is man and exists enough and we in him, the eternal body of van is the imagination.

And that is God himself. Nothing but God in the universe. All God. And eventually you and I will awake. Because God is one, not two, you and I are one. Without loss of identity, that's one of the strangest mysteries in the world. Without loss of identity, we are one. I know that from my own personal experience we are one and yet I am individualized and you are individualized and we tend forever and forever towards ever greater and greater individualization and yet we are one, and I will bring that out to the best of my ability as we proceed with these theories be subtracted. You will hear it. But tonight, if you're here for the first time and you want something practical, you apply what I've told you.

First, have an objective. You must have an objective. You can't say, well, I don't know what I want. Well, all right. Come back the next time. Ask yourself, what would I like of life? Don't be ashamed to name it, what would I like of life? Well then, try to get some objective. Now, prayer, as far as I'm concerned, is nothing more than the subjective appropriation of the objective hope. That is the way to success. I appropriate it subjectively. How do I appropriate a state subjectively? Well, suppose now this very moment I wanted a ball, an ordinary baseball, but there isn't a baseball in the room. Alright, but I want one. I would actually assume that I am holding a baseball in my hand until I can feel it.

You think you can't feel it. Well, now try it. Try to feel what it would be like if you held a baseball ball. Now, to prove that you have held it, see what it feels like, the difference now: a tennis ball. See any difference? Or like a golf ball. See any difference? A piece of silk. You feel any difference? If you can distinguish between these many objects, though they are subjective, then they must exist somewhere. If you can actually separate them in your mind's eye and distinguish between these options. I can begin to feel, begin to sense, begin to smell a rose. Well, a rose doesn't smell or doesn't actually

have the odor of another flower.

I can detect the rose. Now, a lily, an Easter lily. I can detect that. Well, what does it do? Well, I'm going to get them. Someone will think of Neville and send him a flower, and it's going to be the flower that I'm going to actually feel and touch and smell. It works that way. Money has an odor it's unlike any odor in the world. It's more fragrant to the miser than the most marvelous perfume in the world. He can tell it. He will put a money bag to his face. It's like putting roses to mine. He loves it. He can smell money. He can feel it. Money has a distinct feel about it. Put a \$20 bill in your hand and ask you to feel it, and then put another piece of paper in your hand, and you can tell the difference.

There's a difference. It has an odor to it. All this is part of the inner man that all things are possible to him. Try it. Before you condemn it, try it. And if you have the evidence to support my claim, well then it doesn't matter what the world will tell you. If he laughed at you, so what? So they laughed at everyone who had an idea that seemed a little bit off-center. Always laughed at him. They laughed at the idea of going to the moon. Well now it's an accomplished fact. There are still those who won't believe it happened, you know. Because they don't want to believe it ever happened. There are those who say you couldn't go down and actually live underwater, and we have a submarine.

There are still those who won't believe it. You can present it with all the facts in the world and they won't believe it. So I tell you: you try it first, and if it proves itself in performance, it doesn't really matter what the whole vast world thinks.

Go about your Father's business, which is yourself, and then live a full and wonderful life in this world of Caesar. And the day will come you will actually depart this world. I mean this age. Because those who are departing

it now, unless they are awakened, they still find themselves in a world just like this. But those who have awakened, who have experienced the second birth, the birth from above, find themselves in an entirely different age, where they are all imagination. And they are perfect. ¶ And wherever they go, everything is perfect. They don't have to raise a finger to make anything perfect. Because they're perfect. All things must conform to them for their purpose. That's heaven.

So heaven is not an area. It's not a realm. It's a body. And when that body is awakened within you, which is the wonderful human imagination, completely awake, then wherever you go, closed in that body that is completely awake, way, everything is perfect. If you found yourself in a forest of dead trees that all burst into foliage, in the desert they would all bloom like the rose. Because you are there. No blind man, deaf man, no handicapped man could stand in your presence. You'd be instantly transformed into a perfect man because you are perfect. That's heaven. It's harmony. So it's not a place where you're going to go pearly streets and all that nonsense. No.

It's just simply you in a world that is perfect because you are perfect. And the day will come you will awaken that body for it's in you now. That body is in you but it's sound asleep. And one day you will experience the resurrection. And you'll know the mystery of the resurrection when you rise and you rise within yourself for the grave in which Christ is buried because the Lord is buried is your own skull that's where he's buried and in that tomb where he is buried one day he will awake and he will come out of that tomb and it's you who comes out of the tomb and you'll know who you are: He is buried in every child in the world.

This universal being. And yet one. Millions of us and yet only one Lord. And that one Lord in his fullness is buried in you. Individually. And

when you awaken, you are he. So tonight take a goal. ¶ Make it a lovely goal. Either for yourself or for another. other. Anytime that you exercise your imagination lovingly on behalf of another, you're mediating God to that other. So, bring a friend before your mind's eye. Represent him to yourself as the man or the woman that you would like them to be. And don't tell them. Ask for no praise. Just assume that they're talking to you and telling you the most marvelous news about themselves. and you congratulate them on that good news and go your own way.

Believe in the reality of that imaginal act. It may happen tomorrow, it may happen the day after, or a week later, or a month later. It has its own appointed hour, and it is ripening, and it's going to flower. So don't be concerned; leave it alone, and it will come to pass. So this is what I mean by feeling is the secret. ¶ I catch the mood, the feeling that would be mine if I were what I want to be. I don't have to touch something. I can if I want to. But it's the mood I'm speaking of. What would the feeling be like if he were well? If she were this? And then you catch it just as though it is true.

You always go to the end and the end is where you begin. We're always imagining ahead of our evidence. So go to the end. And feel the end. And then dwell in that end even though reason denies it and your senses deny it. You turn your back upon the doubted. That is your senses and what reason dictates. That's the hell or the devil or Satan in the world. That's the doubter. So you turn your back upon it, and then you walk as though things were as you want them to be and living in that assumption, it slowly hardens into fact. Even though at the moment of the assumption it was denied by reason, an assumption though false, if persisted in will harden into fact.

So you learn to assume and learn to persist in the assumption, and it will come to pass. Now let us go into the silence, after which we'll have

questions. Thank you. Good. Well, I hope you call it good mood. It'll work. Are there any questions, please? Any questions? Yes, sir. Well, to answer your question I must go back and explain it to those who are here for the first time. No, no, no, I make the statement based upon my own experience that nothing dies. That's not only true of men, is true of the flowers, of the animal world, of the trees, of everything. Nothing dies. I am the God of the living, not of the dead.

So nothing dies. The little flower that blooms once, blooms forever. It's renewed by the seed of contemplative thought. Well, I had a wonderful friend and secretary. He died suddenly at the age of 50 when I was out here. I then lived in New York City. He was born in Haverstraw, New York, which is upstate New York. He lived in Manhattan and took care of my books and took care of all of my business affairs. When I got a cable saying that he was dead, they found his body on the floor the next morning when they went in to clean, and I must come back and take care of the funeral affairs. So I went back.

I have two sister- in- laws, my wife is one of three girls; the other two are pillars of the Episcopal Church; the older of the two lives in Summit, New Jersey, and she's always said to me, "You know, I like you personally as a brother- in- law, because you're kind to my sister and to your child, and for that I like you, but I don't believe one word you talk about; that's not my God." I said, "Alright, I don't believe in immortality; don't believe in survival." I said, "You call yourself a Christian; what has that to do with it?" I said, "Don't you realize that the Christian foundation is the fatherhood of God, the brotherhood of man, and life everlasting?"

You rub out one of these and it's going to collapse." No, she didn't say a word. "You still don't believe what you teach." "Certainly, all right." Well, he died in August. I went back and took care of the funeral. In the next

year, I presume around January or February, I found myself consciously in that world where Jack is. I do it time and time again. This does not restrain me. I can put it on a bed, and find myself in another world. It isn't out there. It's right here. They're penetrating each other and yet not interfering with each other. And here is Jack. And here is my sister-in-law, Al. I call her Al.

Her name is Alice. And I said, she said to me, "I still don't believe what you teach, you know." I said, "How can you say that when you see Jack?" She said, "What has Jack to do with it?" I said, "Don't you know that Jack died?" Jack then spoke to me, "Who's dead?" I said, "You aren't dead, Jack, but you died." I went to your funeral. I paid for it. I got you a good Catholic funeral Jack, because your sister insisted that you must be given a nice Catholic funeral. I didn't cremate you, I put you in holy ground Jack. I got a priest and the priest did all the little things he has to do, so you're very well well planted.

He just looked at me as though I'd been

I Am the Lord Jesus Christ

Trying over the weeks, months, and years to convince me that you really are the Lord Jesus Christ.

I'll try many angles.

Tonight I'll try another.

We are told, I and my Father are one.

At that, they took up stones again to show him.

And he asked them for what good works were they going to show him.

And they said, not for any good works, but for your blasphemies.

Because you being a man, make yourself God. God.

Then he said to them, is it not written in your law, I said your God?

And scripture cannot be broken.

If then he called them God, to whom the word of God came, then he who is consecrated by the Father and since, is he blaspheming when he claims, I am the Son of God?

This you will read in the tenth chapter of the book of John.

Now let us take a very interesting statement from early Genesis, the sixth chapter of Genesis.

Here we are told the sons of God saw that the daughters of men were fair.

And they took to wife such as they chose.

And the Lord said, my spirit shall not abide in man forever. ever.

For he is flesh.

The sons of God fell in love with the daughters of men.

If you take it on the surface, you will think a bunch of women and these gods fell in love with them.

But the word translated daughters is then.

The word then means son.

That's the first definition of it.

It also means everything related to man.

A robber, a soldier, a hero, a nation, a condition.

Look up the word in your concordance if you have one.

I'm using strong, which I consider the best concordance of the Bible.

Then what of the sons of God saw that the daughters of men were fair, and they took to wife such as they chose?

May I tell you who these daughters are?

Humanity.

This is God's emanation.

Yet he's white till the sleep of death is past.

You fall in love with whatever now you call yourself.

You call yourself Ray, call yourself Jan, call yourself Natalie, call yourself Neville.

These are emanations.

Now listen to this said in vision.

This is a true vision of Blake called the vision of the last judgment.

Eternity exists and all things in eternity independent of creation which was an act of mercy.

Can you conceive of everything in the world that man could ever do, or ever think of doing.

Existing now.

Eternity exists, and all things in eternity, independent of creation, which was an act of mercy.

Now he tells us of that act of mercy in one simple little statement.

And this is the act of mercy.

God became as we are, that we may become as he is.

Here is humanity, part of the eternal structure of the world.

And God, to raise it to the level of Godhood,

God had to descend.

It could not itself ascend, only that which first descended would ever ascend.

So the sons of God, and the sons of God, make God.

For the word God is true.

Elohim is made up of his son.

His sons are the power and the wisdom of God.

So I will not let my spirit, which is my son, abide forever in man, for he is blessed.

But my sons must be redeemed.

Now what is he telling us in the statement?

Listen to it carefully.

God became as we are, that we may be as he is. this implies that man is not naturally God. But that God mercifully becomes man. That man may become God. You are the God spoken of. You are the God that came down and you took as wife your choice. Whether you be male or female, you are the son of God. And you choose to play the part of John, Peter, Mary, call it what you will. You know exactly what you're going to go through. You saw the horrors of it all, but you are immortal. You are an immortal man. So you choose the part. I, I chose this. And I have gone through all the horrors of the world.

And the joy too. Because joy and pain and sorrow are woven fine. Are garments for the soul divine. So I chose it. And all the little things that it had to go through. I took it through. I did all the suffering, him. As Blake brings up again, they say there is no God. But who says that? The fool says in his heart there is no God. Or son of God. But I know thee. And he speaks now of the son of God. And he calls him the human imagination. They say there is no son of God. But I know, O divine body, O human imagination, when you arise upon my very eyes, every morning you feel it come back.

Don't you feel it come back when you wake in the morning? If you take a little nap in the day, don't you actually feel something return? For who is returning? It's you, the immortal you, the divine divine body of God is your own wonderful human imagination. So I tell you, we are the sons of God spoken of that saw humanity and it seemed so clear to us. Being immortal, we knew we could come down. And we chose the one we would call wife. So this is my wife. Neville is my wife. I have a wife in the world of Caesar. I now call her Bill, and together we bore a daughter. But my real wife is this thing called Neville.

Is my emanation. It's my emanation, yet my wife, till the sleep of death

is past. The day will come, all of a sudden, I awake from the dream of life. Because I will not let my spirit abide in man forever, for he is flesh. So I came down into this and chose this. I take it through all the things of this world. And not one moment will I simply avoid the doing. I can't avoid it. When I come down into it, everything that relates to this thing called Neville, I must actually go through and play. And you go through it and you play. In the end, you will come out. And when you come out, you are still the son of God.

And collectively, as sons of God, we are God. But I am telling you from my own experience why you are here before you come out. Begin to claim it. I am not misleading you. I am telling you what I know from experience. Because you have the power while still in the garment of life, while you abide in your choice, you have the power to change things in the world you see. And you can do it. Anyone can do it if you believe that he really is that son of God. Now listen to these words. He who is united to the Lord becomes one spirit with him. Now you have united the being that you are claiming as yourself to you.

So you say, I am Jan. All right. I am this. I am that. Now that's united to the Lord because you are the You were to lift up that conscious existence. You came down to this world to actually redeem humanity. The whole vast world is waiting eagerly, waiting for the revealing of the sons of God, as we are told in the eighth chapter of Romans.

I do not consider the sufferings of this present time worth comparing with the glory that is to be revealed in us. Now the whole creation groans and waits eagerly for the revealing of the sons of God, for the sons are buried in the creation. And we, the sons, are going to bring up, having once identified ourselves with our choice, which is called in Scripture our wife. And the two shall become one.

I will not stop until we become one. And when you awake, may I tell you, you are conscious of the being that you are now. When I awoke in the grave of my own star, I was still conscious of being Neville. But how do I know that that was the Lord Jesus Christ? Because everything that is written encrypted concerning the Lord Jesus Christ, from then on I experienced it as myself.

I did not know at that moment that David would ever stand before me and call me father. I had no idea that that ancient character of scripture was contemplated. I did not know that the veil of the temple really was related to me. As told in the book of Hebrews, and the veil was torn from the top to the bottom, and that veil was his own flesh. Well, it is your own flesh, because your whole body is torn in two.

I had no idea that the doubt spoken of in scripture that actually would light upon my hand and smother me and remain with me, and then the whole thing will fail, or rather fail while it's remaining with me. So everything said of him I explained. Then I know who I am. Yet I'm still conscious of the fact that I Neville, I am taking him up with saying, I came down to redeem man.

You came down, we all came down, we are the gods. We are the sons of God. And to us, everything concerning man seems fair. But we call it God. But the word is Ben. And the word Ben means son in scripture. My son, Ben is my My son. That's what the word means. It also can be translated. As daughter. But when you take all the definitions. It means the nation. It means the condition. It means everything related to man. And I took upon myself. Everything related to man. Willingly.

No one takes away my life. I lay down myself. I have the power to lay down. I have the power to lift it up again. And so I laid it down and died. Died in the sense I completely forgot who I am. And believe I am the

choice that I made. I believe I am Neville. But I will not leave him behind. I will lift him up and take him with me. For when I awoke within me, I was still Neville. Then all the things that happened to me bore witness that I am the one spoken of in Scripture that is called Jesus Christ. Yet I am aware I am Neville, I did not leave him behind. I place myself, I will redeem him.

Because if God became as we are that we may be as he is, does that not imply that we as man are not naturally God but that God's merciful act in becoming man that man may become God redeems man. We are the gods that came down and assumed these limitations to be deemed men. Because men will be helpless in themselves. Think of the whole vast world frozen and time -tending still. Everything frozen. But all that could ever happen to men already worked out. Every tear, every smile, every horror, everything worked out completely. And in spite of all of it, you and I as the gods, the sons of gods, who together make up God the Father, and we made our decision.

And you chose that, I chose this, and we chose it, and we came down. And actually assumed it. And then we go through the harvest. as told us in Isaiah I will now test you and try you in the furnaces of affliction for my own sake I do it, for my own sake for how shall my name be proclaimed my name I will not give to another for his name is I Am and now I say I Am Never so I have to make never myself to give it my own I did not drop it behind me when I walked within my town I was still nervous for I had the innate wisdom to know what to do for who is the wisdom of scripture Christ as we are told in the first chapter of Corinthians Christ is the power of God and the wisdom of God now that wonderful 8th chapter of Proverbs which is a hymn in praise of wisdom.

It was with God in the beginning. As you are told, start it from the 22nd verse and go to the end. And this is all about wisdom. And wisdom is

speaking. God possessed him at the beginning of his ways. For take this now not in terms of, say, time, but of ideas. The first idea. The pattern of redemption. That pattern is a pattern man. The pattern man is Christ. Now we are told that God was in Christ reconciling the world to himself. And Christ is in you, you're told. If God is in Christ reconciling the world to himself, and Christ is in us, is not God in us? Now the pattern is the pattern man.

You have completely control this and you walk and you suffer as Neville, as John, as Mary, as Ina, whatever it is, you're suffering with it. In the very end that peculiar eruption takes place and you awake. What you awake? And you're still Ina, you're still John, you're still man, you're still whatever it is, you awake. But you know now, Wisdom now comes to the fore. And exactly what to do. Where to put it. And what you do happens. And then you come out just as you know you would. And the whole thing happens just as described in Scripture. Now you know from the signs that are taking place one after the other who you really are.

But you haven't lost the identity of being God. Of being male. of being anything that was your choice when you chose it as your wife. You can choose anything. The wife simply means emanation. That was the emanation of God. This is an emanation. My emanation, yet my wife. Till the sleep of death is past. So I chose it. And what horrors I have gone through, but they have been removed until the end and then they will be as nothing. So I believe them because he could not believe himself. But I will not leave my spirit which is the spirit of power and wisdom to abide in man forever because he is flesh. I must bring him out as spirit for flesh begets flesh and spirit begets spirit.

So I must bring him out now as spirit. So Neville comes out as spirit and he is the Lord Jesus Christ because I who came down and assumed the

limitations of this garden and was crucified on it waited until that appointed hour. I was promised in the beginning that the vision shown me in the beginning will one day ripen and it will flower. And if it seems in my sorrow to be long, wait, for it is sure and it will not be late. So I had to wait. And then that sudden eruption took place within me. And then I came out. And I hadn't lost any change of identity. I am still aware that I am the being that I was.

Only I know from the signs that follow, which brings who I know, who really am. I am no more than I was before I came down. Only augmented by the redemption of this thing that was part of the structure of the universe. So that's who we are. ¶ I'm telling who you are. And before it happens to you, claim it. You're not making any false claim. Believe me. If you see that I'm arrogant in it, go back and read the tenth chapter of John. I and my father are one. And then there is a bit of stone. What stone? Stone from the street? No. The stone means the facts of life. We know who he is.

We know his hero. He's not his father Joseph. He's not his mother Mary. He's not her brothers, and they're named poor brothers. And they speak of sisters in the plural. And he dares to say God is his father. And he goes beyond that and claims that he is one with his father. Who men call God. What a blasphemy. So they take the facts of life and they throw the facts at him. not stolen from the streets, but all the facts. What can you do to the rational mind to appease them? What can you do? He's saying before now the proliferation of a rational mind. And the rational mind said to him, because he now rules and he represents Jesus, Are you the king of the Jews?

And he said to him, do you know this of your own accord? Or did others tell it to you about him? And he answered, am I a Jew? He wasn't the purpose by that. He keeps on saying, my kingdom, he doesn't deny he's

a king, my kingdom is not of this world. Then said he, so you are a king. Did you say that I am? For this I was born, and for this I came into the world, to bear witness to the truth. No more do I see that he is a king. He's not only king, he is king of kings. And Lord of lords. And that's you to be. ¶ The crucifixion is over.

Completely over. I have been crucified with Christ. Nevertheless, I live. Yet not I, but Christ lives in me. This is out of first place. and the life I now live in the flesh I live by the faith of the son of God who loved me and became me. And so you are that son of God who fell in love with what you feel yourself to be now. You are that son of God and this that you fell in love with is crucified with you and so Neville is crucified with that which fell in love with him which was the son of God and the life I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me became me so you fell in love with whatever you are now you may at moments to you, my Lord, why?

Why? How long? How long, Lord? But you fell in love with it. And may I tell you honestly, you wouldn't give it up for anything in the world. You would possibly like to enjoy some of the wealth that someone else has. But who on earth would really want to give up his identity for any other identity in the world? Can you conceive of any being in this world that you would like to be other in who you are, you would like to be comfortable as they are, but not at the expense of losing your identity. No one really would tell me honestly that I would like to be completely out of this thing and not ever be this thing and the other or other as far as wealth goes, but not at the loss of identity.

of it. That's your choice. You chose that. And then you came down and we all made our choice. Listen to the words. The sixth chapter of Genesis. And the sons of God saw that the daughters of men were fair. The new

translation is that they were beautiful. And they chose as wise. Such as they wanted. Whatever they wanted. We had the choice. So I chose that time. Now I can't control it and move out and And experience anything on earth. I have to actually come down. And so I descend it. And in my descent. I have to completely forget. That I am the soul of God. And believe that I am never. And then go through all the things.

That never must go through. It was all written. And then I play the part. And then in the end. and that hour comes a sudden eruption takes place within me and memory returns for I have saved Neville. Now I've raised him to the level now taken him back so I am augmenting the power of God and the wisdom of God by experiencing that state called Neville. And in the end everyone is forgiven. children. Everyone is Christ. For we are the sons of God. Let no one tell you that the son of God is something of the outside. The son is made up of the sons of God. Listen to these words carefully. I say you are God.

Son of the most high. All of it. Nevertheless the lips. You shall die like men and fall as one man, O ye princes. That you will find in the Revised Candidate Version of the Bible. Normally it does not have fall as one man, but the literal translation of the Hebrew is you will fall as one man. So one man fell. That one man is called Jesus Christ. But it's fragmented. The sun's out. Because the one is made up of the many. The word is Elohim. It's a compound unity. One made up of many. So all are now scattered and we're the fragmented beast. And you chose what you are now wearing. I chose what I am wearing.

And who knows what anyone has gone through. So don't judge. We do not know what we have done, what we are doing, and what is in store for us. Not until the end. And the end comes, and then the sun begins to come out. For I will not leave my spirit. The spirit is the sun. I I will not leave my

spirit in man forever. For he is fled. He has to redeem it and come out. I must have my son back. So now send out the call. Call my son from afar. And call my daughter from the ends of the earth. For the call now is to call us all back. And we're being called back.

And what a rejoicing when we all return. So I tell you, I know you in eternity. I know you more intimately than anyone in this world knows you. Because I know who you and I were before the descent. And coming back I will know you enhanced by reading of the choice you made and the part you played. All these we are playing. It's a play. The most glorious play. And so I will choose a garment made of white skin, one made of black skin, one made of one made a yellow skin, ourselves a nation, and all is simply our choice as life. And down here these are the battles of God, because he's forgotten who he is.

So if I have been united with him in a death like this, I shall certainly be united with him in a resurrection like this. Now see the change in him? The crucifixion is over. If I have been united with him in a death like this, I shall be united with him in a resurrection. That's the piece of him. So he tells in his second letter to Timothy that there are those who are saying that the resurrection is over and past. They are misleading the people and turning them from their faith. The crucifixion is over. For you are crucified now. You've made your choice. And the minute you made your choice and became one with the thing that you chose, call John, call Mary, call what it is, that crucifixion is over.

This is the cross. But the resurrection is in the future, and it's taking place every moment of time. So all have been resurrected but all are already crucified. You are going to be crucified. You are crucified on this garment of pleasure and you're going to be resurrected and when you're resurrected you are the Lord Jesus Christ because you are going to be resurrected as the

being you really are. Start claiming it now. You believe all things are possible to Christ? Well start claiming it now. I'm telling you that you really are now. Before your resurrection you are the Lord Jesus Christ. And if all things are possible to him, start now to assume it. Just assume it.

If you would dare to assume that you are now. The one you want to be. I tell you, you will become if you persist in the assumption. For you will see what the visionary meant when he said that God becomes as we are, that we may be as he is. And you can see by that statement he implies that man is not naturally God. But God mercifully becomes that that man may become God. So you mercifully became what you are now. You actually have an absolute mercy. Eternity exists. and all things in eternity independent of creation which was an act of mercy. And that act of mercy was when you made your choice. And you came down to redeem that which could not redeem itself.

And take upon yourself the weaknesses and the limitations of the thing that you now wear and call yourself. And the day will come, you will awaken. As that being. And the truth will become one. And you will attain with it. Attain with it. And come back. As the ones we know. And knew. Before that the world was. And that was. We are all brothers. Always brothers. There will be almost one grand hilarious moment. The part to be played. But we are all extended. By reason of the part to be played. For we did upon ourselves the limitation, the contraction that was at the limit of contraction. And then we broke it. And then we started moving and expanding.

We moved back into a fantastic expansion beyond what we were. There is no limit to expansion. But we set the limit to contraction. No limit to translucency. We set the limit to opacity. And then we took upon ourselves the minutes. And then one day, having suffered all, done all, that

lengthening, for hatching life, we break the shell. And everything saved in that story, you experience. You don't have to talk about it. I talk about it morning, noon, and night. But it doesn't really matter. ¶One. You may not be given the courage to talk about it. I can't stop talking about it. I talk about it in my dreams. I talk about it at dinner. I talk about it to myself if you don't want to come to talk about it.

I talk to myself anyway. For the whole thing is simply so much a part of me. I just can't stop it. I'm telling everyone who they are. I'm telling you, you really are the son of God. And you will know it. Others will know it too. Always be the seeker. You will see it. And so he asked when Pilate said to him are you the king of the deities? He said do you know this of your own accord? Did you have the revelation that I am the king of the deities? Or did you hear it from another. Then he said, am I a Jew? And I said, you have to be a Jew before you can be a Christian.

You couldn't possibly be a Christian unless you were a Jew. You may be an apple tree and not bear apples, but you can't bear apples unless you're an apple tree. So, So, Christianity is the fulfillment of Judaism. So if I am not a Jew, I can never bear the fruit. And the fruit is Christianity. It's the story, it's the pattern unfolding in man. Everyone is really a Jew. Or he could never in eternity be comforted. And the Christian is the fulfillment of Judaism. ¶I could be a Jew and not be a Christian, not be a fruit. But I can't be a Christian and not be a Jew. That's the story. Everyone here and in the world is one of the sons of God.

And collectively, they are Jesus Christ. And because we've been lifted up to the Father, and the father being father, there still must be a son to be father. And he looks out on the humanity that did his will. All the horrors to which he puts humanity. And collectively, humanity forms itself into one single unit he stands before him, and that is David. And he knows that

David is his son. That is humanity. David is the one who personifies humanity. And God being the father of humanity, having gone through the drama, he sees now the result of what he's done. And it stands before him as his son. And it is David. Now tonight, take me to a situation.

I'm not misleading you. I'm telling you what I know from its birth. You start dwelling on your true identity. Yes, you are still the being that you are. When you sleep at night, instead of sleeping in the context of being, say, John, Mary, sleep in the context of being the being you really are. You will not leave Mary behind. You came down to redeem Mary. But keep in the consciousness of being Jesus Christ. Because I do not think in the long, in the distant future, in the not distant future, you will actually explode. I'm quite sure that's why you are here. You'll be here. I'll be gone. And many of you, you'll simply explode. Many of you will see what I'm talking about and actually see that I am, see that I'm telling the truth.

Now let's go into the silence. I'm going to be silent. I'm going to be silent. I'm going to be silent. I'm going to be silent. Thank you. kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne The question is, God was not a protean being before he descended. The protean being to me means the capacity to be anything that one wants to be in this world. So he had to have that capacity. And so he chose to be you. It was you choosing that. Because you are that God who made the choice. You could have chosen to be this. You made your choice. I made my choice. Before we made our choice, we were brothers.

Brothers in love. Infinite love we have for each other. You made your choice. I made this choice. And he chose us all in him before the foundation of the world. One being, is now going to fall. The fall doesn't mean a fall into the state of the world, but a descent in consciousness to the limit of you, the limit of this. I talked to a friend of mine today on the

phone, telling that I'm coming to see him on Thursday afternoon. I reminded him of a vision that he had a few years ago where from on high he saw himself on the bed And he wanted, while he was about, to change the being that he knew himself to be.

But he couldn't do it from about. He had to come down. And in coming down, he had to forget that he was the being with the power who could change it. And change it while he was identifying with the being. He could not from about give an order and have that thing changed in any way whatsoever. And he knew it while he was from above. But he saw it on the day. And he knew it to be himself. The one with whom he identifies himself. And he had to come down. And in coming down, then he couldn't change it. He had to simply labor to change it. But above, it seemed so easy, but he realized he could not from above.

He had to come down. If he would do any changes whatsoever. So you and I came down, came down into this world and now we are wearing it. These are the causes. So the protean being is the capacity to be anything. So that's what proteus means. Proteus could assume the form of a fish, the form of a giant, the form of anything in the service of his god, Neptune. And so, he simply was a being capable of assuming any shape whatsoever. Say, in your dreams, you see all kinds of things and you must confess they do come out of you. In your dreams, you see animals, strange animals, known animals, all kinds of combinations, and they're coming only out of you.

You are a Protean being. But you made a definite choice and the choice is to be the one that you are. And if we are brutally frank with ourselves, I can conceive of giving up my identity for any being that ever walks, who walks or will walk the face of this earth. It would be nice to know him, but not to lose my identity. I can't conceive of that. When you are... That's how

God feels. He says you're instantly restored to life. Does that mean you're instantly speaking out of life? No. When you're restored to life, you have not lost your identity. Oh no, my dear. If you drop the study moment, you'll restore to life in a world just like this.

It's three -dimensional. It's terrestrial just like this. But you are you. There is no loss of identity. And this will continue until the birth takes place. be carried is when God became man.

I Am the True Vine

We'll find tonight very practical and yet profoundly spiritual. But the emphasis tonight is on the practical side of this wonderful, wonderful law of ours. I am the true vine. My Father is the vine breath. Every branch of mine that bears no fruit, he takes away. Every branch of mine that does bear fruit, he prunes, that it may bear more fruit. These are the words put into the mouth of the character called Jesus Christ. In the same gospel the gospel of John he makes the statement, I and my father are one, so if the father does the pruning, it is self- pruning. This eternal vine is the human imagination. I can tell anyone one the shock that comes to man when he who was taught to believe in an external Jesus Christ, in an external Father, discovers that his own wonderful human imagination is Jesus Christ and that Jesus Christ and his Father are one.

When you you find Jesus Christ, may I tell you, you will find him, a wild, wild tree. As the poet said, behold this vine, I found it a wild tree, whose wanton strength had swollen into to irregular twigs, but I pruned the plant, and it grew temperate in its vain expense of useless leaves, and knotted, as you see, into these clean, full clusters to repay the hand that wisely wounded it. When you find that your own wonderful human imagination is the Lord Jesus Christ. And you discover what you've been doing with the Lord Jesus Christ all through your life. You stand, you are shocked beyond measure. I can't tell anyone the shock until they themselves experience it.

Have I been doing this to him? Yes, here he waits on me like a slave, and

he waits on me as indifferently and as swiftly when the will in me is evil as when it is good, and he does it all for purposes of his own. He's actually lifting me to the consciousness of himself. That this Lord Jesus Christ, the only Lord Jesus Christ, is crucified on man and is buried in man. He is not a man, he is the man, the universal man, buried in humanity. Humanity is God incarnate. Then he rises in the individual man. And the man in whom he rises becomes the man. The universal man. For in the end there is Jesus only.

thing. Now because my own wonderful human imagination is the Lord Jesus Christ and by him all things were made, and without him was not one thing made that was made. I now have to take myself in hand. I am upon the vine. I am the true vine. and my father is the vine dresser, and I and my father are one, so I have to start now the pruning process. It is not when I want something big in life that I operate this law. Every second of time I do it, it is not one to week on Sunday, when I go to church, not once a day, when I retire at night. I am constantly observing what I am imagining.

All the things that I am imagining are what have come to pass. They are not receding into the past; they are advancing into the future to confront them. I may not recognize my harvest when I see it, but nothing comes into my world but what it was first imagined. Everything in my world. The little insignificant thing, reading the paper, and you react. You meet a friend, and you react. And all these little things are imaginal acts and they're coming into our world.

Let me share with you a story told me this week. She's here tonight. He said, we got a call last Sunday, my mother and I, from my brother in Toronto. He's a young lad. I dare say 19. And he went off to Toronto to avoid the draft. And she said, I know I didn't do it. I told him that was your

decision. We talked for about 20 minutes over the phone. my mother and I after we hung up my mother said I did it I know the very second I did that for I say to myself your brother will do this because it's exactly what his father would have done but the father isn't here anymore the father has departed this world she said I felt it and I knew it and I dropped it let it go but she said in her letter to me he reconsidered, he only externalized my mother's imaginal act: he did it, then he reconsidered and returned, and tonight he goes into the office he had to do exactly what was done because we are one.

All things by a law divine in one another be mingled. When the poet Yeats said, having seen these things happen in his life that I will never be certain that it was not some woman treading in the winepress that started that subtle change in men's minds or that it was not some shepherd boy lighting up his eyes for a moment before it ran upon its way. Who is treading in the winepress? Well, the mother discovered he did it. She recalled the very moment she did it, but then she dropped it.

Now there is your secret. She let it go. A seed must be let go. I can hold it in my hand. A seed must fall into the ground and die before it is made alive. You want something big in this world and you're holding on to it, it hasn't dropped. It's the little things that you care about. All the little insignificant things. So you feel them intensely and you drop them because the other things are so big and so important. The other things you're holding on to, you haven't dropped them at all. you haven't dropped all the little things, your little annoyances in the life.

So you read the morning's paper and someone you do not know, and you react. Then you go on to another scene and another scene. And some are pleasant, some are horrible, but you are reacting. But the day comes and what you consider more important things. So you take the big things, the

important things of the day, but you don't let them go. own. You want to be happily married. You want more money. You want a home of your own. You want it completely free of all debt. But you hold on to them. You don't let them go as you do the little things. And the little things, because you drop them like seeds into the ground, they're popping up all day long confronting you. But you don't recognize your own harvest. it.

May I tell you a story when I was a boy in the little island of Barbados. We were a very large family, nine boys and a girl, my father, my mother, and my grandmother on my mother's side. And we had the usual thing you have in the island. It's a tropical island. We had ducks, we had chickens, we had sheep and goats and cows for the milk. Because there was no dairy when I was a boy. You either had a cow or you had no milk. Or you had a goat or you had no milk. Unless a neighbor had more than they could use, and then they gave it to you. But we had a few cows, and we had the usual things like a farm.

When my mother decided that, say, two weeks from today, we were going to have duck for dinner, she would say to one of the boys, any one of them, would say to me, never take a few ducks and put them away. Well, I knew exactly what she meant. We would take three ducks for our side family, maybe four ducks, because there are not so much on the ducks. But you would take the ducks, and you put them into a pane by themselves away from the other ducks because the normal run of duck beef head fish fish was plentiful and cheap in fact when I was a boy you bought fish all a penny there was no refrigeration so the boats came in later around Sun sundown what they didn't sell on the beach would rock we had no refrigeration so you could take a bucket down and buy all the fish you wanted for a penny or that you use the next day for bait.

So we fed the duck the fish and the intrusive fish, anything out of the

fish. Well they thrived on it, they got good and fat, but they tasted just like fish. They fed on fish and they became fish. Mother said we want duck. All right, so you took four ducks and and you put them away. And then for the next two weeks, or in ten days, they will completely change the odor of that flesh. If you were consistent in the change of feed, and you put the sour milk, corn, anything you had, but not fish. You couldn't just give them this during the day, and because fish was cheap, give them a little fish at night.

You couldn't mix up the diet. So for the next two weeks you gave them that changed diet— may I tell you if you didn't, what happened? We couldn't have duck for dinner if I made the mistake when mother said to me I want duck in two weeks and I didn't obey her order then I finally discovered my mistake and did it say a week later but a week was not enough so I didn't want to confess my mistake, but the oven confessed it. And so the heads were chopped off and the ducks were all plucked and prepared, and then all of a sudden, all over the neighborhood they called us to having fish for Sunday.

You couldn't eat it. Just to use it. With the duck, it looks like a duck. It is a duck, but it tasted like a fish. For it fed upon fish for the two weeks. Or rather at least one week. It took ten days to convert the flesh from the fish where it normally fell because it was cheap into the wheat or the corn or the milk. That was a lesson I learned. If I am going to feed the vine of eternity and I am the eternal vine, I can only grow what I feed myself mentally. What am I feeding myself morning, noon and night. I cannot change it during the day and say a little fish because it's cheap.

What's going to happen here? This is nothing and all of a sudden I read some stupid little thing and I react. That's my fish and I want a bird that really is milk fed. I have got to actually put myself on a diet, a mental diet and stick to it and then I will bear the fruit of of that changed diet. It's

entirely up to us. All these little things happen in our life to teach us a lesson. Who would have thought when I was a boy, when mother said to me, you have ducks in two weeks, and you put the ducks away, that I would have learned the most fantastic lesson. I didn't learn it then.

Many a time I made the mistake. And so we had to settle for something else we had in the house. But no matter what it was, we couldn't have ducks. You couldn't eat it. You looked at it and nothing is more displeasing than to look at a duck and eat fish. And I love fish. But let it look like a fish. But don't look like a duck and I'm eating fish. Well, that is man's being. I am the vine of eternity. And you say within yourself, I am the true vine. And my Father is the vine vessel. self. Every branch in me that bears no fruit, he takes away. Every branch that does bear fruit, then he prunes it, that it may bear more fruit.

Now, if I am that vine, and my imagination is is the eternal vine of the world, then I should do something about it. And morning, noon, and night, every moment of time, even in my dream, I prune it. Even in the dream, you get to the point, you simply start pruning, and you prune and prune. This is not bearing properly, or this is a dead wood, and you take it away. I want no part of it. But not wait until the end of the week, or the end of the month when something is pressing, so now this I'm going to do. It doesn't work that way. You do it morning, noon, and night. That's what I'm talking about.

All that I behold, though it appears without, it is within, in my imagination, of which this world of mortality is but a shadow. All things exist in the human imagination. for the human imagination is the Lord Jesus Christ. And the Lord Jesus Christ and God are one. I and my Father are one. So God is Jesus. And Jesus is your own wonderful human imagination. He is actually buried in you. And when he rises in you, which

he will one day, you are the man not a man you are the universal man for in the end there is Jesus only when the transfiguration takes place they disappear leaving Jesus only where is Moses? where is Elijah?

were they rubbed out? no, they were fulfilled I came not to abolish the law of Moses and the prophets I came to fulfill them having fulfilled them for he reinterprets the law he reinterprets the prophecies based upon his own experience of Scripture therefore having fulfilled the law Moses disappears having fulfilled the prophecy Elijah disappears and when their eyes are open it is Jesus only that's your destiny you will be the Jesus of scripture and the Jesus of scripture is the Lord God Jehovah in the end there will be Jesus only so we start now this very moment watching the vine and we are the vine my own wonderful human imagination that is the vine the eternal vine and these things that happened to us seemingly by accident when you are children and not observers, all of a sudden the mind goes back and you relate it to something that is taking place now I didn't know then what I was doing I got a spanking for it because the family of 13 couldn't eat the next time Lawrence got his spanking He forgot it too.

But we learned our lesson. How many of us learned it, I do not know. I learned it. I am still learning. Because every day you read the paper. I stupidly get the morning paper. And some things are funny, most are not. One little funny thing is worth the entire paper. Like, yes, the morning paper. paper. ¶ The story told of Blair House in Washington. How we came to buy and make Blair House for the guests of our president. Well, to me, that was worth the morning's paper. It happens that Mr. Churchill, visiting the White House, there was no Blair House then. He was the cause of Blair House because he slept in the White House. And then at 7.30 the next morning, here he comes with his nightgown, a big cigar in one hand and a huge tumbler of cognac in the other, going towards President Roosevelt's

bedroom.

And Ellen Roosevelt said, oh, no, you don't. You kept him up until 3 .30 this morning. Go on back to your bed. So he did. He turned around with his cigar and his cognac, and he went back to bed. And then she said to her husband, you've got to buy or get the country to buy Blair House and make it a guest house. so they cannot come here in the White House and disturb you. Here this man kept you up until 3 .30 in the morning and here at 7 .30 he's up with a cigar and a bottle of a cognac and he's coming to your bedroom. That's why we have Blair House as a guest house.

Well, to me that was so funny because it struck me funnily. When they're all out, you must stop smoking, you must stop drinking and the man died at 90. All this nonsense. ¶ One man has a little phobia and he wants to superimpose it on everyone in the world. Like Mr. Nader today, he wants to stop smoking in all public conveniences. A person gets on a plane and they're nervous. A cigarette is going to relax them. He wants to stop it all and make her nervous something and cause an accident. So she can't smoke because he thinks she should not smoke. Well, we had that years ago with Carrie Nation. she went around breaking up all the mirrors in these things and what a mess we had for something like 20 years with prohibition she simply filled the country with a bunch of rascals but she thought she was doing God's work there are always things that are doing God's work well I'm telling you what God's work is believe in him whom he has sent and I am telling you he strengthened thing.

And your own wonderful human imagination is the Lord Jesus Christ. There is no other Lord Jesus Christ. ¶ But when I say imagination, you may think, well, no. Is that some impersonal force? No, that is man. You're a man, aren't you? Your real being is all imagination. As Blake told us so clearly in his *Auguries of Innocence*, concerning man. He said, man

appears, or God appears, and God is light to those poor souls who dwell in night. But does the human form display to those who dwell in realms of day? It's man. When I stood in the presence of infinite love, it was man. it always is man trying to be more than man you become less it's stupid it's all man God is man and you are man so I tell you don't try to think you're going to find anything outside of man that is God God is man and so when you actually hear the word imagination is God think of man and when you say well my imagination nation death.

The being that you really are. And you're a man, aren't you? Well, that's man. It's a person. And he actually dwells in you. Buried in you. One day, he who's your slave now, will rise in you. And when he rises in you, you are the one in whom he rose. You are the very one who rose within you. and he is not then a man he is the man the universal man and you are the universal man containing all men within you and then one after one will rise and one after one will become the man and in the end it's only God and you are God so tonight take it seriously don't think once a week is enough or once a month is enough the Christian world and the Jewish world they celebrate it a few times a year Easter, Christmas and so on you can count them the churches are bulging on Good Friday they're bulging on Easter bulging on Christmas and then they're emptying all the way through and then the same happens with the Jewish faith Passover and all the great events there are only a few in the course of a year this calls for one every second of time observing what you are imagining for that is God in action God imagining is creating and God is your own wonderful human imagination so you imagining you are creating So all the little things are going to confront you.

The big things will follow. You get into the habit of thinking only that which is of value. You simply prune the tree. Is this of value to me? No it isn't, but prune the tree. It doesn't, it isn't worth my time, it isn't worth my

energy. So I keep on pruning the tree morning, noon and night as I live. And then it becomes a habit. it. And when it becomes a habit, it is easy to keep that tree instead of working on it in some hard manner a few times a year to bring that huge bush down. I keep it going morning, noon, and night, and then it keeps on growing lovely things in my world.

Lovely friends, security, all the necessary income, everything in the world. That's how it works. and then will come that glorious moment all that I'm telling you now will prove itself in performance. You will have the experience as recorded in scripture of the Lord Jesus Christ and you will know who you are. That actually everything said of him in scripture you are going to experience in a first person singular present tense exprim and you'll know you are the Lord Jesus Christ. And there never was another. He is buried in you and he has to rise in you. This is his only sepulcher. There is no other sepulcher. So you're reading in the paper the death pung, the original sepulcher, something built 400 AD, not BC, or not in the first century, 400 AD.

And do you know that they will have thousands who will go to look at it, that this is where he was buried? And they do not know he's buried in the one who is observing it, and not the thing observed. He never was buried there. There was no such thing as the Lord Jesus Christ buried on any part of this earth. But he is buried in every child that is born of woman. That's where he's buried. and that's where he's going to rise and when he rises in the individual that individual will know he is the man that great being who is God himself I am telling you what I know if the world rose in opposition it would make no difference to me whatsoever none whatsoever I am telling you what I know from experience in.

He's buried right here. Everyone who is seated here. And in everyone who is here, he will rise. He cannot fail. He cannot fail to rise. He has to

rise. And when he rises, no change of identity, but you know from the imagery that surrounds you, who you are. And you are the Lord Jesus Christ. And when you take off this garment for the last time, after the series of events, you come into your glory. Infinite glory. The glory that was yours before that the world was. Because you are an individual. And may I tell you, you are uncreated. You were never created. You are God. No such thing as being created. You actually are God himself.

Without father, without mother. you are that God and you and I are one and there is nothing in this world but God so I have been sent to tell you one thing only the story of Christ, the story of Christ is your own plan of the redemption of self, for you came down into this world of death, you came down into this world of generation and death, and you planned the way of your own return through your own resurrection, and you will resurrect, and I'll be waiting for you, waiting eagerly for we are love itself. When we speak of God, is love, I'm not kidding. God is love. And God is man. And get it?

Infinite love. Not some impersonal love. You can't do that. It must be personal. God is a person. And God is love. Infinite love. Now tonight I ask you to start, if you haven't started, to start watching every moment of time what you are imagining. And then if you're not imagining what you ought to imagine, just stop it. But some people are in the habit of giving one more, well, five minutes to just feel the thrill of hitting him. We'll do that. I know that from experience. A man in New York City in the Second World War. He hated President Roosevelt. I said to him, do you know the man? He said, no. There's no reason for the hate.

He happened to be born of German parents. They were born in Germany, but what does that have to do? We have millions of Germans in our country who are 100 % American. I was born in Barbados, a British

stock, but I'm an American. American. Anything that hurts this country, it hurts me. I am not on the outside. I am here in America and anything that hurts this country is hurting me. And here he is telling me because his parent from Germany, he hated Roosevelt because Roosevelt got us into the war against Germany. I told him, you know Germany attacked us? They declare war. But But he couldn't see that. Every morning he would get before the mirror and he would shave himself and he would have a little conversation with Mr.

Roosevelt in the mirror. And he told him off. He told him everything under the sun that was unpleasant. I said, you're bringing it on yourself. And I tell you, Mr. Roosevelt is not going to be hurt by you. Because I too know this principle. I'm teaching it to you. He won't be hurt by you. Because whatever you could do, I'll modify it, and you're only going to hurt yourself. Well, he did everything collapsed in his world, everything, and here was a man, a single fellow, his parents were well off, there was no reasoning in the world for it, but there's peculiar something because his parents came from Germany. I said, my lord, we all came from other parts of the world.

This tableless land of ours. We are a salad bowl. Ethnic groups, all of us, ethnic groups. ¶ We are not really what the world thinks we are. That we are a melting pot. No melting pot here. So you are a Germanic background and you're proud of it. Perfectly all right. But I am British background, I'm proud of it. Perfectly all right, but I'm in America. And this is like a salad bowl where each simply contains within itself its own little contribution to the world in which we live. It's a far better thing than a melting pot. There's no melting pot here at all. They are Japanese, proud of it. My Japanese gardener today, he said, did you see Sunday's paper?

I said, yes. Did you see the picture of my son? He said, no. I don't even

know your name. I know your name is Henry. Well, he brought the paper. It was in the western section in the Brentwood western area. And here's a picture of his son, who was a doctor at UCLA, taking care of all these handicapped children and handicapped people, putting arms on them so they can use an artificial arm. Some were born without the arm, and some lost the arm. And he is doing all this work. And here is a Japanese lad, and he was so proud. Now, in the past, when I would say to him, you know, Henry, I like so -and -so Don, he would always act as though he couldn't understand English.

Does he understand English today when he's talking about his son? I could have been speaking to Churchill, and he, in the past, he never understood English. Well, that's an ethnic group. Why bring it up and mix the whole thing up? We are all like a salad bowl. ¶ When you have a salad, you put it in this, and you put it in that, and you put it in the other. each contributes to the salad and it's the most glorious thing I don't want to put it into a blender and blend the whole thing up that's not a salad to me let everyone contribute to this wonderful salad bowl that is America we are not what the world has been taught to believe a melting pot there's no melting pot it's simply a salad bowl and be proud of your background but don't take it from the land that is now your home you come into this land and make it your home bring with you all that you have and give it into that cellar bowl so I tell you this wonderful being that you are is Jesus Christ your true identity is Jesus Christ and that is your own wonderful human imagination and whether your your skin be as black as the ace of spades, or as white as snow, is the same vine.

Has nothing to do with the outer god. It's all to do with the inner you, and the inner you is your own wonderful human imagination, and there is only one Jesus Christ. So the Jesus Christ in you is the same Jesus Christ in

me. so far he awoke in me completely awoke waiting only for the last little moment to take off this garment for the last time where can I go but within you I go within you on high for I was within you in the depths I now will return but on high waiting eagerly for everyone to come back for we are all one so I tell you I am the true vine and my father is the vine better every branch in me that bears no fruit he takes it away and every branch that bears fruit fruit, he prunes it, that it may bear over.

And because I and my Father are one, I am the one better. So I have to be observant as to what is not bearing and what is bearing. And what is bearing, I must prune it. I must bear more fruit. So my income is so and so, prune it bear more and so my way of life has shown itself prune it and it become greater and keep on pruning it. I don't judge these things as to the nature of the tree, but you prune it as you have the desire to prune it, and because the whole vast world is yourself for he said, you have no life unless you are rooted in me. When you hear the distress of the extended you, then you prove that barren area.

And in your own mind's eye, you feel that they are as they ought to be. And then drop it. The secret is dropping. Let me go. The last statement, or one of the last statements in the gospel. Do not hold on. Let me go. If you hold on to it, then you haven't dropped it and a seed must fall into the ground and die before it is made alive, so if I hold on to it and keep on holding on to it I haven't dropped it and it has to be dropped and left alone. Too can't forget every morning to see if it has roots. I must drop it, leave it alone, and then confront the harvest, and then like my friend's mother, who recognized the harvest when the sun called from Toronto.

I am avoiding the draft. He hadn't gone AWOL. Had he not returned he would have but he returned, went into the army to face the normal of being an American, for we're all part of it. I was drafted in 1942. I didn't

volunteer. Volunteer. My son volunteered at the age of 17 in the Marine Corps, right after Pearl Harbor. He was in Guadalcanal, and I had a little girl who was only a matter of months. She was born in June, and they drafted me in November. It was a little China child. I didn't oppose it. All right, that's part of the country, and we are at war. I didn't know what the devil I could give.

Because I'm not given that way. But maybe they could use me to serve prayers for them or something. And so, I allowed myself to be drafted. I didn't oppose it. I didn't know where they would put me. And I have never been able to drive a car in my life. Never. It's far better if I had an occasion to do it. Living in New York City, I took taxis or subways or buses. And since I've been out here I take buses or I drive with friends, and where do you think they put me? In the armored division, and when the whole crowd of us, the whole bunch, thousands of us, and I asked anyone who could not drive a car to raise their hand, two hands went up.

One was mine. Here I am in the armored division, the 11th armored division with all these tanks and all these trucks and all these things. I've never driven anything in my life. So they put me in the Armored Division. That's the infantry. That's what we do. Snafu, really snafu when it comes to the Army. And then when I said, so what do you do for a living? He said, I lecture. On what? ¶ Well, I lecture on the Word of God. They all started to laugh. put him in the medics and teach him how to drive a car. Well, they couldn't teach him how to drive a car. One sergeant gave me two lessons and he said he'll give him no more because he'll kill me.

So they gave me this little tiny thing and I went around that place. He said, what to do? And I couldn't get my foot off the pressure. I'm going to go around on two wheels. And he said, I've done. I've done all I can do. I'll give him no more lessons. So they gave me no more lessons. And then they

finally resolved the whole thing. And I was used to talk to the boys on first aid. I know nothing of first aid. At least I could teach. ¶ Here is a book. Take the book, memorize it, and then we'll bring a company in one after the other. And you teach the men on first aid. Well, I could memorize the book quickly.

So they were coming and I talked to them on first faith. He knew nothing of first faith. But at least if the book was correct, I could tell him what the book said. But I'm telling you what the book says. That I am the true vine. And my father is the vine and I and my father are one. And the eternal vine is the human imagination. And all things come out of the human imagination. ¶ There is nothing in this world that is created, but it's created by the human imagination. Everything in the world. You may say, did the earthquake come out? Yes, it did. Everything comes out of the human imagination. ¶ These are only pressures built up by man's own wonderful human imagination.

And they must be released. To build a pressure and it's released. Because not a thing is creating anything in this world but God. And God is your own wonderful human imagination. But do not treat it as something you must simply once a week observe. Or once a day. Or once a year. ¶ Every moment of time you observe what you are imagining. Because what you are imagining you are creating. Morning, noon and night. and prune your tree all through the day and it will become a habit and you'll prune it all through the night. And then in the not distant future he who is the eternal vine will awaken and you are he. And you'll know he is God the Father because God's only begotten Son will stand before you and call you Father.

And you will know he is your Son and he will know you are his father. And there will be no uncertainty as to this relationship. And everything said in scripture concerning him you are going to experience. ¶ Now let us

go into the silence. Thank you.

I Am the Truth

I find this a little bit different tonight, but I feel the time has come for me to tell it. To be speaking of the Bible as though it was written, say, this year, and people will go to bed for some interpretation of a word or interpretation of a sentence. and here we have a book of speaking of the New Testament that the oldest known text of the New Testament has only recently been discovered well 1929 and they are the letters of Paul and they are not original they are copies made in the the third century. No original autograph of any New Testament text is known by man today. We have copies and we have copies of copies.

But not since the third century have we found anything that resembles or rather that could be claimed to be near the original. and when you think that prior to the invention of the printing press which was in the 15th century all these were copied and so you had scribal errors and you had editorial emendations editors are very quick with their pen to change, to alter a text. Although they were not present, they were not eyewitnesses, but they'll make it conform to what they want. And so we have these editorial emendations, and we have the normal, natural, scribal errors. I know, in my own case, my wife is a very well -educated girl in DeSmith College, and she wrote me when I was in the army once a day anyway and sometimes three sometimes two or three times I would always put them in my pocket and read them when I was alone so I could decipher them I have taken a letter of hers it's been written say five, six years and it's cold and I would say to her darling, read this for me can't even read her own

handwriting now that happened in this century those scribes are based in copies and we have there is no two copies that really are identical and we have hundreds and hundreds and hundreds of copies and we have translations mostly of the Latin town and these were written in Hebrew Hebrew and Amharic, translations into the Greek, but that's one removed, and then from the Greek into Latin.

And most of these copies are translations from the Latin, which could not properly express the thought of those who spoke and thought in the Hebraic tongue. Now, to get beyond what we have to find what really was written. For tonight you will find this a little bit different. Here we are looking for the truth. Trying to find out what is God's intention for us. we are told in scripture I am the way and the truth and the life no one comes to the father except by me but no one this one is made to say I came into the world to bear witness to the truth and you shall know the truth and the truth will make you free we are told that grace and truth came through Jesus Christ we are told that in him was life and the life was the light of men and he makes the statement and puts them all together other than that he is the true and living way.

I am the way and the truth and the life. I'll tell you from my own personal experience, and it's not in scripture that you can see it, you can't read it that way, that I just told you we do not have any original. I am quite sure if the original is ever found, you are going to find the story that I have told in Revelation. if it is ever found but we have none as I said the oldest manuscript is a copy made in the third century and that's only of the letters of Paul not of the gospel.

now here I'll tell you from experience that truth is a firing spiral stairway. what looks true on one level may not be true on the next higher level, entirely different on another level. vision a complete vision must

extend to include the vertical as well as the horizontal. We only think of the horizontal and think of the relationship of power to others. It must include all the different levels of true vision.

Now, let me take now a statement which we'll find most disturbing. It's taken from the book of Revelation. You'll find it in the third chapter, the first verse. I know your worth. You have the name of being alive. And you are dead. The very thought that a man can be dead without knowing that he is, that's disturbing enough. But the possibility of man being dead while he was alive, that's really startling. without the experience that I have had it just doesn't make sense but after you've experienced it there's not a thing in this world that looks as it looked prior to that experience.

I meet friends of mine whose generals I attended they do not know that they did because they're not really they are independent of my perception of them; they argue with me and I can't persuade them that I went to their funeral. I can tell on this level, my friends, who know me: do you know Jack? oh yes, I knew him. do you know that I attended his funeral? oh yes, he died. so tell me the day, the month, the year. well, he tells me that he didn't. So on this level, I know those who died. And I can't persuade those who are not aware that they did depart. Because they have not died, not to themselves. They're very much alive and young and healthy and about their business, Trying to make a dollar, Trying to do all the things they tried here. The same person, no transforming power in death. and so on one level here you're told you have the name of being alive and you are dead. so he did not believe that he had died, but just imagine the possibility of being dead while you were alive, that I have experienced.

to come upon a scene just like this and everything is so real and so alive; all the people are enjoying the moment, they're dining are looking through this enormous window, a huge big glorious bay window, and here

everything is animated; the leaves are falling, the grass is moving, the bird is flying, the diners are dining, the waitress is walking, and everyone is animated and they're all dining, having fun. But now I'm on a different level. They don't see me. I'm seeing it from an entirely different level. In him is life, and the life was the light of men. That is the consciousness of man. And I stopped that activity within me which was life, which made them appear to be alive.

And they all froze. They were all dead. So they were dead while they were alive. they were not animated by anything that they thought they thought the beating of their heart was because they ate proper food or they were doing this and doing that and doing the other, and I knew at that moment that one of them lived outside of me; I knew that I was the light of the light, that animated those bodies, all of them. As I released the activity within me which I had arrested, they all continued to fulfill their intentions. I knew I could have changed the intention when I had them frozen. When I released it, which is only an activity, they would have have thought that they had initiated a change of heart.

And they would have gone on to do what I had commanded. And it was not anything that they had originated. I didn't change it. I simply allowed it to go on. So I know this fiery spiral way that is truth. For he said, I am the truth. He identifies himself with the Son of Man. And as the Son of Man is lifted up. But how is he lifted up? In the same manner that Moses lifted up that fiery servant in the wilderness. it. It's a spiral of higher emotion. It's a stairway leading from the depths of generation into regeneration. When you travel it, there is nothing in this world that really is what it appears to be.

But here we are, as we think we are, alive. And here I say you have the name of being alive and you're dead. Those who go beyond into the world

called the world of the dead, I would say 99 % of them do not know that they experienced the event that you and I call death because they They did not. Nothing dies. The little flower that I put in my lap held. And all of a sudden it withers. At the end of the day, it's withered. I take it out and I discard it. The flower that blooms once blooms forever. Can't die. Nothing can die. So how could it be told? It would have the intelligence to understand that it dies.

It's blooming. How can you say that something is blooming that it died? How could I convince Jack that I came back from San Francisco, from Los Angeles, rather, and attended his funeral in Haverstraw, New York, and paid for his funeral, and gave him a good Catholic funeral, because his sister demanded it. She didn't pay for it, but she demanded that kind of a funeral. I would have cremated him, and taken his ashes and thrown them away. But now she wanted a good Catholic funeral in holy ground. All right, I paid for it. He's in holy ground. And the priest and all came by and the sister got down and kissed that dead body, got down on her knees, never saw the man.

For years, never spoke to each other. In fact, they disliked each other. But here came the moment and she got down on her knees and she embraced her brother and she kissed that dead body. And I walked by, not stopping because that's not Jack. He discarded that little garment as I will discard this suit one day. But he doesn't know that he died. He shirked all obligations in this life. He refused to assume any responsibility. And he died just as he lives here. Just a child. He died at the age of 50. I would say to Jack, here's the money. Take Vicky out to the park and show the monkeys and show the animals in the little zoo in Central Park.

We lived on 50 Smith Street, and the park began at 59. Take her in and show the things. I would walk down the street. He came on back. Many a

time I saw this, took her into a little drugstore, and he ordered up, say, a milkshake, chocolate milkshake. As the man poured straw, there was two straws in one little container, he would break the thing out, give her one, he would take the other, and play a game. See who can finish it first. Well, he drank the whole thing. Give her one little straw, and little Vicky, about three years old, he was one straw and this big man in his forties and he is putting his mouth there and he's drinking the whole thing that's Jack, he's the same Jack, no transforming power in death whatsoever; so that statement in the third chapter is true.

We haven't found the original. If you ever find the original of this marvelous book, then a complete radical change must take place in this world concerning what man worships as Jesus and as the Christ. I have told my best, or the best that I can tell it, my own personal experience that must be found in one of those original documents. The true Son of God, that resultant state that reveals God as as your own wonderful being. And that is the Lord Jesus. No change of identity. You're still the being that you are. But you are I Am. That's the being that you really are. And that Son that comes to reveal you as God the Father is the eternal David, the resultant state of all your experiences as man.

Just imagine this fabulous world. We wake in the morning, we see this man died, or that one died, and so many were killed, so many were shot, and here they were dead anyway. Now it frightens people to entertain the thought, but you are an immortal being. You are on all the levels, but your son to sleep on this level. The level of generation. And when you awake on this level you will have that fiery spiral stairway and you'll do it in the twinkle of an eye when you go out. And then you'll have these experiences that nothing in your world as you are saying remains imperfect because you are perfect. No matter where you go everything is transformed instantly.

things. If you don't work upon it, if you do not think, you don't raise one finger to make it perfect. You are perfect and everything in your world is made perfect for everything. You can conceive the beauty that's in store for you because of your beauty. Because you're glorified. And wherever you go, everything is made perfect without its consent. That's heaven. Heaven is simply the radiation of yourself. If you walk into hell, it turns into heaven. Because you are perfect and you're wearing the immortal garment which is forever and forever. And so you have the name of being alive and you're dead. And I've read a number of comments comments on it, all these commentaries, not one understands what it's all about, because they remain without vision.

And our Bible today is nothing more. You can find two copies preceding the invention of the printing press that are duplicates. They could be done in the same day, the same month, but by different scribes. And his scribal errors plus that habit of editors and that editorial emendation which is always changing. He can't get it alone. He has to take your script and you are the eyewitness. No, he's not going to take you as the eyewitness. He is going to become the eyewitness and tell you what you ought to have seen, what you ought to have heard because he brings to that script his own pre-fabricated misconception of the theme. And you're telling him exactly what happened to you.

I'm quite sure that my present revelation in my book called Resurrection, if put into the hands of any editor today, he would go right through the whole thing with his great pencil. Because he knows David is not the son of God. He's turned the whole thing out. And he knows that the father is not Jehovah because the Father's name to him is Jesse and to him the word Jesse is simply a name like his own name which could be any other name and all these names have peculiar marvelous significance it's not

a name like a little tag that you answer because someone called the name the name conveys the character of the wearer of that name.

So Jesse is simply Jehovah exists. It is the eternal I am. And that's the father of David. And David is not just a little person. He is the eternal personification of the sum total of all the parts that the father played. For God played all the parts. He's playing all the parts. so the story I told the other night about this lady in the swimming pool I've been waiting for confirmation of that experience so it came this past week when floating on her back I'm certain she felt my presence she didn't see me I could have made myself manifest to her I could have appeared to her but that would have spoiled the entire picture she then would have seen too.

She would have seen Neville and herself. But no, she felt that she was Neville. And yet she didn't lose her own identity. So she felt, I am Neville. And yet I am Laura. I am the same being. And now, from now on, says she, I will no longer use the plural. Not Not we were present, but I. For I am you. And then she floated, filled with wine. To an overflowing with wine. Which is the Spirit. As told in Scripture. He turned the water on which she was floating into wine. And she was filled with the wine of the Spirit. As she felt now, my presence and I am the very one who is floating.

And yet she didn't lose her identity. That's what I tell you when I depart. Where would I go? I have no place to go but within heaven. And heaven is within you. I can make myself visible if it is necessary. But there's no need for it. My presence will be there. For in the end, only one being is returning from the entire story. And that is God. God plays all the part. And in the end, there is only God, nothing but God, and his Son, called in Scripture, Jesus Christ. Now, when these early ones were lost, I do not know. No one knows. We only know, if we're honest about it, that we cannot find.

And only as late as the year 1929 did we find the letters of Paul in one body. And there are copies, copies made in the 3rd century in Egypt. That's our oldest manuscript in the New Testament. And between that date and the beginning, when you think of Paul, scholars are agreed that he wrote his letters between the year 50 and 61 AD. And that at his age he must have departed this world before the turn of the 1st century. Not a word is said concerning anything in the second century. And here are copies and copies of copies. It is all that we have to go by. And any two have such variations. And you can see why.

Normal, natural, scribal errors. I know I would make it. You get tired. In those days, they didn't have nice light. and so you're working under all kinds of handicaps while you make your coffee. But fantastic variations. So we have hundreds of them. How to go through these numberless variations and find the truth? The truth can only be discovered if you find these originals or if someone comes into this world, to take the barnacles off and tell by his own personal experience what the story is all about. Well, I have told it to the best of my ability. And that the story told in Scripture is all about you. The God of Scripture, for old and new testament, is your own wonderful I Am, that God.

There is no other God. His name forever and forever. That is the eternal being placed into the mind of man. and he brings with him the resultant state and that resultant state is David and when you've played all the parts and there are no other parts to play you've reached the end and then the brain explodes if it were and here he stands before you and without any word although he does call you father without the use of a word I don't need my daughter to come home and say hello father to remind me that that's the then girl. I said goodbye to you the day before. As she comes through the door, whether she speaks to me or not, I know she is my

daughter.

So if David speaks or not, when you see him, you know he is your son. There is no doubt he is your son. And in his mind, you are his father, and there is no uncertainty as to this relationship. relationship. So here I tell you, it's in store for you. Everyone is going to experience it. I can't wait to hear confirmation after confirmation, and I am so thrilled with this experience of Laurel, where she actually could feel the union, that unity of the two without loss of identity for all the identity of person now there is a radical discontinuity of form that's why that one form could house both as we are told in his letter Paul's letter to the Ephesians there is only one body one One spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in all.

So that one body allowed Laura to feel the unity. For I wear that body. And she, at that moment, she was wearing that body, or she could not have felt it. so it's the one body in the end without any loss of identity that's the mystery how can we billions of us in this world and billions to come and yet they're all numbered it's not just a matter of numbers coming in everyone is numbered as told us in the 32nd chapter of Deuteronomy reading in the 8th verse he has set bounds to the peoples according to the number of the sons of God. Some translate the word son of Israel. But the word Israel quite often in Scripture is used of God.

For the word, if you break it down, Ish -resh -el, the man who rules as God. That is Israel. So man all of a sudden awakens and he is God. And the only way he will ever know he is, is that resultant state who stands before him and he knows who he is, he's David. And he is his father. And that he is his son. So I say a Paul or anyone on one level may not be true. True as it is on this level, it may not be true on the next higher level. ¶ Or Jack on one level was my secretary and the one in spite of his age who played with my

little girl and would throw across the carpet I thought he'd break her neck one day because he treated her just as though they were the same age he would sit down with me and I would have martinis, he would always didn't like licking his head but if it was free, he wanted it so he took his martini I would have two or three martinis before dinner.

He wanted just as many as I did. He couldn't hold them. But with it all, he wanted a huge big box of candy next to him. So I applied him with candy. Martini, dry, dry martinis and candy. And Vicky would come by and take one of his candies. And he'd push it right straight across the carpet. That was Jack. He couldn't help it. That was his mind. So naturally when I met him in the world that the world calls the day ¶ There's no date. It's the terrestrial world just like this Didn't take him any time to awaken in a young body in his twenties, but he is the same Jack he has in change one iota.

And then to tell Jack why he was here is madding up Italian prayer that he died and and that I actually gave him a good funeral but the telling why he was fair do you know that you're dead? Can you imagine his reaction? Well, even the intelligent person of the world today brilliant minds, the red collars to tell them you have the name of being alive and you're dead, to laugh at you yet that's the first verse of the third chapter of the book of the Book of Revelation. But until you have the vision and the actual experience, it doesn't make sense. ¶ And yet I have seen room just like this. On many occasions I've done it.

It's fun to see it all animated and all alive and all carrying on this marvelous conversation, each trying to outdo the other one in bragging. And suddenly you know exactly what they're doing and you arrest not them, leave them just for them. You arrest an activity in you, for in him is light and the light was the light of men, the consciousness of men. So you

arrest the light in you, the activity, and all of a sudden the light goes out in men, there's no consciousness, they're dead. You go over, you examine them, and everyone is as dead as though they're made of clay or marble. Look at them, all they can't see you, because they're dead, and even before you did it they couldn't see you anyway, because you are on a higher level.

You do it from a higher level, and on that level they can't see you, your spirit, but more alive than anything in the world below you, and all of a sudden they all stand still, and then to your own amusement, while they're perfectly still and dead, you release the activity in you, as you release it, they all continue animated once more, continue in their lives. They are bragging and that life, for in him is life, and the life was the light of men. So he came bringing truth. So they asked him the question concerning the truth, he said, ¶ "For this I was born, and for this I came into the world, to bear witness to the truth."

And then Pilate said, what is truth? And he was silent. How could you tell Pilate that he was dead? How could you tell the judge, who was the extended arm of Caesar, that he is dead? You couldn't tell him that. Yet these words, as dictated in Revelation, are attributed to the risen Lord through his voice called John. and so he sends John to the churches and the first church is Sardis and these are the words given to Sardis to the angel of Sardis you have the reputation you have the name of being alive and you are dead now who is going to explain it I have many many commentaries at home I have the grandfather of them all called the interpreter's bible they are 12 volumes 6 of the old and 6 of the new and four of dictionary.

The dictionary does not mention it and you can read that backwards and they cannot throw any light on it because it doesn't make sense. How can you say to someone that there's a possibility that man is dead while he was alive and that those who are dead are dead and they do not know that

they are dead. Because I tell you, they're not dead. But they died. And when I said to Jack, you know, Jack, no, you're not dead, but you died. He said, oh, stupid Neville. I mean, I am not dead, but I died. How is that possible? I said, Jack, I went to your funeral and buried you. You have your marvelous Catholic funeral.

But I did persuade my sister -in -law, who as a pillar of the Episcopal Church could not understand my teaching. She still can't. but since then she has changed her attitude. It comes slowly from the depth of her own being. Now she is willing to believe in immortality outside of the extension of herself to her children and grandchildren. Up until then she felt you could only have immortality through the bearing of children and the children bearing children, but that you yourself know you will live in your offspring. And when I said to her, You a Christian? don't you know the foundation of Christianity the fatherhood of God the brotherhood of man and life everlasting and you're going to take one of these and throw it away called life everlasting you don't know Christianity Al well she just wouldn't argue with me but since then she is now either because of advancing age for she is now 70 or a change in some strange way but it was that change that took place in the depth of her soul so it's coming up slowly it takes time and then suddenly it will all dawn within her and one day she'll be able to understand me she came to two of my lectures and the majestic I've been speaking in Greek she doesn't understand me but she'll go to church every Sunday morning because it's a thing to do And so if you go and hear the man, couldn't tell you what he said, which is not really important because the chances are he didn't say anything anyway.

Talked about getting involved, possibly, and doing this and doing that and doing the other. Has nothing to do with religion. Religion isn't getting involved, it's telling God's purpose. Does he have a purpose? Well, he has a

purpose. And he has made it known in Christ Jesus. That's the pattern. It's a pattern man buried in man. And it has been unfolded in me. Well, I'm just telling exactly what happened to them. If one understands it, all well and good. If they don't understand it, take it anyway. And dwell upon it. Because I tell you it is true. And the day will come when I have written in my book, which I call Resurrection. When they find those old scripts, if they ever do, they're going to find that story.

But we have no script in the New Testament that is beyond the one just found in 1929, a copy made in the third century. Now when you consider all these copies and the discrepancies in the copy, and man makes it fit what he thinks it ought to be. I read here recently, in fact it is in the Interpreter's Bible, our great College of Jesuits here, Loyola. of. And the founder of that college said that to be a good Jesuit and therefore he means that's the foundation of the Roman Catholic world. To be a good one. If the church tells you that a thing is black when you know that it is white to you it must be black.

That's the foundation. Don't question the authority of church. No matter how stupid the statement is, no matter how far afield it is of truth, if they say that is it, that is it, and you do not question. And here, this is the searching mind in this world, and you're asking questions. When the vision first happened to me as a boy, I wondered what on earth is it? Why am I sent? I am not qualified. I don't have the attributes. I have nothing. And here I stood in the presence of the exalted being, in the very presence of the risen Lord. And he embraced me, because I answered correctly. But my answer was automatic. It came just as though I were prompted.

I heard no voice, but I might just as well have been prompted. It came automatically when and he said, what is the greatest thing in the world? And I answered in the words of Paul, faith, hope, and love. These three,

but the greatest of these is love. And then the Ancient of Days and Grace. And we fused and became one body. Just one body. Yet I didn't lose my identity. And I'm quite sure he didn't lose his. But I was baptized at that moment. Death baptism. to enter into the body, to actually submerge oneself in the body. Now we have it here, where you push them into the water. They've got to go right down into the water.

They think that's doing it. Many of them get drunk that way. I wasn't drunk. I was simply embraced by infinite love. That was my baptism. And then I was sent into the world, wondering what on earth am I going to talk about? I am not qualified. I do not have the educational background. I have no background to do what undoubtedly I am under compulsion to do. But in time, the whole thing began to awake within me. And I was moved by compulsion to tell it. And my first night, I think six people came. And from then on, it grew and grew and grew, as I grew in understanding of what it meant. But that was indelibly impressed upon my mind.

I could not, I can see it now in my mind's eye. I can see the recording angel before the book looking at me and then checking off my name undoubtedly. But she didn't speak. She just simply looked and then took that quill and checked it as told in the 12th chapter of the book of Daniel. And then I came back into the presence of this ancient of days and I could think of nothing but love, infinite love. And then he embraced. Then I stood before infinite might. And it was he who said to me, Time to act. I was whirled out of that wonderful assembly back at Van Mite, little bed, and the room filled with light.

For the longest while it didn't subside. But what must I do? Time to act what? what? I had no money, no name, no reputation, no education, and do what? But as time went on, it unfolded within. And then it began to erupt and erupt and erupt. So he selected me to do it. And when the time

comes, I am quite sure if it is ever discovered. If you ever find those scripts, you're going to find my story in that book. For that's the true story of the birth from above. You're not born by a change of consciousness as the world teaches that you're going to feel something different and that's your birth. No, it's an actual birth from above and the child is only a symbol of your birth and you're born from above which means from God.

The word is anosein. It is from above but it means from God. Those who are born of God are not born from below which is of blood. Or of the flesh. Or of the will of man. But no, this is of God. And who is born? It's an expansion of God. That's all. His sons are expanding the one. For God the one is made up of all of his sons. And together they form God. And he's granting to each God. Each himself, the Father. So here, what is true on this level. or any level for that matter, may not be true on a still higher level. Everything here is completely independent, seemingly, of your perception of it.

And they go their way without asking your permission and to do all the things that they want to do and to do not consult you at all. And the day will come after you ascend that fiery stairway that you are in control and you live in the same world and you don't ask them permission. You simply arrest them. Arrest them by arresting an activity in yourself which is life. For as the Father has life in himself, he has granted the Son also to have life in himself. And that's the life. And the life is the light of men, the consciousness of men. And you simply arrest it and it goes out. The light goes out.

And there is no light in their eyes, no light in their body. They're dead. Just as dead as that table. You go and you look at them. And they're made of clay. Just like clay. And then you release the activity in you. And suddenly, they all become alive. And they don't even know there was an

interval of time between that moment that you arrested them and the moment when you release them. And if you had arrested them for one million years, when you released it, they would start off at that moment and not know that a million years had passed. You would have no knowledge of it. They're dead. But the startling one, to be alive and be dead.

to die, and you'll meet them one day, because this is going to happen to you. And you can't persuade them that they're dead, but that's all right, because they're not. They're very much alive. So, the thought that a man can be dead, not knowing that he is, that is a startling thought, but not compared to the thought, that possibility, that a man is dead, while he was alive. You develop on it. This may not seem practical to you tonight, but may I tell you, whatever is most profoundly spiritual is in reality most directly practical.

I Say You Are Gods

Well, I think you'll find this a very interesting theory. As usual, it's all about you.

But I mean the true you. Your immortal self. Your true identity. Not the little garment that you wear, with which you are so identified that you think it to be yourself. No, I'm not speaking of that. I'm speaking of the true you. Being that has no beginning and will have no end. That's the being.

Now our textbook is really the Bible. That biblical language evokes rather than describes. It is all about another world and all about the sons of God who purposely, deliberately came down into this age and are now buried in humanity. and the plan devised before that the world was for their return thus the experience that this thing of death for this is the world of death so the plan is contained within you the true you and you are buried in the man you think you are and you are not that man at all it's only a garment like a suit of clothing to a wedding.

Now tonight my subject is I Say You Are God. This is taken from the 82nd Psalm. In 1888, Thomas King, who was the editor of a book that is still to this day considered the most scholarly of all of the higher criticisms of the Bible, called the *Encyclopedia Biblica*. And he wrote, No thought makes a stronger demand than this upon the historic imagination of the interpreter. The ideas may be perennial, but their outward forms are no longer understood now let me quote the passages that he could not understand and to this day if you take the historic imagination of man

treating the Bible as secular history they all will flunk here it is and God has taken his place in the divine council In the midst of the God he holds judgment.

And now he passes the judgment. I say you are God. Sons of the Most High. All of you. Nevertheless you will die like men. And Paul as one man O princes but if you read it this implies that those addressed were not men otherwise the forecast that they would die like them would be meaningless now the New Testament tells us we are the ones addressed we return to the 10th chapter of the book of John and the central figure makes the claim I and my father are one and they took up stones to stone him and he said to them for which of my good works did you stone me and they answered for no good work but for blasphemy for you being a man make yourself God and then he said to them is it not written in your law I say you are God if he called them God to whom the word of God came and scripture cannot be broken do you say of him whom the Father consecrated and sent into the world that he blasphemes because I say I am the Son of God.

There is one in whom the pattern awoke and he gained the certainty that he was God only as the pattern awoke within him And he tried to tell his brothers that we are the ones addressed in that 82nd song. But they would not believe him. If you've ever seen anyone cussing from amnesia, and I have, it's almost impossible to describe it. You feel like crying. You look into the face of a frame that you know well. and he cannot remember them. If you bring his closest friends, his parents, maybe he has a wife, his children, and he cannot recognize them. He does not know them at all, and he is not fooling. He cannot remember them.

Complete amnesia. That's what has happened to us. We have completely forgotten who we are, and I am here to tell you that you are the Lord Jesus Christ. He is buried in you, and until the story of Christ repeats

itself in you, he remains buried in you. That's the story. Now how do I know? I know from my own personal experience, spirit. That's how I know. I am not theorizing. I am not speculating. When it happens in you, you can pick out a circle that will experience your unfold. I know you to be the Lord. He will know it. She will know it. They will know it. And you do not have to pick out the The day they'll know it.

They will all know it. Everyone will know it. For this is going to happen to every being in the world. Everyone. Now we are told: Though he was in the form of God, he did not think it a thing to grasp, but emptied himself and became man, took upon himself the form of a slave, and was born in the likeness of men, and being found in human form, he humbled himself and became a variant unto death, even death on a cross. Well, the only cross on which Christ was ever crucified is the human form. This is his cross. And that I do know from experience. Every child born of woman is the cross on which Jesus Christ is crucified, in which he is buried, and from which he will rise and ascend to where he was before his descent into this world.

But the language used in Scripture evokes, it doesn't describe it. Here is an attempt to describe it. The third chapter of John: he is now discussing with one of the Sanhedrin— well, a member of the Sanhedrin is the most scholarly, the wisest of Israel, the great teacher Nicodemus— he explains to Nicodemus that a man must be born again. Now, this is not reincarnation; it has nothing to do with reincarnation. You are now individualized, and you attain forever and forever toward ever greater individualization. No such thing as reincarnation as taught by a very large section of the world, and believed in it by a number of millions. That's not what he is teaching. You must be born again, but the word is and of sin, which means from above.

We're all born from below, from the womb of a woman. Everyone must be born from above, from the skull of man, where God is buried. It's the birth of God. That's the birth from above. Now he said, no one ascends into heaven but he who descended. Now he names it the son of man. That which comes out of man, that is now buried in man. It cannot ascend unless it first descended. It descended into man. When you spank the little child and it breathes, that's the breath of God which is God himself in that child, for the word breath and the word spirit are one in both Hebrew and Greek, and he breathed into them and they became living beings.

But we are destined to be not only living beings like our prominence—we are destined to be life-giving spirits, for as the father has life in himself, so he is given to the son to have life in himself. By this act of the crucifixion, crucified on this body, I will then rise, and you will rise, to exaltation to the Father. Not to seem as something other than yourself, but to be the Father. And you too will be able to say, I and the Father are one. Our descent into division and our resurrection into unity, our descent into the generation of decay and death, and then our regeneration by our resurrection from the dead. Blake paraphrased that statement of the 82nd Psalm in the most beautiful way.

¶ To those in great eternity met in the counsel of God as one man, for by contracting their exalted senses they behold multitude as you and I do; for expanding we behold one, one man. All the universal family contained in one, and that one man we call in the scripture we call him Jesus the Christ, and they in him and he in them live in perfect harmony in Eden, the land of life. You are expelling in every being in the world, or you couldn't even perceive them; and they all dwell in you. You are the being spoken of in Scripture as the Lord Jesus Christ, but until the story repeats itself in you, not as an observer observing, but you the actor playing the part, the

central part, not not observing it as you would observe a theater unfolding before you, but actually the actor.

The actor called Jesus Christ. ¶ Without loss of your identity, you still maintain your own identity and get your cast in the central role of the Lord Jesus Christ. And all the imagery of scripture unfolds within you. And only then do you really know who you are. So I tell you tonight, you are the ones addressed in that 82nd Psalm that is still considered the most difficult of the 150 Psalms for the historic imagination of the interpreter to grasp. ¶ Yes, the ideas are perennial, they're forever and forever, and we read the work of Paul. Paul was determined not to know any Jesus Christ after the flesh as he himself confessed in his second letter to the Corinthians: Henceforth, I regard no one from the human point of view, even though I once regarded Christ from the human point of view, I regard him thus no longer.

He was determined not to see of this cosmic being from some little single man in this world. He is buried in humanity. And yet he is not divided. He is a total. He is one. And because he is buried in you and you're not divided, you are one. And when you awaken, you'll see the whole vast world as yourself pushed out. ¶ Every being in your world lives within you, and that all that you behold, though it affairs without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow, and that human imagination is the divine body of the Lord Jesus Christ. And the Lord Jesus Christ is your own true identity.

¶ So when they say, We crucify you, no; we do not crucify you. We stone you, no, not for good works. We stone you for blasphemies. ¶ It's going to happen to you. When you dare to tell your vision, even to your most intimate friends, they will think to you insane, if they should spread the news that you have actually experienced within yourself the entire story of

Jesus as described in Scripture, they will begin to think that man is insane. And they said, Why listen to him? He has a devil and is mad. ¶ Read it in the Gospel of John. Why listen to him? Any man who gains the certainty from the experiences within himself which parallels the story in Scripture.

If he tells it, you think he's insane.

For man has been taught to believe in some little, tiny, physical, flesh and blood man that is called Jesus. And the word Jesus means Jehovah. The same word is Jehovah. It is the Lord God, the Savior of the world. But he is buried in man in every man, not a chosen little crowd, but every man. You want to know his name. His name is I Am. You can't go any place and not know that you are. You must forget this very moment and suffer total amnesia concerning your present physical state and not know who you are, where you are, or even what you are. But you can't forget that you are. No man can be unaware that he is. He can be unaware of who he is and what he is and where he is. But he can't be unaware of being. And that is the name of God forever and forever. forever.

So my name is Indra, we are told, and because of that you are immortal. So we are the sons who came down, not because we did anything that was wrong. It's not a fault.

I was taught from the purpose of the world. This was a deliberate descent into this world of death and decay. To prove our own creative power that we could die, literally die, not pretend that we are men.

If you are God pretending that you're a man, you would know who you are and it could not do anything for you. You have to completely empty yourself of all that you are, your wonderful divine form, your Your heavenly rank. And actually come down. And suffer total Anguish. And believe that you are a man. To experience death. For all men die.

So I say you are God. Funds of the most high. All of them. Nevertheless you will die. You will die like men. And fall as one man. Oh princes. One man, who is God the Father, containing all, came down. And now through the act of the crucifixion we are now transformed and from the crucifixion we are exalted to the Father.

So when you rise you're not rising as the Son of God, you're rising as God the Father. And what is the son then? If we are all then God the Father and if he is a father then where is his son? Humanity is transformed. And the whole of humanity is symbolized in the single youth called David. And David is the son of the father. You are the father of David. You do not know it yet, but you will know it. When you see him, there is no uncertainty as to this relationship between you, God the Father, and your son David. You might think the whole thing is a legend. Well, it is. Man can fall in love with a legend.

Israel fell in love with David. I mean David the son of Jesse and Jesse means Jehovah exists; he is the son of Jehovah, who is any form of the word to be, which is I am. And the day will come when you have completed the journey, you will stand before it and call you father, and you will know you are his father and he will know he is your son. There will be no uncertainty as to this relationship between you, God the father and your son David, who is the essence of humanity. If you took all the generations of men and all of their experiences and simply condensed it into one single being and personify that being, he would come out as David.

So having gone through the gap, all that man could ever conceive of, and having played all the part, then you come out. And when you come out, you're God the Father. And your son is David, the essence of all that you went through as man. And that is the story of the Bible.

They cannot spell it out because how can you find words to describe it?

I started to tell you earlier how he tried to tell it in the third of John. And then Nicodemus could not understand it. These are the words that he used. It's all beautiful imagery, but true. You find, if you can, a more beautiful image for one to use to express this experience. He said, as the son of man, speaking now, first of all, he said, as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. And you will wonder, what on earth is he talking about? What can that do for me here? He's trying to explain how man offends. For I tell you, having done it, I know how it's done. You cannot do it by taking thought. It just happens. In the fullness of time, it happens.

And this is how it's done. First of all, you are told you are the temple of the living God. and the Spirit of God dwells in it. If I am the temple of the Living God and the Spirit of God dwells in it and the curtain of that temple must be torn in two from top to bottom, it can only be a part of my body that is stone. It can't be a piece of cloth like that. Man thinks that some little curtain in the synagogue was restore has nothing to do with any curtain in the synagogue. If I am the temple and the curtain is in the temple, there must be something in me that is torn in two from top to bottom to reveal the holy of holies.

Well, it is. Without any thought whatsoever, not knowing the moment it's going to happen, not even knowing what's going to happen, the day will come that you will be torn in two from top to bottom, from the top of your head to the base of your spine. And they will separate too hard. And at the base of the spine you will see golden, pulsing, liquid light as you're told, I am the light of the world. You'll see it. and you the observer will know you are what you are observing that you're actually beholding yourself, he has your face is simply golden golden liquid light and as you contemplate it you fuse with it and as you fuse with it, become one with it

like a fiery serpent up you go up to that same body of yours into heaven, and heaven is not up there where the stars are.

Heaven is within you. You go up into your skull and it reverberates like thunder. He ascends into heaven and you're told the kingdom of God is within you. So if I ascend into the kingdom of God, where can I go but into myself, right into my own skull. so no one descends but he who ascends and no one ascends but he who descends and then I saw what I am death is a thing that came down into generation at the base of my spine but I fell into generation and therefore decay and death and now I behold it and I fuse with it and up I ascend sin, like a fiery silk. ¶ The imagery is perfect.

How else could you describe it? So in the third chapter of John, he makes every attempt to explain what he means when he calls himself the son of God, who is the son of man. He comes out of man, seemingly. But he redeems himself out of man. So man is not your true identity. God is your true identity. You are the Lord Jesus Christ. Tonight you may want to throw something at me if you are trained differently and think I am blaspheming. I am not blaspheming. I'm speaking the same words of the one we call it in the gospel. Instead of him you blaspheme because you being a man make yourself God. He knew he was not a man.

For I cannot address beings and say to them, you are the sons of God, sons of the Most High, all of them. Nevertheless, you will die like men. For if I were to die like a man, I cannot be a man when I was a dress. I'm something other than man. But he He tells me what I was. You were the son of God. If I am the son of God, then I must be like God, whatever God is. And he isn't man. He comes down and he redeems man. But who came down? The sons of God. And all of us are the sons of God. And all of us together, not one must be missing.

Make up God the Father. And each in his return will be that God the Father, the totality. He will be the one God and Father of all. And he will have the one Son, and that Son will be the sum total of all of the experiences of humanity, fused into a single whole and personified, and it's dead as he stands before you. And he is just as he's described in the Book of Psalms. An eternal youth, for eternity is not an old man. Eternity is personified as a youth. Eternal youth is my son. And he wears the form, yes. For I can tell you the face is human, the voice is human, the hands are human, but do not ask me about the body.

I could not describe the body. I have no image on earth to tell how someone could embrace me, whose face is human, whose hands are human, whose voice is human when he asked me the question. And yet when he embraced me, our bodies became one. In this world of Caesar, one plus one equals two. in divine mathematics one plus one equals one we became one so in the end there's only one body one spirit one Lord one God and Father of all there will not be two of us you and I are one because if you have the same son that I have and you will be fully conscious of it then you and I must be one And if we have the same Son, then we are the same Father, yet without loss of individuality, without loss of our identity.

I will know you in eternity, yet I will know you as God the Father, and know you as the one whose Son is my Son. And if your Son is my Son, then we are one. and this is the story of the Bible its language evokes it does not describe it does not describe things of this world and all of our evangelists are trying to prove that they know from the Bible the world is coming to an end and all this nonsense the world is coming to any end the age comes to an end to the individual when the individual has completed the journey and he finds himself unfolding within himself the entire story of the gospel of Jesus.

And his world has come to an end. So when people call him dead, he is not restored to life in a world like this where all people are. No, he is in a new age altogether, an entirely different age, age called the kingdom of heaven. which is a body. It's not a realm. Wherever he is now, clothed in that heavenly body, is heaven. For nothing can remain imperfect in his presence because he is perfect. Nothing can remain dead. You walk through the desert and it blossoms like a rose. You walk through a petrified forest and it bursts into foliage because he is life. He is the one true living being and nothing remains dead in his world because he is the living God.

And those who die without the experience are instantly restored to life in a body that is human just like this, young, in a world terrestrial just like this, to continue the journey until the story of Jesus is re- enacted within him. When it's re- enacted within him, he has come to the end of the age, which is what the world is picking up today of the world coming to an end. No world is coming to an end. And here you find all these things it's almost embarrassing. I did a small ad in that fabulous paper, when I saw these fantastic claims on the same page where my little ad appeared, I almost blushed. Come and see this multi- million oak made of gold and all the nonsense and all the silliness that you read, all in the name of the Bible.

And the Bible has nothing to do with this age. It's talking about you, the true you, not the little god that you shave in the morning. That is simply something that hides you. It hides the being that you really are. It's talking of your true essential being that deliberately came down and emptied himself of his divine right and took upon himself the form of a slave. And listen to the word. He took upon himself the form of a slave and was born in the likeness of men. He created slavery with men. And being found in human form, the three of them, he identifies the three as the slave. A man may be living in a fabulous world.

He has homes all over the world. And maybe he can sign a check tonight and it will be honored tomorrow morning for \$10 million without batting an eye. But he's a slave of the body that he wears. If he had all the money in the world, and if he had millions under his control, like any dictator of a fabulous land would have them under his control, to put them in slavery with impunity. Yet the dictator who can make the order, execute that one, that trial and that one, he cannot command one of his slaves to perform the natural functions of his body. He has to do it all for himself. He has to eat and drink.

He has to assimilate what the body can assimilate, and he has to expel from that body what it cannot assimilate, and he has to do it all by himself. Isn't that a slave? These bodies, in flavor. No matter how whole we are in this world, we drive through with our wonderful chariot, and all the police leading us and following us, and the one waving to the crowd. And maybe she is dying, or he is dying, to get beyond it because no one can do for her, or for him, what she has to do for herself and the time has come. Isn't that slavery?

So being found in human form, and he calls it a slave, he became obedient unto death, even death upon the cross. This is the only cross, and may I tell you, it's not a painful cross. When I experienced the crucifixion, it was the most ecstatic, the most wonderful feeling. They are vortices that nailed me here, not pegs as seen in pictures. How they arrived at those pictures I do not know because there is no description, no personal description of Jesus in the Bible. You cannot go to the 66 books and find one simple little personal description of Jesus. Yet we have all these paintings and all these things with nails made of wood or made of iron.

Not. They are vortexes. There is a vortex. That's a vortex. A vortex. A vortex and my two feet. Six vortexes. and when they actually enter it's sheer

ecstasy for you made the decision to give up your divine right and take upon yourself this garment and the act of taking it was not a painful act at all you deliberately did it and took upon yourself the form of a slave and being found in human form you became obedient unto death. Yes, to death on this cross. There is no other cross. In spite of all that has been said to the contrary, that they have a little piece of wood from the cross here, a little piece of wood there.

If you took all the little pieces of wood together and put them together, it would build a house. And one man carried that cross. One has a little piece of cloth. This came from his robe. Another one, another church has a piece of cloth, another church has a piece of cloth. Take all the cloth together that you wore as a robe, it would clothe an army. And yet people go blindly on looking upon these little things and bowing before it. Has nothing to do with it. As you are seated here tonight, no one is more holy than you are, because the Lord Jesus Christ is buried within you. And you do not have to bow before anyone in this world, no one is more holy than you are.

He may be richer, he may be stronger, he may be wiser, he may have all these qualities, you do not possess them, but he is not any holier than you are. And in the end, when you awake, he cannot be any wiser, because when you completely awake, you are the wisdom and the power of God as defined in scripture. So don't think anyone on earth, regardless of his accomplishments, will transcend you. For that's the being of whom I speak and will continue to speak throughout the series.

For we will interlace it with what many would like to hear concerning the use of the law while we are waiting for redemption, how to use wisely in this world and achieve certain objectives, certain goals in this world that can be done, no question about it here in this audience tonight, gentlemen,

the embodiment of the law, he said to me, "I go home, I sit in my garden in my patio, and I dream, but a controlled dream." He worked in the city Culver City. He did not have the educational qualifications for the job that was vacant. He had to have a college education to qualify. He did not have one. Went to high school and that was the last of his education.

"I saw the fall that came down from the powers that be." He is now, in spite of the so-called lack which by law he had to fulfill, didn't fulfill it at all, did it all in his imagination, and now he is the purchasing agent of the city of Culver, Culver City. And that money is funneled through his hands every year. I asked him and he drove me down the other day. He took me downtown. I said, how much do you have to spend in the course of a year? He said, my budget runs about 800,000 a year. It all comes through his fingers. Everything must come through his hands that the city needs.

He asked, okay. So here is a complete violation of the laws of Caesar. They'll all be violated if you apply the divine principle of imagination. If you know who you are If you don't know who you are Well then, you're going to abide by all the little rules and regulations of the world I had a friend of mine And he always used to say When I would remind him of a sign Look, it says, no so and so He said, it didn't say it positively And so he went through life that way It didn't say it positively I said, see, but it's a sign, only those who are boarding the plane can go down, not passengers.

Didn't say positively. He came aboard with me. I'm flying off to New York City, and here came Mort, and bringing a plane with him too. I said, Mort, no smoking. Look, no smoking. Didn't say positively. And he comes on down, smoking his cigarette, and bringing a plane aboard the plane to see me off. Not once, several times, but that was his favorite remark. It didn't say it positively. Well, in the law, as we will teach it to you through the weeks to come, for I'll be here every Monday and Friday until the 10th

of December. And if you know exactly what you want and you dare to assume that you are what you want to be, and that you have what you want and walk faithful to that assumption though at the moment of your assumption your senses deny it and reason denies it if you are faithful to it it will harden into fat because the being that is doing it is within you you assume this that seemed an impossible thing for God to assume this little thing.

But nothing is impossible to God. And he gave up his divine rank and assumed the human form. While in it he is still God, he's forgotten that he is God. He can't pretend he is and play the part well. He has to actually believe that he is man. But he's not man. You are the being of whom the gospel to be. You are that central character, Jesus Christ.

Immortal Man

I think you will find this a very practical night. I must incorporate certain things that I might have missed through the years. I tell you this because a very dear friend of ours, he's not here tonight. He just had he known that I was closing on the last lecture night, which is tonight, night, rather than the last Friday, the month he would have been here. But he said, I'm greatly disturbed over something you said just about two weeks ago. And that is about the rank, the heavenly rank. And he said, I will not give up my divine right, my power to anyone. I will not make others little that I may seem to myself superior.

I said, I might have misunderstood you. And I wish you would answer this from your platform. And I will get a tape from someone and hear your answer to my question. For I spoke of the rank, the spiritual rank. I will not retract one word. But he failed to see the difference between the individual and the state in which that individual was for that moment. There's a vast difference between state and the immortal you. The immortal man is God. Man is all imagination. And God is Is man. And exists in us. And we in him. The eternal body of man. Is the imagination. And that is God. Himself. God. Is playing all the part. God alone acts.

And is. In existing beings. Or men. There is only one actor. In the world. There's only one author, and that is God. And that God of whom I speak is your own wonderful human imagination. That is the operant power in the world. If I speak of your God, the chances are you will think of an existent someone outside of yourself. But if I speak of your

imagination, I am certain you will think only of yourself. For that is the God of whom I speak. Playing all the parts. And the lowest part is the multiple tongue. You're not a linguist, but all speaking our language. 200 million of us. find it difficult to understand each other because we are moving towards a prejudice, a superstition, a fixed idea.

And so we may say anything, but we have to get through that barrier, even though we are talking the same language, using the same English tongue. So here, let me start with a quote from the 8th chapter of Nehemiah. and they read from the book from the law of God with interpretation and the people understood the reading they read it with interpretation and the people understood the reading Paul claims in his letter the first letter to the Corinthians you'll find it in the 14th chapter I would rather speak five words in my mind that I may instruct others than ten thousand words in a town Five words just to instruct others. Well, that has been my hope since I started teaching back in 1938.

To make it so clear that there is no misunderstanding. Let me state it clearly now. The spiritual states of the soul are eternal. You do not change them. You pass through them like a traveler. And you start at the very lowest, the tongue. The confusion of tongue is called babel in scripture. We do not understand each other. And so we war over strange, strange confusion. The second one is the administrator, the organizer. You organize the confused state for personal gain. That is the second. and then Paul goes up for eight he finds the last one, the apostle. Now, the one who played the part in the very lowest is still the same one who is going to play it when he is called as an apostle and sent to tell the truth to others.

The same means. Do not identify with the state called the apostle. While he is in it, he is going to play that part. But he is not that.

he is the immortal self which is the same one seated right here in

everyone who is here so the judge and the one that he is judging are both played by the same being and that being the world calls God but they do not know he is the only actor in the world only one actor, God only acts and is in existing beings or men you and I learning how to create

We create states to deliver others forever. But what we can make, we can unmake. So we do not make permanent states. We create a state and take a frame out of what he was, express it, and put it into the state that we create for him. So tell me what you want. All right? You named it clearly. It's up to me now to create the state and put you in that state. What would it be like if he were now what I wish he were? Try to persuade myself that you are that being. To the degree that I am self-persuaded that you are, I have put you in that state. And in that state, while I am faithful to it and you are in it, you are going to externalize the contents of that state. But what I made I can unmake. I cannot unmake the eternal state. These eternal states are all within the human imagination. They culminate in redemption, and redemption is preceded by apostleship. That's when you are called, and the word apostle means one who is sent. So I am finding myself in a state where I'm called. The night I was called back in 1929, I had no idea I had arrived at that state.

but here I am called into the presence of infinite love and it's man having answered his question correct that love was the greatest thing in the world he embraced me and refused and became one body one spirit for he who is united to the Lord becomes one spirit with the Lord at that moment it was not enough to be called and to be incorporated into the body of God

But to be sent on a mission, and I did not know that mission until it unfolded itself within me, and it took 30 years. 30 years later, suddenly it erupted within me, and the entire story of Jesus unfolded itself within me,

casting me in the central role of the story. And then I knew who I am. Then I knew who the one called Jesus of the story really is. He is the culminating point of God in man. So when man actually completes the journey and comes to the fullness of it all, he discovers he is the one he's been seeking all through his journey. But he comes to that at the very end. So do not let him brag.

Do not let him boast that he is an apostle. Apostle is a permanent state. He is infinitely greater than all the states. He created these and they are permanent within man. Within the human imagination. But when he arrives at that state, it's the last of the journey. And then he awakens and he knows who he is. And these experiences give him the certainty that he is God. He reads now the word that he read when he was a child. And when before he could read it his mother read it to him and then he went to school and he read it in school and when he could read for himself he picked up the book, couldn't quite understand it, but he read it.

Now he reads it as something entirely different. He knows the book is all about himself. It's not about any being but God, and he's found God within himself, and he is God. But that God of whom I speak is your own wonderful human imagination. Now tonight, to show you how easy this thing is, it's based purely upon motion. The first creative act in scripture that is recorded, and the Spirit of the Lord moved. He moved. Well, the Spirit of the Lord is in man. Do you not realize that you are the temple of the living God and the Spirit of God dwells in you, as we are told? He dwells in me, where? As my own wonderful human imagination.

Now I go back to see how he first created. He created by emotion. I move from one state into another state. If it is the state desired, then I have a sense of relief when I get into the state desired, if tonight I was up against it financially. And then suddenly I came into a fortune. What would be the

outstanding feeling that I would have? Would it not be relief? So I insist, of all the pleasures that man could ever experience in this world, relief is the most keenly felt. The child is late. You say, "Be home at 10 o' clock." So 10 o' clock, 11 o' clock, 12 o' clock, and there is no child.

You think you are in control. You love her dearly and you think you're in control. Oh, yes, I can control my mind, my imagination, it's easy. But then comes one and there is no child. And, inwardly, you conjure a thousand and one things that could happen. Then you hear the little knock on the door, or the key in the door, and she comes through the door. What is your emotion? One of relief. Just one of relief. So, of all the pleasures of the world, relief is the most keenly felt. It comes in the creative act. Release, call it by another name if you will, but it is release at that moment of explosion. But the same thing is true when I move into a state.

What would the feeling be like if it were true? And I work myself into that state as though it is true. If I am in that state, I can suppress the sense of release. And so I have the sense of relief because I've done it. Now what do I do after that? Nothing. Remain in the state. It has its own appointed hour, and it ripens and it's going to flower. Don't be concerned. You're in the state. Now let it unfold itself in its own wonderful natural way. It has ways and means that no one knows. Its ways are past finding out. So I move myself into a state. I don't remain in the state that I want to leave behind me and push a button and think something is going to happen.

I move. I move from one state into another state. But these states I am creating. I do not consciously move in these spiritual states. They are automatically determined by my journey in this world. So no one can sit down and conjure the spiritual state. If he thinks he is going to, he is only kidding himself. These happen automatically as man who is God moves through these eternal spiritual states and they are completely marked out in

the 12th chapter of the book of 1 Corinthians. And you are not going to change them. So I say to my friend when he hears this, I do not intend to set myself up as someone who is other than you, better than you.

I reached a state called the apostle I was called and incorporated into the body of the living God he is a living God he is not the God of the dead nothing dies in God but nothing, everything is alive today millions went to the cemetery they aren't there that's an organized big business completely organized under the fears of people That's not where anyone goes. You drop now, all right? Maybe they'll put you away tomorrow. Maybe in a week from now. But at that very moment, you are restored to life in a world just like this. Real just like this. And the unfinished work, you're going to finish it. No one is going to fail because God is the operant power and God is that individual's human imagination.

And he's moving toward self-redemption and he goes through these states, infinite states. But you and I, we're intelligent enough to create a state. So someone comes to you and says, you know, I do not know exactly what I want, but I don't like what I have. All right, let him tell you what he has. Well, you wouldn't like it either, if you listen carefully. No, I wouldn't like that either. Well, let us reason together. What would you like? Would you like this? Would you like that? And then he comes upon something he would like. Well then, if you are a friend of his, you create a state to deliver your friend from his former state.

And so you see him in that state. Well, how do you do it? Bring before your mind's eye your friend. And have your friend with a nice big smile on his face. and have him actually thanking you for what you did for him. Not a thing has happened yet, but you go beyond the present moment and you are appropriating now subjectively the objective hope. You hope he will stand before you objectively with a smile on his face and you hope you're

going to hear his words and the words you're going to hear is, oh, thank you so much. It worked just like a charm. You know, when I saw you the last time, I was up against it.

Today it's simply rolling and rolling in my direction. Everything is quick. That's what you want to hear for a friend. Well now you hear that. So if you're hearing that, you're moving out of his former state into the state that you have now created for him. Do this and you cannot fail. So prayer is not petition. Prayer is giving thanks. You don't get on your knees and particularly any being outside of yourself, there is no intermediary between yourself and self. You need no priest. You need no so-called healer. You need nothing on the outside. It's all within self. What would the feeling be like if it were true? With that, I catch that feeling and then I work myself into that state.

What would it be like? All right, I know what it would be like. Well, feel it. and keep on feeling it and keep on feeling it until all of a sudden you're relieved. There's a release within you. And then it's done. You can't do it a second time. It's done. So I say, I'm looking at the world from a spot. At every moment in time, I'm always viewing the world from a place. That place could be from a financial position in my world. It could be from a physical position in my world. It could be, you name it. I'm looking from a certain state and I'm seeing confirmation of that state by what I am seeing now how will I know that I have moved well it's a very simple test to know that I have moved unless there is a fixed frame of reference no one will know that something moved if I started moving from here to the end of the room and everything started moving with me at the same time I have no reference to prove that I am moved.

Motion can be detected only by a change of position relative to a fixed object. It must be fixed relative to me that I may know that I am moved,

but all my friends know where I am, who I am, what I am. If I desire a change, my friends, my fixed reference, they should know it. So I don't ask anything of them. I simply assume that I have changed. But if I have changed, then I have a fixed reference. The faces of my friends. Now let me conjure them in my face, in my mind's eye. And let me look at them. Do they see me as a changed person? Or are they still seeing the one who would like to be changed?

Are they congratulating me on my change? Well, then I've changed. I saw it reflected in their faces. I heard it in their voices. I saw a change on their faces, which change revealed to me that they noticed in me a change. That's what I want. Now, that proved that I moved. Nobody saw me move physically. I'm The whole thing is based upon motion. It's a psychological motion. We are living in a world of imagination. And this whole vast out-pictured world was first imagined. There is a thing you see here that wasn't first imagined. And yet, close as he is, you still can't find him. Why? Why can't I find him as something objective? Because he is the reality I call imagination.

I see the fruits of my imaginal act, but I do not see the actor as I see the outpouring of his activity, for he is the reality I call imagination. So here, the God in you is your own wonderful human imagination. That is God. That's the one, when you completely awaken, you're going to know. No, that's what man basically is hungering for, the awakening of imagination, which is the awakening of God within him. That is the only God of which the Bible speaks. There is no other God. I will go down to the potter's house. And I went down to the potter's house, as the Lord said to me. And there he was working at his wheel.

And the vessel in his hand was spoiled. But he didn't discard it. He reworked it into another vessel as it seemed good to the potter to do. Now

that's the 18th chapter of Jeremiah, in which word Jeremiah means Jehovah will rise. He'll rise alright. He'll rise in you as you. So, because he is you, there's no one else to awaken but God, and God is your own wonderful human imagination. And the word potter in Hebrew means imagination. It means to determine. That's what the word actually means by definition in Fromm's biblical concordance. It means the potter which means imagination. So I go down to imagination's plate where he's working at his wheel. What potter? My own imagination.

What are you doing, Neville? Well, I'm just spending a few minutes here, there, while it's spoiled. You will admit what you're doing isn't quite what you want, Doc. Don't discard it. Rework it. Rework it into another vessel that has seemed good to you to do. Don't judge from appearances. You think a man, because he's up against it, will be satisfied, say, with X number of dollars? No, don't limit it. Put no limit upon the power of belief. Can you believe leave, that he doesn't have that pressure on him anymore, that he's above it, that there's something behind him. Well, put him in that state. It doesn't cost you any more to put him in that state than to put him in a little modified state.

You didn't pay anything for it. Come, eat and drink without price. Buy wine, buy milk without money. It didn't cost you a penny to do it, so why modify it? Why make it little for him? It's not exactly what he would want for himself. It's better than what he has. But you want something bigger than that for him. And there is no limit. When you meet people of great wealth in this world, and you'll judge them because they have money, just talk to them for a little while. Money hasn't altered their other states. They're just as stupid as they were before. In fact, I've gone to parties where this one was a millionaire, that's a millionaire, that's so -and -so, and then the lady would point out another one.

See that one? Oh, she's not just rich. She's stinking rich. In her language, that meant multiple millions. And if you walk out of that place, I'm speaking of a club, I will not mention the name, a club in New York City. A ladies' club. They're all multimillionaires. Walk out on the street. But don't leave. Just walk out and stay there. And then watch them come out after their big heavy lunches. And their three or four martinis or whatever it is. And watch them. and if you didn't know these are members of that club with all the millions in the world you would say to yourself poor souls poor souls you would think maybe they came out they're cleaning up after the guest left that's exactly what they look like but they feel they don't have to put on anything because they're above it all my father would say when they would come in and they were very very rich and he ran his store and when they all became very, very elated with his fabulous wealth, he would turn to one of us and he would say, you know, God is really merciful.

Suppose he didn't have money. He never completed the thought. He left it for us to use our imagination. Suppose he didn't have money. He's a merciful God, he would say. And then you go on dwelling upon what your father did not complete. He wanted you to complete it. So I tell you, prayer will be answered. All prayers are answered. If you know how to pray. And pray is not begging. You don't petition. You give thanks. Well, you aren't going to give thanks to something that isn't. But you must actually believe in God. As you are told, he who comes to God must first believe that he exists. And that he rewards those who seek him.

But you must first believe that he exists. Read that in the 11th chapter the 6th verse of Hebrews. All who will come to God must first believe that he exists. Well, I know he exists. I hope that everyone here knows he does exist, but as Blake said, why stand we here trembling around calling on God

for help, and not ourselves, in whom God dwells? So why turn on the outside to call upon a God when he dwells in me? For he dwells in me as my imagination. So I will commune with my own imagination until I am satisfied that it is done. And you get into the habit of feeling that it's done. The feeling of relief.

And then you go about your business. And let it take its own course. It will take its course and it will come out perfectly. So you don't beg anyone. You don't petition anyone. And it has nothing to do with so-called holiness. That is such an abused word. He is a holy man. May I tell you, if anyone introduces you to a person as a very holy man, turn and run. They'll fleece you. And I'm not fooling. They come over here from India. You see them on the TV. Next thing you know, they're getting \$500 for a special course. And people who have more money than brains, they pay all of them off to India.

He goes with his multiple fortunes that he's simply taken from those who aren't given to thinking. So money doesn't care who owns it. So they have it, and so they'll give it out to anyone who is called a holy man. Well, I have had my experience with these so-called holy men. One little fellow you all know him. You saw him on TV, and some reporter asked him, 'Why do you advertise so much? You're always advertising, building up your own little personality. And Jesus never did. And in the little high-pitched voice of his, he started laughing. He said, 'that's why it took him so long.' Well, I mean, after all, you sit down in your living room and you turn your little set on to listen to that nonsense.

But people do it, and they're paying him for it. Now here may I tell you: you have everything that it takes to be the man, to be the woman that you want to be. Don't pass them up. You have it right here this very night. Know what you want to be, be definite. When you know exactly what you

want to be, don't ask anyone if it's possible. You simply feel that you are it. What would the feeling be like if it were true? Would my wife, my husband, my friends know it? Let them know it, not verbally. Let them know it all in your imagination. Let them see you as they would have to see you if it were true.

Let them see you, and go to sleep in that assumption, for I know from my own experience that an assumption, though denied by my senses and therefore called by the world false, if persisted in, will harden into fact. That I do know. An assumption of the same simple little assumption. If you will persist in it, it will harden into fact. That is a law. How else would you interpret this statement from the 11th chapter of the book of Mark? Whatever you ask in prayer, believe that you have received it and you will. How are you going to interpret that? Whatever you ask in prayer, believe that you have received it and you will no limit is placed upon the power of belief it doesn't even say it has to be good for you it leaves you entirely free to make your choice and take the risk because when you reap that state you're also going to reap the consequences of that state, so take your choice but also be willing to take the consequences of the state.

And you could go through life just simply knowing the only state. You see a person in the gutter today, he need not be in the gutter forever. Take him out of the gutter in your mind's eye. Here was a friend of mine, Freedom Barry, that I sent to San Francisco to teach this law. He hasn't had the experience of the promise, so he can't teach the promise. But he teaches the law. Before he opened, he saw a man crossing the street while he was airing his little dog. The man came over. First of all, he passed nice complimentary thoughts about the dog, which Freedom enjoyed. And then he said, "Could you let me have a little money?"

And Freedom said, "I'm sorry, but I do not have any money." The man,

very nice about it, a gentleman evidently, and he went his way, and Freedom, before he made one step, ¶4535|You remain right there on that sidewalk and saw that man gainfully employed. He said to Freedom he hadn't worked; he was out of work. And Freedom saw him gainfully employed and felt the thrill of his employment. A month later, Freedom is out walking the little dog, and this man crosses the street, comes over to Freedom and he said, "I don't suppose you remember me?" And Freedom said, "Oh yes, I do, very well. He said, "Well, I want to thank you for not giving me money one month ago when I asked you.

Had you given it to me, I'd be asking you for money today. But I got so mad with myself to be placed in that position to ask a total stranger for money. I went home determined, I'm going to get a job." He didn't know what Freedom had done, but Freedom did that which pushed him out of that state of asking for money into a state of earning it. He went out the very next day after he met Freedom and got himself a job that paid well. He said, "I'm on the job that I got the day after I asked you for money. I'm still on it, and there is room for growth in that job, and I'm sticking with the job.

So again, thank you for not giving me the money." If Freedom had done what most people would do, would have walked away and said, "No, I don't have any money for you," or "I don't have money," without explaining why. But Freedom did something about it. He put the man in an entirely different state. And having put him in a different state, the man got a job the very next day. So I say to anyone, you can try it. Don't pass the buck and help every one in this world. You create states to deliver individuals evermore. These are states that you create, and you can drop them. But the other states of which I spoke earlier, The spiritual states of the soul are forever and no one's going to change them.

But to make myself clear, when you are in the final state of the apostle, it doesn't mean you're better than you yourself when you're in that multitude of confusion. For God was playing that as he's playing the state of the apostle. But God is above all things. And you are God. So you're not an apostle forever. You play that and that's the final part of the journey and you come out redeemed when you hit that stake and you know that you are the apostle because you are sent and the apostle is one who is sent— it's only then you know you've been chosen for a definite reason and you're sent to tell what's going to happen to you— well, then thirty years later, in my case, it happened to me that I could then speak with a thought— I was not quoting anyone one, I was not in any way speculating or theorizing.

So when I tell you David is the Christ, I speak from authority, from experience, and therefore I speak with authority. When I tell you he is the only son, which is a resultant state of the journey you made through those eternal spiritual states. And when you hit the last one, you are born. Listen to these words. In the King James Version, and Moffat's Version, and others that I have at home, it's correctly translated. The Revised Standard Version, the New English Version, have added a word that confuses the entire thing. This is now the eighth chapter, the eleventh verse of Romans. If the spirit of him who raised Jesus from the dead dwells in us, he will also raise Christ— to entirely different ones— but if you say also raise Jesus Christ, you're going to confuse the entire thing.

So the King James Version leaves off the word Jesus when it comes to the second raising, which is Christ. And it happens just like that. Jesus comes first. It's the I AM of man. That's the Father. He is awakened first. Five months later, then comes David. A hundred and thirty -nine days after, the Father awakens within the sepulcher. Then comes an explosion. A hundred and thirty -nine days later, and then David stands before you.

He is the resultant state. Now when you read the Bible in the future, and I hope you all will, always bear in mind the characters mentioned there and depicted there are not individuals as you and I are. They are states of consciousness from Adam to the very end.

These are all states of consciousness. So the names signify the state, if you know the meaning of the name. But do not think when you use the word Abraham, you're speaking of a man. But I think of Bill. Bill is a man. He's an individual. It says God wearied that mask called Bill. But when I speak of Abraham, that's a state of consciousness. But when you meet these states of consciousness in vision, they are personified. And you see a man, but it is not man as you are man. All these are contained within the human imagination. So when you encounter Abraham, well, you're going to see a man. And you know he's Abraham. When you encounter David, you meet a youth.

An eternal youth. But it's a resultant state. You are above all states. You are God. Every being in this world is God. And God is one. Hear, O Israel. The Lord our God, the Lord is one. and never get away from that. That is fundamental. The minute you have two gods, you're going to get confusion. Two will become four and four, eight and eight, sixteen, and you get confusion in the world. Only one god. And that god is named forever and forever. His I am. That's the being. So when you awaken within the sepulcher, you know who awoke. I. You say, I. I am. There's no one present, just yourself. and you come out without the help of anyone.

And then comes the imagery of Scripture that surrounds you, bearing witness to the truth of the story. But you are cast from then on in the central role. And so everything unfolds within the imagination of man. And that is God. So tonight, as you leave here, go out knowing you have the power and the right to become the man, to become the woman that

you want to be without hurting any person in this world. You don't need to hurt anyone to gain anything in this world. You go out and play your part fully. And let no one pull any rank, for all ranks are only states of consciousness. The king and the one who is amusing him, the court jester, are both played by the same being, and that being is unseen by the two masks the mask of the king and the mask of the court jester for behind the mask is God and God is simply I am so one plays the part of the court jester and one plays the part of the king and we honor the mask and bow before the king and that court jester may be nearer to apostleship do not judge from appearances as you are told when they saw this giant of a man stand before him Samuel thought well certainly he is the Lord's chosen for the Lord said to Samuel go down to the house of Jesse for I have chosen one of his sons to be king of Israel and when the first son came in he was a majestic creature and Samuel said to himself surely he is the Lord's choice and the Lord said I have rejected him The Lord sees not what man sees.

Man sees the outward appearance, but the Lord sees the heart. Then he brought the second, and he brought the third, and finally he brought the last, which was David. And David was tending the flocks. Now this is all a story, but you must extract the meaning from that story. So he brings the little one in. He was just a youth. And as he came in, no one thought for one moment he would be the one. and the voice spoke to the prophet Samuel rise and anoint him this is he and in the midst of his brothers Samuel anointed him with the holy oil and then the spirit of God came upon him mightily from that day forward never left him therefore he never lost the battle the victorious one called David so in the end he stands before you for he played all the battle you were the Lord of Lords with him but you didn't know it and he is the Father's only son and then he stands before you and he is your son and then and then only do you know you are God the Father you gain all the assurance that you need when you see David for

he is God's son and he is your son therefore you must be God and that's the story Now, this being our last night, I'll mostly go into the silence and give you ample time for questions if you have any.

Good. Harry, I wouldn't see this, but I could have used it an hour ago. I didn't see it. I would have. And I regretted it too. Are there any questions, please? Do they Yes, my dear.

You carry with you your memory. Even though the body is now, well, those that I've seen, I've seen so many, including my parents. The day that my mother died back in 1941, it was just about a month before Pearl Harbor. I was in New York City then. I just returned from Barbados where I spent three weeks with her. And it was the terminal case of cancer. So I came back. I was sitting in my living room. The mother comes before me. And she was a girl, beautiful blonde as she was. That's a young woman. Blonde blue eyes. And mother is before me sitting under an arbor. She was passively fond of flowers and a beautiful garden.

She's under this arbor brushing her hair. But she wouldn't talk to me. and then I sat and I wrote my sister a letter saying I've just seen mother and mother is the most beautiful young woman of 20 years of age and I took that to mean that she had recovered but that was the very moment that my mother departed the world but when I got my sister's letter that came back to tell me that was the hour allowing the difference in time between New York and Barbados and that was exactly when mother closed her eye and that was it but she instantly appeared to me in New York City 2, 000 miles away not as the old old person she was only 61 when she died but she looked much older because she was in such pain for the longest while mother must have looked, well you can't name it it was so old and she lost so much weight she was a little tiny shrunken thing when mother was not given that weight but But I saw her at 20.

My brother Lawrence, who died at 62 or 63. He was going on 63. When I saw Lawrence, he was about 21, 22. My father, same thing. Jack Butler, who was my secretary, when he dropped dead at the age of 50. When I met him eight months later, Jack was about 21, 22. So I can only tell you what I see. They all are restored. They aren't little babies. they're restored with intelligence and they know who they are they know who you are and many of them don't even know that they died totally unaware of it the majority don't know it because they haven't died like Jack when I said well Jack you know you died I went to your funeral so you're crazy I am not I die but I'm not dead I said yes you die but you're not dead well how that doesn't make sense does it But, you know,

there are states of consciousness in which visionary men are accounted madmen. And so I've been accused of being mad, being insane, but I can't help it. I see these things and I tell you exactly what happened to me. But there are certain states in which all visionary men are accounted madmen.

On 48th, 49th Street in New York City one day, I was opposite a nice display of my books and a big picture of me and two women came by three came by, one was the guy showing the other two friends of hers who came out of town and wanted to see the sights of New York City and so I came up and stood next to them, they didn't know me they didn't look at me but they were looking at the picture and one woman said to the other two see that fellow Naturally, they're all looking at it. He's as mad as a hatter. But you should go and hear him. It's part of the thing to do when you come to New York City. Go and hear him. He's just as mad as they come. They call him the mad mystic of 48th Street. Well, he heard that. No one called me the mad mystic, but he must have heard it to tell these two. I'm called the mad mystic of 48th Street.

Is Causation Imaginal?

My subject is, is causation imaginable? I say that it is. I firmly believe that imagination creates reality. And it is my hope that before the end of the 26th of May, that every one here will be able to share with me some perfectly wonderful, creative things. All can testify to the greedy fire of imagining that the fire will be mutually incurred by each other's faith. I know it can be done, for when a thousand eyes lay the foundation for our faith, the claims are extravagant, but I assure you they are true. The non-original was a speaker. They were always so. I found them in the greatest book in the world, in the Bible. That the ultimate thought was phenomenal.

A false thought is one with a mindset that is actual in you and me. That imagination, right, serious, and all those abilities, the primary source of everything that comes into our life. There aren't two fountains, there aren't two houses, there aren't two jobs. So then you see, after more in the scripture, the other carefully things in terms of some external doings. Sometimes these will argue that something external will exist. So let us go now to the first. He did not feel the beginning with God. All things were made through him, and without him was not anything made that was made. Here the evangelist John declares that all things without exception were made by him. Who, from all eternity, was the thought?

For who is God then? Because God is the thought. And we speak now of a person, in the third person, by him. What is this person? Who is? If I hear you, the thought is your own wonderful human imagination.

Imagination. And that in action is simply imagining. In the Scripture it is called life. If you study it carefully, life is defined first in first in letter to the Corinthians as the power and the wisdom of God. So that in action is called life. Imagination in action is imagining. That is Christ. You have to use the word. But now we will go back to the great book of Isaiah. It is said in the fifty- fifth chapter, which is called by all scholars the great messianic chapter.

It was surprised forever and be assured that the Lord placed upon him the iniquities of us all. The Lord placed upon him what it seems to be another our iniquity. You stop there, you think in terms of what the church tells you, that some being two thousand years ago did upon own self, our feelings, our iniquities, our mischief, our wickedness. And though he expiates them, it is done. But now you've got to stop that. Let us read the book carefully. We are told that he has no form, that we should look upon him. No form, that we should look upon him. And no beauty, that we should desire him. And let us turn over from the 53rd chapter to the 64th chapter.

And you listen to it carefully. There is none, there is no one that calls upon thy name, and bestows himself to take hold of thee. Thou hidest thy face from us, and deliver us into the hand of our iniquity. Now the iniquities were placed upon him. Now we are told in the same book, thou deliver us into thy hand. Our iniquities delivered upon us. Now listen to this carefully, yes, O Lord, thou art our father, we are the clay, and thou art our potter; we are all the work of thy hand. Now the word translated Lord is I am; yes, Lord, thou art our father, the word is I am; father is my source, my together, my creator.

The word translated father, die of our father, the word translated father means imagination. The I am has no form; it's hard to assume that it is man

to have form, but I am in itself has no form. So the point is to say, if thou understandest, thou understandest me. Thou too dwellest in eternity. Thou art a man. God is no more. Thy own humanity, known to adore. He is no more. You are a man. God is no more. That is man. So the man is I Am, but he becomes the Don of I, and it's a fellow creation, but I Am is Man. If I say I am rich, I am poor, I mean I am a rich man, or I am a poor man.

I am a rich man or I am a poor man. Let me now leave us for one moment, imagining myself to be poor. And where do you suppose that I, the poor man, would be? What do you suppose I would be, on that, if I left off for one moment imagining that I am full? It would vanish and leave no trace behind it. If I dare to leave off imagining that I am limited. Then the thing that is assuming by imagining, by dreaming itself limited, it would simply cease to be. I am can cease to be, and I am man can cease to be, but every claim that I make for myself as man will cease to be if I stop to imagine it.

And so here, yes, thou art our pardon, O Lord. thou art our quarter and parted thou art my imagination why I'm saying that I am is the verbal and these are my imagination that's what that chapter is telling me it's the 64th chapter the 7th and 8th verses of the book of Isaiah if I am the Lord this is the love I for a night I create darkness. I make leaves and create wealth. I the Lord do all these things. There is no other power in the world to do anything but. For God is omnipotent. There is no one that calls upon thy name. No one disturbs himself to take hold of them. What an indictment.

And now they tell, why do you hide your face? And then he tells us, in the 31st chapter of the book of Deuteronomy, why he hides his face from all wickedness. and he does it because we have turned to other gods. The only reason of the world is that he prides his face on man because man

turns to other gods. If man would not turn to another god, I'm sent only by one god, which is I Am. There is nothing impossible to him. Nothing. The minute he turns to another god and rationalizes anything, for though he stirs from the only God, and he brings upon himself strange things and all the wickedness of the world.

If I dare to assume that this building is mine, it shall be found by the club. The club has hundreds and hundreds of members, and so it belongs to the members. It's the club. But without consulting the members, if I were not rationalized, why to scheme to get it? if I so desired this building. And I dare to assume that it is mine. Just as I would say the tie is mine. I might raise the finger to make it so, or to rationalize it, or to in any way influence anyone in the club to become a spokesman for me. Just it is mine. I am safe in the assumption that it is so. In a way I do not know would have hurt to anyone.

They would all want to get rid of the club and buy some other place. And it would not be a hurt to any member. No one would be hurt, and all would be mutually benefited. And I would get the trust, if I sold the violin. Not for this. But nevertheless, that's how the law works. Now let me tell you a story. I want you all to really take it seriously and write me a story. You can write them this week, if you really will apply it. You perhaps won't accept the fact that there is only one God, and that one God is not outside. He is your own wonderful human imagination, who is as iron as your thorns, as an iron man, he has a thorn.

That's God. Dara Haman, that is no more. I am. That's God. We'll start right there. Our gentleman goes to your letter which I received last Thursday night. He is here tonight. He and his wife and friends. He did not tell me. I could tell it in the kind of form that I'm going to tell it. It's a very lovely thing. No one but the gentleman, his wife and his friends, know

who they are. There's a wonderful story, and you should hear it. I live in the hill, about some foot's trip. Twenty feet behind my place, my property, and then a big cliff of thirty feet of decomposed water. It was cut when my home was built.

And behind that, rising about 200 feet, is a sheer cliff, covered in dust, where above my home stands, behind and about, another home. That home is built after them. Two years ago, my builder, who handles my insurances, my fire insurances, notified me because of a disastrous fire in the area. No company would cover my property. And so, those who held it would not renew it. One gunman said, If you were clear 75 feet beyond your property, you were a brush, and then flat, ice -more, then we might consider it. Well, first of all, the 75 feet beyond my property was not my property, So I couldn't hear it. And certainly, I'm quite sure the owner would not allow it to be cleared, for the first rain the whole thing would come tumbling down.

And certainly he would not allow it to be planted, and I wouldn't allow it, in ice moss. So, my policy left. It was then that I came across your book, *The Law and the Fence*. I did not know then that you lived in the city, and that you gave lectures. And I imagine what it would be like if I heard you lecture. And crazy enough, I saw this place here just as it is today, with this exception. There was no stage, and the chairs were more comfortable. Well, that's something I can do nothing about. But the chairs were more comfortable. Then he said, I saw you enter stage right. and then as we entered, Rolando entered into the question vehicle.

This is just an introduction into the book, *The Law and the Promise*. Having read it, I thought, well now, here's my problem, I'm not Albert. So I will take in my imaginary hand a policy, and just feel it. and so I felt the policy in my hand. And when I began through the day to think in terms of

the person and to talk mentally with anyone, I came back to the end, policy in my hand. And every time that I was diverted, trying to rationalize it, I came back to the end, the policy in my hand. Well, the next day, a woman called me. who takes care of my account. She's in the office of my business manager.

She called on an entirely different matter. But while I had her on the line, I told her of my difficulty. And she said that her office takes care of the tax returns of another broker. That she would talk to him that day and call me back, which she did. And said that we agreed to take half the policy. He would train his investigators around to examine the property. Then I found myself talking with these investigators, mentally trying to persuade them that brush was essential, that you had to have brush or the very first rain or the decomposed granite would come down, which I knew when this man built his home 200 feet behind an apartment.

Well, the first rain, my yard was filled with this decomposed granite, and it took the man himself over a week to cart it away. So I knew the brush was essential. But then again I said, I am not doing the right thing. Here I am talking to these people mentally. Well, I must go back to the policy. So he goes back to the policy in his hand. Right, far as he believes benefit, I'll let him come and see the property. I will simply go to the end and hold the policy in my hand. Which he did. The woman called him back the next day and said that the new builder had found another insurance company that was willing to take the other half of the policy without investigation, without any carrying of vice. But there would be a \$300 surcharge, I mean, piece in the taxes. But the man who arranged the whole thing said that he could juggle the policy and then take it off at some other place in the policy. Therefore, really, in the end, he would not be paying any more. The \$300 would be taken for post-war in the policy by a certain juggling of, I don't

know what it is, but he juggled the policy. So really, they only paid the same amount of money that they intended to pay.

Then he said, we had an enormous rain a month later. I have my policy completely covered now. And it was a huge rain. And brush or no brush came an enormous amount of dark hail right down into my yard. I looked out and I said, at least two full truckloads. Too much for a big trucking company and not enough. I mean, too much for a little trucking company and not enough for a big trucking company. So I looked at it, where would I turn? To whom would I go? And so I looked at the whole thing and I thought, to hell with it. I will not see nothing but green there. Just as I did before, I will see green. I won't even see this decomposed stuff in my world.

So it's my custom that I go for a two or three mile walk every morning. I took my car down to the foot of the hill and walked on flat ground, which is such -and -such strip. And so I took my walk in front of it. As I came back and got into my car, there was a man standing his way asking for a ride up the hill. So I gave him a lift. And he told me that he washed his cars for a living. But the wind had washed all the cars and he'd had no job today. So when I explained to him my difficulty, he was always in my yard. And he asked me if I would allow him to part it away from me.

Then he charged a dollar and a quarter an hour. I told him that wasn't enough. He said, that's my price and I don't want to disturb it. A dollar and a quarter an hour. So that day, he covered the entire amount under the adjoining vacant lot and covered up all the dry brush. Therefore, they're done the hazard. For all this was very, very dry and biggled, and by covering the entire area with this enormous amount in his yard is simply lessen the fire hazard. The next day, he called again, and he said, because it was so clean, I wondered if you could give me a job today. Well, he said, I have wanted for the longest while to plant some roses near a certain place of

mine.

But there was a hedge there, and so I said to him, if you could move the hedge up against the hill, I would be willing to, for that's exactly what I've seen me all over the place. So I went out and got to the job and I came back the whole place was green as I had in my imagination had seen it.

Now you see I must tell you something about this man. His name is Eddie and that's all I call him. He introduced himself as Eddie. Because I think he is my star dream. Because I can't seem to do anything for Eddie. I can't now even bring him into my mind. I try to see him in a different state. and I fell, I can't even bring it into my mind now, but this is Eddie. He is 54 years old, and in the 40s his mother died, and he tried to commit suicide. Well, he fell, and he was put into an asylum for the mildly insane. He felt himself an outcast, a social outcast, and unwanted. And so the stranger who wrote the letter said, of course, I can you'll see that the whole family goes to a bathtub and so he has a fight there if he's unwanted.

But nevertheless, he feels unwanted and says he ran away from this asylum. The police got him and brought him back. The asylum didn't want him, neither did the police want him. So he was set free. And he needs on \$100 a month from a \$20 ,000 pot fund, a wagon can make for washing cars and odd jobs. But maybe when he saves a few dollars he goes to the desert to hunt for gold, or he goes to the mountain, because it might suspect his act. Well, this day a few months ago he went up on his great act. And as he was approaching a hill in the distance he heard a voice say, I am.

He was startled. He looked around. Not a soul in sight for miles around. The voice repeated itself this time louder. I am. This time he thought it must be coming from some helicopter. Maybe some person with a peer system. He was simply speaking from above, so he looked up, not a thing in the sky. And so, the third time the voice came back, Do not come

up here. I am. But he was curious, so he started to start over here where he thought. This time it came from the hill. When he got up to the hill, there he came across a four-foot rattle. It wasn't Paul, just touched up, staring at him. He said he didn't have a human face, and he didn't think he'd have to put it in his purse.

As the man he did. He simply ran. Now that is Eddie's story, he said, just as it happened, and so I will share it with you and tell you as it was told to me. Now, maybe I shouldn't work my imagination any more to Eri. Nearly Eri is on a higher level than I am. Eri heard as every one day here, as coming from without, what actually is whispered from within. When you read it in the third chapter of Exodus, and the Lord God said unto Moses, Go say, I am that I am. And when they ask you, who sent you? Just say, I am. Don't you? It's written so that when you read it, you will think a man heard a voice actually coming from the ark, from some bush.

I know that bush, a voice is speaking to a man. No. He heard us coming from the mountain. What really was this person, the depth of his soul? I am. Pretend that I'm a burning bush. If you've never witnessed it, I can tell you. Your whole being becomes a flame. And you see it. I've seen it in some ways. I've seen it on the stage. I've seen it no matter where I am. Suddenly the whole thing is on your fire. And you're going to find you aren't burning. So you tell this bush it burned, and yet it did not consume. It burned, and the tree did not consume. I have been in the subway, the long-coming sun, and the whole area is aflame.

It's burning. But the burning is something like spirit burning. If I take alcohol and burn it, and the whole thing is alive, it's not like a gas jet, where the burning, flowing is constant. It's not that kind of a flame. It is a moving flame like spirit. If I pour plenty of a plant puri and did it, and the whole thing becomes alive and it moves all over, it burns just like that. And you

are the center of the entire burning. It's from the depths of your own soul that you hear it. It feels you hear it and you think it's coming from the doubt. It's not coming from the north. It's coming from the very depths of your soul.

I am. So Ares, living in a tent up in the hill, that is home, a tent, with a trust fund of twenty thousand, paying him a hundred dollars a month, and very complicated, washing cars and doing odd jobs like cleaning out the yard of this gentleman, and things of that sort. But he wants nothing beyond that. He doesn't want to disturb even his dollar twenty -five hour. The gentleman is quite willing, I'm quite sure, to give him two to fill the whole thing, even an hour. No, he didn't want that. He wanted a dollar and a quarter hour. I'm sorry to say to him, he's in the audience, just let Eddie go. The voice is calling out, and to Eddie it seems to come from the way out in space.

Even so far up into the sky, he thinks some helicopter is passing by with a pier system. It must be from there because it seems so much on the outside of any. It is on the outside, but that voice calls and calls and calls. So when we hear these words, there is no one that calls upon thy name. No one disturbs himself to take hold of thy name. They are always turning on the outside, and we are told the one grand scene that calls into the highest place that they have turned to other gods. Today, not only the one billion Christians, but maybe 600 million Mohammedans, they turn to Mecca several times in the course of the day, flatten themselves on the sun, wherever they are, and point towards Mecca, some external god.

And you go to the synagogue and they have a holy book and a tablet as they start reading the grand word *Yad He Vav He* if you ever go to Shul or to the synagogue they will come upon the word *Yad He Vav He* and I will be the reader with clarity that you may not look upon the holy name,

everything is on the outside, and so this indictment: there is not one that seems a tremendous bold accusation: not one who calls upon thy name, not one that bestirs himself to take hold of thee. And because of this you turn your face your face from us, and what have you done? Now not only have you turned your face from us, but you now deliver us into the hands of our own iniquities, and we are lost in our own creations, and we don't realize it; we don't realize what we are doing.

So all the wickedness that surrounds us, it's self-begotten. There is only God. My father, as you are told, the Lord which is I am is my father; my father is my own imagination. So I'm self-begotten. ¶3982|Do I make the statement that you come out, and you alone come out, even if you can't be, must be some sort of being? No, it isn't. You yourself come out of your own self-imposed race; God comes out. He is the Lord. There is nothing but God, and that is your own wonderful human imagination. ¶4040|If you will take what this gentleman did, he read it on the book, *The Man on the Planet*, and he held out a feeling.

He took the end. The end is where we start from. In my end is my beginning. So I go to the end. What is the end of this case? If he had the policy, and the policy was in his hands, signed by both parties, there is a contract. That's right. Must he now argue with those who come to investigate? That's behind him. The policy can't be signed and in my hands when there's two examining my property and bringing in those verdicts for the ones who set them. That must be behind me if I hold the policy. So every time he, through reason, through habit, will turn to analyze the picture and try to persuade them that this thing must be full of brush or else the first man is going to break the whole hill down.

And as he began to analyze it and to rationalize it, he remembered, that's not what he teaches. He teaches that you go to the end. So he took

the thing once more in his hand, and he held it. And start: the policy for the policy could not be in his hand, signed by both parties, until something to be done about it. It is the contract. So the whole thing is done. If you know exactly what you will hold in your hand, I to the event, hold it in your hand. Then let some woman call you, in his case, a woman called for a And at that very moment, he thought, the Lord shall hold my difficulty.

Then she knew someone whose tax return her office took care of. And she would see him that day and call back. The man, without seeing it, he took it, sent the people over, yes. And the second party, the next day, they didn't even come to see the property. They made no request to remove the brush and took the other half of the policy. And a \$300 surcharge was adjusted so that it wasn't really \$300 more anyway. Why, safety, you believe me. Not a thing comes into your world that you did not draw by some imaginary act. Not a thing happens to man. No matter how wicked it is that he incites that bringer into the world by his own imaginal act.

Imagining creates reality. Believe it. Because imagining is God in action. Imagination is God. Imagining is God in action. If you prefer the words God and Christ, well then God is your imagination and Christ is your imagining. That is the activity of imagination. Why, so man's imagination is manifested in the imagination of men. But the one who could be on a hearse without even investigating, he had to, for the power of he was in the man's hands. And so there was a mutual benefit to the entire picture. Well, note that if I was saw here one night, My dentist, he was like in the midst of all the flames, and they were all pouring all around.

I went through this door here, into my living room in the back, and saw these things filled up in flames, one after the other. June's house didn't have one single, and I can see the tree now, eucalyptus tree, that was completely filled, on one side, outside of his property, and yet not on the inside. a

power-free eucalyptus full of oil, that all went up, filled on one side and not the other side. And the only thing that he could have left, and some flame not being in the chambers of the city, but he in such might have been away, I know it, a whole thing was aflame, a thing went up the hill, in spite of all the fire departments, went into the house, and he heard a door slam.

land. And then he slowly heard footsteps. And when he rushed into the dining room, someone, like so many people, their lives grew. They lived under her surveillance. They think that way. And someone seeing this enormous train, knowing that no one would be in the house, rushes in, takes Jim's lovely rug, one of his scatter rugs, 40 inches, and sits all of Jim's silver and put it into the rug. He was just about to tire to escape. Then the foot steps he heard, a faint of Jim's came, uninvited, and saved all the children. But Jim did not lose one single, not a spoon, he lost nothing. And that Jim lived this way. He isn't here tonight.

But when I went to see the home, and that brush all over the place there, that was the night that all those Huxley's house went right down to the very ground. and all this himself in one of his books. He said that he had not wanting the world to have meaning. Consequently, he assumed that it had nothing, and without any difficulty, found all the reasons in the world to support his assumption. So, he wrote it in his book that the world had no meaning. He said he wanted to have meaning. So he had this glorious library. First edition is not only his own first edition, But the ex-law gave him persuasion, that is, his own lovely words, all kinds of lovely things, and odd objects, which he intended some day to give to maybe UC or some other great party.

And not one thing was saved, only the suit on his back and the last magistrate, because I just really believe that in the whole confused world, it had no meaning. He could not believe in a God. Not really as we believe in

God. He couldn't believe in his own eye at this. He believed only that which science could in some way bring up. And his own grand ancestor, Thomas Huxley. When Thomas Huxley one day was asked in the presence of another scientist, If you saw a great big object rise from here and float through space unsupported by any known power of the man, what would you say that you just see? And the other scientist answered first.

And he said, well, I would say I've just witnessed the suspension of the laws of gravity. While Thomas Huxley being more, I would say, profound in his thinking than the other scientist, he said, I wouldn't say that. I would say I have just witnessed the operation of a law of which I am totally ignorant. If gravity is absolute, it can't be suspended. So if I saw what you just described, I would say I have just witnessed the operation of a law of which I am totally ignorant. There may be a law that where it is operated, gravity, as we understand it, doesn't function. while the other one couldn't even see that any law coming into being that could put at naught what we consider gravity to be.

Yet he didn't take that page from his ancestors' book, because he really believed it had no meaning, and whatsoever. And so lived life fully, of all the excitement you could, if the body and time allowed it. But outside of that, he couldn't quite see the meaning behind it all. I could do this meaning for every little thing that happens in this world. Another thing could happen, but nothing could happen unless it was supported by an imaginal act. Now, the imaginal act may be delayed in coming. As far as your vision goes, it's not delayed in its own. But you may be anxious, and you may think it's delayed. It's taking too long. It isn't taking too long for itself.

Every vision has its own appointed hour. It ripens and it will flower. If it be long to the individual, then wait, for it is sure and it will not be late. Just

wait. You plant the original out now and don't waver. As you find yourself moving into some other level, come back to the end. For you always plant the end. He saw the green and a total stranger is coming his way up the hill. and he is the one to make it green. He moves his whole thing away and puts it on dry brush. And then he brings back this revelation to my strength. For a simple person living in a tent, unkempt, with little to the quality of his bones, and yet in the thinness of the desert, he could hear, I am.

So he comes up here, and he says, I am. Didn't say, I am this, I am that, I am the other. Simply, I am. From the depth of his soul, it is stirring. Who is stirring? He is stirring. Trying to come to the surface. And he thinks he's on the outside. His tongue's so loud when you hear it. If anyone stood in his presence, you know, no one else would have heard it. If he had a thousand people around him, he and we alone would have heard it. That's scripture. Only the one who has the experience hears it really carefully. And when the doubt descended, only he on whom he descended, if you read it in the first chapter of *Ritual Now*, it is recorded by the evangelist.

And so, not that he ignited it, but he had been told by the one who experienced it. but no one but the one who explains you these things really knows it or sees it so A could be in the presence of a thousand people and Eddie and Eddie alone would have heard the voice he heard three times and three times is trying to bring him into himself but to him it seemed so loud he was coming from around but just like a Moses Eddie heard just what Moses heard and that which seemed to have come from without was really stunning from the depths of his soul so to everyone here when you read your bible and you look across the Lord I am the Lord thou God and besides me there is no God I am thy savior and there is no other savior you read that in the 43rd chapter of Isaiah now listen to these words he's after all to be the greatest for the commandment when he was asked what to do

with his commandment this is what he answered here for Israel the Lord our God is one Lord thou shalt love the Lord your God with all your heart with all your soul and with all your might now listen to the words Here is real to know that I am.

Our God, our I am, is one I am. Unpungulity. Only one God. Don't be concerned about his little I am, or that little I am. There is only one I am, it's all in you. Individually. and I should love the Lord that is the I Am. Which I Am? Your I Am. With all your might, with all your heart, with all your soul. How could I love my own I Am? That's what I'm accused of not doing. I think I love God. I'm bending my knee before some living object of the world or some car thing out of Marvel or maybe some precious little diamond, where I carved the so-called image of a man and wrote it around my neck.

And these other little things I put the value upon the stone, or maybe the artisan is the carving, and I completely turned to other gods. And that's when God, the real God, hides his face. If I return to the only God, and the only God is your own wonderful I am. Have no form when you say I am, but you will have form when you say I am man. It takes one form, and when you see it, it's just like you. That's why I tell you over and over, when you see him, whenever you see him, you're going to see yourself only lifted up to the eighth degree of beauty, and dignity, and majesty, and a strength of character in your face that you wouldn't dream you would ever attain.

But it's just like this. So anyone should ever come saying, look, there is life. Or look, here he is. Don't believe him. Why? Because as long as you're a prayer, what we shall be, we know when he appears, we shall be like him. And so one day you're going to see him, just like this. You read in that book as the late Carl Jung. As you read in my little book, *The Search*, where the same experience, early mind, preceded his by many years. It happened in

1944, and mine happened in 1934. But here you come upon a merited being, and you look like them, and you discover you're looking at yourself. And he said that he saw this wonderful being himself, holding rays of every degree of beauty, his primal bath his wearing, in profound adoration, and he knew that it was he, the one looking at it with no doubt in his heart, that there can't be two of you, you are he.

So then he awoke. This vanishes because you are he that steps your own being, that never ceases to be. For you cannot die for the simple reason you are all imagination. Man is all imagination and God is man. And exists in us and we in him. The eternal body of man is the imagination. And that is God himself. So read it carefully. The Lord. They are our father. We are the clay. They are a part of to all the work of thy hands; everything is happening to me, the work of thy hands. And it's not thy meaning second person, but I am my imagination; the Lord is my own wonderful human imagination. If I don't believe it and turn to another God, he hides his face from me; for he is not God; is the one to whom I return.

He is only within me as my own zanthapus human evangelist. I must trust him in principle. More than anyone trusts the so-called outpied God because the outpied God is a false God. We declare this. The only reason he hides his face is because they turn to other gods. In that 31st chapter, the 18th verse of Deuteronomy. There's no other reason for him turning and hiding his face. He hides it because of the many wickednesses of man and because man has turned to another God. Any time you turn to another God, you hide yourself, hide his face. But tonight you try. And then do with me, or do for me, what that gentleman did. That came unsolicited.

I'm going to solicit your letter, your case history, so I may from this platform read them and talk about them to encourage everyone who comes here to believe in the only God, the God of cannot die, the God of the

living, that you may know you cannot die, you cannot even pass away; this is a thing that is awakening in the depths of your soul. And when you awaken, see, he is God. All is God's love. But, because of this valuable experience, and there is no limit to his expansion, you've expanded all the more. There's only a limit to contraction. Only a limit to opacity. But no limit to expansion and to translucency. After the experience here, when he awakes within you, all the more fanfuster, all the more expansive.

So now we go into the silence. An angel's silence takes something. If you can find something to hold in your hands, a contact, a sum of money, an agreement, I don't care what it is, what country which implies the end has been realized. Don't argue about it. Go to the end. And just if you are realizing the end and feeling the end, then all the means necessary to fulfill that end will fall into place. And you don't have to devise any. ¶ Now let us go. Are there any questions, please? Why did the boy say, don't come up here? My dear, I could never tell you what that meant. But anything else, to me, just the eye there.

But his curiosity was alive and he went up there. The symbolism is perfect. You saw the symbol of God in action, which is a servant. The serpent was not all destroyed, therefore he was not dangerous. But he, in his fighting moments, ran. But I dare say everyone was a dust. But he ran from the unspoiled blood of things. But a snake, a serpent, is always a symbol of Christ. And Christ is only the personification of God's activity. It is the power and the wisdom of God. And so he saw, symbolized, this power, which if he only knows is the activity of his own I Am. He doesn't know that yet. But luckily for us, he could tell it to a man who employed him on these two days.

And therefore he took him into his conference and told him. Maybe he would never tell it to anyone else. But he's taken this man into his

conference who has employed him, and he feels that he can trust him. And so he in turn trusted us with a totally marvelous revelation. For as he heard, he's the devil. But one person in fact not for miles around. And it came so loudly, he looked up to the skies thinking that an airplane, a helicopter, must be passing over to the fear system. That was his reasoning mind. Because what came to him went through, well, the conceptual mind, and therefore modified itself. But nonetheless, he did climb even that is symbolical.

He climbed the hill to see the symbol. So the whole thing was symbolical, really. Everything has meaning in the trail, but I cannot tell you the exact and precise. Besides me, I don't come up here. ¶ In fact, it's a challenge, which is a very good challenge, because every time man is told not to do something, he does it. And so it could be taken in that light. Every commandment is written because it's negatively stated, thou shalt not. I could offer you any sum of money in this world, but any sum, if I told you, I'll give it to you, providing you do not think of a monkey. Why not to think of a monkey? Because you'll never get the sum of money.

The more you try not to think of one, the more you cry, you have nothing but monkeys in the world. Because you see the goal as against what you must not do. The bow shall not. And if you know the scripture, you break every commandment. He broke the Sabbath day, and so he took a turn against the Sabbath God. And so the Sabbath was made for man, not man for the Sabbath. The woman taken in the dark place, the Lord said, turn her to death. He forgave her. His parents, honor your parents, honor your father and mother. See whom are my mother and father's children. of him. So he denied earthly prayer. No earthly prayer do I confess.

I am about my father's system, and I'm a father of a God. He's only, for I am a father of one, said he. But he denied earthly prayer. And for every

commandment he does, because we're all with him negatively, of faith. That was Shasta. In the eternal amount, the whole thing is positively done. Everything is on the positive side. Nothing is stated negatively. Yes, ma 'am. All those people bring it down into our air because it suggests how Thou art. O LORD, I am addressing an N, am I not? O LORD, Thou art our Father. Is that not the second person? Now take the word LORD and analyze it. I am addressing I AM. The I AM cannot be second person.

identity. O Lord, the word Lord is a translation of the Hebrew letter Yod -Heh -Vah -Heh which by definition means the self -existent. I am. So the words in the third chapter of Exodus when it is stated, go and say I AM, have sent you. The word translated I AM is Yod -Heh -Vah -Heh. The same word is translated They didn't know, whoever you see, Lord in the Bible. Or they used the other word Adonai. But mostly Yahweh, Yahweh. Because the Hebrew did not like to take the name of the only So he tried not to pronounce the name of Jehovah. But we take, well, we don't really object to it. So we use the word Jehovah.

But the Hebrew will not. It's the unfathomable name, which is Pahir. But the average person, that is the average person who holds that gun is unwilling to assume I am an inflator. You see it's unclean. Who has time to make that claim with that, because he's taught that line. But who should be...

It Is Done

We have only to enlarge our conception of causality, to excuse everything and forgive all. Now let me just state one little thought from scripture first before we unfold it as we are told in the 25th chapter of Genesis in your limb lie nations twain, rival races from their birth. One the mastery will gain, the younger or the elder reign. The first one is the sense man. I'm now looking at this room and all within it, and that is the sense man— my normal apprehension of corporeal objects just like this room and the content. I call sense perceived; that which is not present and yet I perceive them I call that imagination. imagination. That is destined to rule.

That is the second man, the Lord from heaven. The first man is of the earth, a man of death. The second is from heaven. So here we are in this world, and this is the world of this dual state within every child born of a woman. And so we have the physical man, the man of dust, and then we have the spiritual man, the man of imagination. That is the immortal man. When I see this picture of the duality of man and how all things are created by this hidden man, I forgive everything in this world that the physical man does. For the physical man is only a state— one being is playing all the parts.

The part played by the thief is the same being playing the part of the judge who judges the thief; the part of the murderer and the murdered— these are parts— but the being within is one. Now let me explain it first in the beginning with a simple story about eight years ago. I was in New York for a month and two of my brothers, Victor and Lawrence came up and spent two weeks with me in New York City. They checked into the same

hotel. They wanted to see everything they could within two weeks. And I bought them 14 shows. And sometimes they went even to an afternoon show. They wanted to see everything in the crowded two weeks.

But the one thing my brother Lawrence wanted to see was the new presentation of *Aida*. Well, the paper said it was sold out from the very moment that it was stated— a new presentation. Same music, naturally. The same score, but new scenery, something new about it. And this captured the imagination of all opera lovers, and they all wanted to see *Aida*. The one thing he wanted to see was *Aida*. But the papers had huge big ads: Not one seat is available. Come down and buy a seat for the other show. And this was the old opera house around 40th Street and Broadway. It ran from Broadway to 7th. The old Metropolitan. So this morning we set out.

I said, it doesn't really matter. I said, let us go. We have to go down and have lunch anyway. We will go and just see. We got there and these huge big signs on the outside: no seats for *Aida* available. And there were plastered all over the Metropolitan. I went in and there were three lines leading towards the three windows selling tickets for the entire season. And there was no seat for *Aida*. I got into the first line with a very long line, then I saw the third line from me moving more rapidly than the first and the second, so I moved over to that line. Then we all moved rapidly forward. As we got to the window, and seemingly no hope of getting tickets.

But before I left my hotel room, I simply assumed that I had the tickets for my two brothers. I didn't want to go. They wanted to see it. So I assumed that I gave them the ticket. I got into this line and we moved rapidly towards the window. As we got there, to the window, a tall, blonde man, he was about, oh he must have been six, I'm 5 '11, he must have been about 6 '4. He stretched his hand up over my head and diverted the ticket

seller as he asked a question, why one in front of me is buying seats not for Aida, for that's completely sold out. He is buying two other seats for some other opera.

Then he departed after he diverted the man's attention. This man pushed on some bills under the window. And then as the teller looked at the money, and this man is at the door now, the tall, tall blonde fellow. And he gave this man the ticket and then suddenly he said, well, he only gave me three dollars he should have given me and he mentioned the money he should have given me. At that, he was bewildered, the teller was bewildered. I turned around and I screamed at that tall blonde. I said, sir, I screamed so loudly he couldn't stop but be attentive. He turned around and said, come back here. You're wanted. He came back like a little child being led by the known.

He came back and he said, what's wrong? And the man said, this is all that that he gave me two one-dollar bills. He said, oh, no, he didn't. He gave you two tens. Then I said, no, you didn't. I was standing right here. I saw what you did. You gave him two one-dollar bills. That's all that you gave him. The man is propagandizing. He was so completely dumbfounded, He didn't know what to do. I said, I am standing here. I saw exactly what was done. Then he opened up his purse, and here was a stack of one, and he had a \$20 bill and \$2 .10. He said to the man, when will you discover your mistake?

Because I gave you \$2 .10. The man said to him, at the end of the season. And with that, it was closed. And the man then took out the money and paid for the ticket and took back his 2 -1. Then I said to him, I want two seats for Aida tonight, and I want them in the horseshoe circle. I want them center. He said, yes, sir. and he took from what is called the VIP they always keep a few out though the house is sold out they always keep a

few seats for those who are coming called the very important people I am certainly not a very important person but I saved him from the loss of \$20 and he quickly took the two seats out and said to me, \$20.

I gave him the \$20, went back and gave the two seats to my brother.

Now, a state called a thief. These two men have chosen to be thieves in their world. They're con men. It's perfectly all right. God made everything for its purpose, even the wicked, for the time of trouble. Read that in the 16th chapter, the fourth verse of Proverbs. He made everything for its purpose, even the wicked for the day of trouble. Well, the day of trouble may not be a war. I was troubled. How to get these tickets? That's a moment of trouble. And I simply assumed that I had them. and I simply played my part in my imagination before I left my hotel room that my brothers are going to see this show this night of Aida the new presentation of Aida then two who have already given themselves over to the state of a thief they had to actually come right into the line.

I took the first line, then I moved over to the third line because I saw it moving more rapidly. So he comes over to the third line and plays his part beautifully. If he had not done what he did, I would not have received those tickets because I am not a very important person. But the man looked me in the eyes and said, ¶here is an honest man, as far as he is concerned, I am an honest man who saved him from losing twenty dollars. And so he quickly took out the two seats. I paid for them naturally, he didn't give them to me. I was willing to pay for my seats. But you couldn't buy them.

All over the place, sold out, sold out, sold out. All over the Metropolitan Opera. You could paste it on the wall. And there's a huge big ad in the paper: Our Aida is sold out. and I went that day and got those seats right in the circle in center row for my two brothers, because one man played his part beautifully. He had given himself over to a con man. He finds it easier

to make a living being a con man than those who are pickpockets. There are schools that teach people to be pickpockets. Do you know that? They come right out of the school and go into a profession. That's their part. They play that part.

Now you play your part beautifully, and one of them can be instrumental in getting you what you want in this world. So I wanted two seats for Aida. Were it not for a con man in that world, I would not have had those two seats. So he comes into the line where I was in the line. He comes forward and just as I got to the ticket window, he puts his hand over my head to divert the man's attention, and the one in front of me who is buying two seats — not for Aida, because you can't get them — he is buying two seats for something else, and he puts out two dollar bills instead of two tens, and then this man thought and I turned around as though I was inspired.

I was my full voice. I said, ¶sir, come back here! He had to come back. So he came on back just like a little child and stood next to me, and he looked down at me. He wouldn't dare budge. But I said, ¶You didn't give him anything more than what he's — what, what he's showing you now. You give him exactly what he's showing you. Because I was fair, and I stood next to you. He was helpless. He couldn't hit me. He was many inches my height. I'm 5 '11", and he made me about 6 '5", or more. A strong, strapping blonde. But he was impotent in my presence. When I called him back, he only played the part.

So should I not forgive him? ¶There are infinite states in this world. ¶And all you have to do is forget states. You play your part. And every state necessary to make your part come to fulfillment will be present at the moment that you need it. And so we went over to Longchamp for lunch. And my brother Lawrence and Victor. They had their tickets and that

evening they went to see Aida. So in your limbs lie nations twain. They are rival races from their birth. One, the mastery should gain. The younger over the elderly. And the younger is the second. And the second man is the man from heaven. And that man is your own wonderful human imagination who is God.

And there is no other God. That is the Lord from heaven. And the outer man that closed him, he is under compulsion to fulfill the commands of that inner man. But everyone is falling into states. Infinite states. ¶ To understand this world, you must think in terms of state. And so he has made everything for its purpose. Even the wicked for the day of travel. And so use everything, but you don't have to think of which one will do it. Forget who will play the part. I never saw that man before. Never saw his partner in the little crime before. that was their choice in life. They're those who have chosen to be pickpockets for the rest of their lives.

So if they're caught in the act, all right, that's part of the game. They've chosen that part to play. They're those who have chosen their part to play, like Mr. Hoover, who just departed this world. He chose that part. And there are others who chose other parts, either wisely or unwisely we fall into these things but when the inner man begins to awake he selects his part wisely it's entirely up to us so I tell you everything in this world that you want to be, you can be if you know that there are only states you move into the state because the occupant of the state does not differ from the occupant of any other state.

¶ The one who played the part that day of the con man to get two tickets for \$2 instead of \$20 and go on the street and sell them for \$15 and make himself a quick few bucks. The same occupant is God. God is playing all the part. So all we have to do is simply to expand a little bit our conception of causality to actually excuse everything and forgive everyone

in this world. I forgave him because he actually was instrumental in getting me the two seats for my brother. Were he not playing that part at that moment, I would not have had the seat. But before I left my hotel room, I simply assumed that my brothers had their feet and they were going to see Aida, and they came home filled beyond measure.

¶ So we went down, and seemingly no hope. I wasn't concerned about any hope. There were three long, long lines. After all, you're selling not just for the show of the night, you're selling for the the evening show and for the entire season by a month in advance. Two months in advance. They're all there. And so here are the lines. And there are three lines and three windows open. And what caused me to move to that moving window? The Father in me, he knew which one is going to play what part because they're all in state. And myself is fully aware of all the state in the world. and if you can play a part to aid me in the fulfillment of my dream, you'll play and so if I need a thief there must be a thief somewhere he was a thief and he played a far better part in my getting the ticket than if he were an honest man if he came up and played the part of an honest man, then the man would have said to me he wouldn't know me, I'm not an important person and so we have no ticket don't you sign?

No tickets available. It's a sellout. But it was not a sellout. And a thief made it possible for me to get my two tickets. So when you see this, you forgive every being in the world. Everyone. They're all playing their part. So don't condemn anyone. Because everyone will be instrumental in fulfilling your dream. if you know this law. It's all infinite state. But remember, you are awakening to the reality of the second man. In this room, my simple apprehension of corporeal objects, the things on the wall, the chair, the house, this thing for a wedding tomorrow, all this is preparation for a wedding, all this is to my sense man reality and I think of something

entirely different and that is called only imagination and that is the second man now what do I want in place of what my senses are telling me let me now enter into that state and live it as though it were true and move forward in that state Now let me show you the difference now, because we started with that statement from the 25th chapter of the book of Genesis.

An idea that is only an idea produces nothing and does nothing. It must be felt, actually felt, so that it awakens within oneself certain sensations, certain motor actions, in order to be effective. What would the feeling be like if it were true? dwell upon that until the feeling awakes within you these sensations for imagination is spiritual sensation that is the creative being in use it's not just to entertain an idea what idea the idea must produce in you this feeling which is a sensation but it must be a feeling what would the feeling be like if it were true? You dwell upon that until you catch that feeling. As Churchill said, that the mood determines the fortunes of people rather than the fortunes, the mood.

The mood precedes the fortune. So what would you want in this world? Well, contemplating, what would the feeling be like if you had it? What would it be like if it were true? That is the story of Scripture. If I could only feel that I am already the man that I want to be, that I'm already the woman that I want to be, and feeling, then it's not only an idea, which as an idea without feeling will produce nothing, Now it has everything because in this story he said to the second man, Come close, my son, that I may feel you. The secret is in the feeling. So Esau went out. He is the first man covered with hair, the outer man.

And Jacob is the inner man, the man of imagination who is hair-less. isn't too little boys these are only symbols it's all in man so come close my son that I may feel you so he comes close and deceives his father through feeling so the father feels and he feels him just to be externally real you can

do it there is no flower in your hand but you can feel the soft velvet feeling of a rose. You can smell a rose, though it's not physically present. Try it. Try all these things with the inner man. And when you can actually feel it so that you raise your imagination to the point of sensation, to vision, then the whole thing is done.

It's done in a way you do not know it's going to happen. If it takes a thief to age you, then you forgive the thief. Should I not forgive that man who tried to rob that teller of twenty dollars when he did for me what no one else could do? I could go to all the brokers in New York City and they couldn't get me two seats. I could go to anyone and they couldn't get me two seats for my two brothers and I wanted them to have the joy of seeing the new presentation of Aida. So I went myself prepared in my imagination that I had two seats and it took a thief to be instrumental in getting me the seat.

Should I not forgive him for the part he played? He went to the door, this tall giant of a man, looked back at me but he wouldn't have the courage to come up and slap me. There was something in me that dwarfed him in his own mind's eye. So in spite of his height and his bigness and his strength, he couldn't dare strike me, for I was speaking from a different level of consciousness altogether. So I didn't condemn him. He played the part he had to play and by playing it I got the seat. So all we have to do is simply to widen, just widen a little bit our conception of causality to actually forgive all in the world, to excuse everything in the world.

They're playing their part. So tonight you want a bigger job, you want more money in this world, you want, and you name it. Well then, it may be a thief who is going to aid you in the getting, without knowing he is doing it. Don't judge him, don't condemn him, just simply you go forward knowing that I have ways and means that the physical man knows not out.

My ways, the inner man's ways, are past finding out. And you simply go forward in the assumption that you have already achieved what now is only a wish as far as the world is concerned. But you enter into the wish as though the wish is already fulfilled.

So what would the feeling him, will I? Come near, my son, that I may feel you. And so he comes close. He said, come nearer, my son. Then he said to him, you know, your voice is the voice of Jacob. But your hand, your neck, and your scent, you have the feel of my son Esau. Esau is the outer world. So he gives emphasis this to feeling. It transcends the voice. The voice was Jacob, but the feeling, the touch was that of an external world. He could feel the external world. It was a self deception. He deceived himself into believing that what he desired he had. It's not two little boys born of a woman.

All this is terrible. The whole story of the Bible. It's all parabolic. Telling stories. Unless you have. The depth to understand it. Well then you'll never really. But may I say you will. Eventually you will. And you certainly do understand it now. So tonight. Is a practical night. Do you know. This night what you want. Really what you want. Well, if you do, do the same thing I did in getting the two seats. Do what I did when I was locked out completely from marrying the girl I wanted to marry. I simply assumed that she stepped there, I stepped here, and I went, sung to sleep, and And in one week, my wife did an act which certainly I must forgive.

In the eyes of the world, she is condemned for taking what she did not pay for. And yet because of that act, I got my freedom. Then who is the culprit? Am I not? If there is any culprit, I am. If there is any culprit in this world, it is God. There is nothing but God. God is doing all in this world. He created everything in this world. And so if in me he is the second man, and the second man is my imagination, and that is God. For man is all

imagination, and God is man, and exists in us, and we in him. The eternal body of man is the imagination, And that is God himself.

Well, if I in my imagination slept as though I am happily married to a girl that the laws of New York State said I could never get because of my entanglement with my first wife. And in one week, she performed an act which was judged harshly by society. society, and yet she was the instrument of my getting my freedom to marry the girl who now is the mother of my daughter. So how can I blame her who performed that act? She was in a state, and who did it? I did it. I did it by simply assuming that I was free and happily married to a girl that the state of New York that I could never marry because of the ancient laws that restricted my desire to get freedom in that state.

So you'll forgive everyone in this world for all playing their parts. So in my own case, I have seen thieves, I have seen all kinds of people play their part. There They were instruments in the fulfillment of my desire. So how can I ever condemn all? So the last cry on the cross. Father, forgive them. They know not what they do. Forgive them. The whole vast world is playing until he awakes in that body. He is playing the part. and he plays it automatically unwittingly for one who was awake who knows exactly what he's doing and so they all play their parts for God in everyone is the same God they aren't two gods there's only one God and that God is your own wonderful human imagination when you say I am that's God so So tonight you just simply boldly declare that you are the man.

You are the woman that you want to be. And walk in that assumption as though it were true. And then let all these sleeping states play their part. May I tell you, in spite of what they appear to be, they are sung, sung to sleep. They do not know. No. He thought he knew what he did. He came right in into my line and played his part. I could remain on the first line and

waited and waited and waited. And no one would have played that part there. I moved over to the moving line. And here he comes. And so how could I ever condemn him? how could I ever in any way feel other than thankful I would say to him thank you because you played the part you had to play like a play so someone comes in on the play the curtain goes up and here comes the monster and he plays it beautifully and the audience hisses and condemns him If there's any condemnation of the part, where is the author?

Send for the author, for he wrote the part. And the author, if there's any praise, give it to the author. Any condemnation, give it to the author. I know I played a part, a second part, on a play on Broadway. And if I didn't get a hiss when I came on, If they didn't hiss me, I felt I wasn't doing well. But I would say 99 % of the time as I came on and started to play my part, the audience hissed. Then I knew I was really on my toes. I was playing the part well. Because I was a cat in that part. And they couldn't restrain themselves, especially with the matinees, when they had children there.

Lots of ladies and children, and they could not restrain their emotion, and they were hissing. Well, then I knew, Neville, you're getting over all right. So I was thrilled with their hissing, because I was playing only what was written for me to play. So, in this wonderful world of ours, we are infinite states, and everyone is in a state. But the one being in one state is the being in all states. There is only one player. God only acts and is in existing beings or men. He is in all the states and his name in all states is I Am. So someone chooses the part and he wants to be, well, a thief. He finds it easier, he thinks, than getting up, going to work and punching a clock and punching it out.

He feels it's better for him to live that life, all right? So he's chosen that part if he does it deliberately. or he might have fallen into it through habit

of others and then it's unwittingly. All right. But he will also pay the price. That is the thing he has to consider. He'll pay the price because the pot has a price for it. But in spite of that, he can be used in the fulfillment of your dream.

Now many of you have had from your letters dreams of death recently. May I tell you, it's a healthy, healthy sign. Dreams are egocentric. You cannot grow and not outgrow in this world. To outgrow is to die. You die to one state and you move into another state. So anyone dreaming of death, many of you have dreamt of my death numberless times. As Paul said, I die daily. Every day he grows. If he did not die every day, well then he didn't grow that day. So, death, when you see yourself buried, or you see yourself in a coffin, or you see these things in your dream, is only a beautiful symbol of your growth. You are growing, that's why you see yourself buried.

Or you see yourself in a tomb. It's simply an expansion of consciousness. So you die to one state of consciousness as you enter a greater state of consciousness. this. So when people see themselves dying, or others say you're dead, it has nothing to do with a little physical body, because you don't die anyway. Not really. For nothing dies. It's always an expansion, an expansion, an expansion. So when you do see yourself being buried, give praise. You have died through your former beliefs. And these archaic concepts that you You entertain, which only enslaves you. When now someone introduces you to a new idea, and you toy with the idea of accepting it, but you resist it for a while, then suddenly you see your body being entombed.

It means it's gotten hold of you. These new ideas that will call you to an expansion of yourself. And so the old man dies that the new man may live. A seed must fall into the ground and die before it can be made alive. If it does not fall into the ground and die, then it cannot bring forth fruit. It

simply remains what it was before. So if it dies, it bears much fruit. So don't be afraid of any vision of death. Death is the most glorious symbol in the mysteries of the expansion of consciousness. Man is expanding and expanding and expanding in this world. And one day, his wonderful imagination will awaken. And that is God.

Then he sees the whole vast world as sleepers. All sleepers. And how can you condemn the sleeper? so he played his part, he played it beautifully. I can see all these things in my world where people play so many marvelous parts, and there were some to sleep and they thought they were so alert going to get the better of them, and their attempt to get the better was exactly what I needed to move on. let's move on. They had no idea they were playing their part beautifully. So I forgive all the thieves that came into my world, even those who took, actually took from my pocket by not giving me what the contract called for.

I thank them because it simply allowed me to become all the more secure upon my own feet. I'm not think for one second that I defended upon them, or put anyone else in this world. So let them go their way. They're all hung sound asleep, playing their pranks. But this thing that happened, I would say about seven, eight years ago, it was so forceful in my mind. My brothers thought that I was very courageous with this giant over my head to do what I did. It wasn't any courage. At that moment I saw what he did. And when I said to him, "You didn't do it at all. I saw what you did. You stuck two dollars there and there they are.

You didn't give him any ten dollar bills. He opened up his purse and I saw all these ones, oodles of ones, and then a twenty and a couple of tens at the side. And then he pulled out the tens and gave them, and And took his two ones back. And then he went back to the door. With the other. Partner of his. And looked at me as though he could have killed me. But he didn't

have the gut To hit me. He couldn't. If I were that big, he could not have struck me. Because I was speaking on an entirely different level. And on that level. When I knew I was going to get my seats, that's all that concerned me.

Here comes the two seats. And the man said, "Yes, sir." He treated me as though I stood before him as the president. And he thought, "Now here is an honest man who saved me \$20." I'm only playing the part. I only wanted two seats that night. Because that's all that they, my brothers, could give, because I had all these seats bought for them for all the shows on Broadway at the time, within two weeks, and they went night after night and matinees and everything else, got it right up to their heads in shows. So I'm telling you, if you know this dual being within you, in your limbs, lie nations twain; rival races from their birth; one the mastery will gain; The younger over the elder reign."

¶ Now see that that younger one actually reigns. And the younger one is your imagination. The older one is your sense man. The facts, these are the facts of life. What is my bank account? I owe more than the bank account has in it now. Well now that is Esau's judgment. ¶ Now Jacob puts in 50 times what is there now. In my mind's eye, I have deposited 50 times more than is there. How it's going to happen, I don't know. I don't know any more than I knew that day when I started off with the Metropolitan Opera. How I'm going to buy seats when the papers tells me you can't buy a seat. ¶ Huge big ad.

Save your time. Don't come. All other seats are available, but not for Aida. I go down only for Aida. And I get them. Because of a seeming thief played by the part of God. For God plays all the parts in the world. ¶ There is nothing but God. And say, I am that God. That is the Lord Jesus within you. that is your immortal being that cannot die. He cannot die. That is

your eternal self when you say I am. ¶ Imagination is not some vague essence. It is a body, a reality, an infinite body that is so perfect when it's awakened that in its presence everything is made perfect. But while it is awakened, it exercises that power and rolls into its world everyone that can play the part for its fulfillment of its dream.

¶ So here, I hope you heard it clearly. I hope I made it as clear as I can because tonight should be a very practical night. ¶ That you will go out knowing who you are. You are dual beings. But the first man is of the dust and to dust he returns. That is the man of earth. The second man is the Lord from heaven, and he cannot die. That's your own wonderful human imagination. It cannot die. But it sleeps embodied in this tomb. And one day it will awaken. As I've told you in the past, the symbolism of Scripture will surround you. It's perfect. It is true. ¶ Everything told you in Scripture as to his birth you are going to experience, and then your imagination awakens, and you trust no one but it.

Only this being within you do you really worship. Let them give all the medals and all the honors to this, that, and the other, to the little earthly man. It doesn't interest you. Thank you. Thank you. Thank you. Thank you.

It Is Within

Today's subject is it is within.

We are told the kingdom of God is not a sign to be observed. What was said is the truth. Here it is. I offer it. For the kingdom of God is within. Can we make this literate? I see your faces. I see the room. With everything I see, I see your tic -tac -tic -tac -tic image of my perception of it. It's really within me. But blanks the air. It should be home. The way it wears you out, it is within. In your own imagination, always expect the world you want to look like. It's not a shadow. It's natural. So you can think of this task as the almost brutal. It's the human imagination. The only thing you've danced enough to create. To the best of your space. This is the human imagination born with the presence we call God. I identify God with human imagination. I am doing so I close the gap between God and man. Nothing is impossible to God. I should be able to test his will. A powerful thing is my imagination. Boss things are boss division. I should be able to test it. We are called upon to test it. To test yourself and see. Do you not realize that Jesus Christ is in thee? Unless of course you fail to meet the test.

How to make the test? How should I go about making the test? First of all, I'm going to ask of you, I ask a big one, and I address, I'll take his letter to the Galatians. Let him who is taught share all good things with him who teaches. Paul did not ask him to make earthly goods. He was asking him to test the results of their experiments. He in turn could take their stories and tell them to encourage their pen. So I would have asked you to test it and

then share with me the results of your testing. not be that your dreams, your visions I'd like to hear them for that's how God reveals himself to himself in man we are told if there is a prophet among you say the Lord who made myself known unto him in a vision I will speak with him in a dream

Now this is what a friend of mine did here recently. This man I just met here is a very successful, I will say business man, he's a writer. But he's always busy writing for pictures, writing for TV, and his income is enormous. He never misses a meeting in LA. And here recently he sent me this letter. If you ask me to share with you any experience of mine, such as a vision, a dream, or my practical down -to -earth experiences in the application of this principle, or a hair is a dream. Then first of all I must preface the dream. If you ask me in a better way if I was familiar with Bob Liskware, that central character tries to convince the girl that he can move from one century to another, say the 20th century to the 18th century.

Then he glides into someone's river, and his destination is around the bay. His present is where he is on the boat. His future is around the bay. someone elevated about the earth having a view of both sides of the river see the man's future and his present as present where that man is going and where he is putting present to the one elevated where he said my dream began in this manner I was the observer from above I looked down and I saw infinite possibilities of man. You couldn't conceive of a plot, whether it be a plot of a tragedy, or some glorious plot, some horrible thing, or some marvelous thing. But every conceivable plot that man could ever conceive, every one was present.

Into those minor details. I'm strangely doubt they're all contained in a prone man. Here is the form of a prone man. You should not ask me how infinite states of consciousness, infinite possibilities could be limited by the

throne of man. But there it once, only telling you what I experienced. Till I contemplated this, it was the deadest thing I had ever seen. And yet I shouldn't use the word dead, because something that is dead suggests it must have lived. It's a previous life. It is now dead. So it's simply, I even have one thing. I looked at it then I began to breathe on Sunset Boulevard outside my house supermarket people were on the sidewalks there were cars on the street but everything was frozen but everything was frozen three dimensional but frozen and I knew that I alone could navigate As I knew that, I myself was frozen.

I looked at myself, I'm dressed like the others, all frozen. And I knew only if I became alive, would they become alive. And so I took a step, and I seemed to pass through an invisible cliff. At that very moment of taking the step, everyone became alive. I began to move, the sound, the noise, the action, everything. I knew that it was something I was trying to remember. What is it I am trying to remember? I kept on walking. I must have gone a block. It seemed like a normal walk, the kind of walk I take every day. And everything is allowed and independent of me. And then I remembered. As I remembered, I turned around and looked, and changed the focus of my attention, and placed it back above.

And everything once more became frozen, and lifeless. From this exalted state, I recovered I didn't talk to them. and for some strange reason I wanted to speak with people and at that moment I found myself in the living room where a party was in progress and they were chosen and if I didn't get it I was chosen and I wanted to invite the host to invite the guest they all seemed to know me and I don't know one of them and for a moment I panicked for I knew the body would come to an end and I didn't know where to go so I remembered I completely forgot one second before as I became involved in the body that I'm trying to remember something I

remembered the Sunset Boulevard experience remembering that and how I escaped from it I walked over to a seat chair I sat down and closed my eyes and I changed the focus of my attention one small place not here, party but above I opened my eyes and rolled closer everyone is closing I felt myself once more above above.

At the exalted state, I looked away down, and here is my cell on a bed. I had quite considered a plentiful idea. Now I know I can change, move my cell from its present state into the most desirable state that I would like to experience. And then I realized how impossible that would be. From this level, I can't change any state. These states are permanent. I would have to go down and identify myself with that being. And from that level, once more, play the game. And so, at that moment, I began to awake. I'm on my bed. But I have no knowledge of the dream. to me it's 6.30 in the morning I can't conceive that I have read I went to my library and started to make a recording of your last lecture and something you said triggered the dream and it all came back in detail so I just took it and I said if I had seen it last night or did I bring it long, long, long ago?

I don't know. But how did it thrill me and solve all my shit? And at the very end you make it like that. He said I went to my doctor and he said he'd like to congratulate me on my well-made physical recovery. And he asked me if I'd done something, and if so, tell him all about it. So I said I did it all in my imagination. I imagined I was in your office, and you were saying to me exactly what you said. And then I began to explain to him how imagination works. That imagination creates reality. He said to me in an elderly philosophical manner, you know, my wife thinks things like that.

Wasn't very flattering. But he said, this is a strange experience. We were out driving recently on Sunday afternoon, and the radio was turned in to a ball game. And this man is coming to bed, and I dislike him. And I said to

my wife, he shouldn't be in the big league. He can't hit, he can't catch, and he can't run. What's not right with me playing in the big league? And she said to me, you shouldn't think things like that. You should think nice things about it. And see him doing wonderful things. She said, alright, I'll do it. I'll see him hit, run. He steps to the plate, and the first ball gets, he belts it into the reaches.

Then said he to his wife, I'll never do that again. It's too fast. I must tell you the lecture that triggered the miracle of his dream. Well, here we all are seated in this room and we think we are here and completely this. this. But his dream signifies he will not get to hell. And yet you're the emanating power of the universe. All that world is moving around you because you identify with the present state. Well, then he began to recall this. I found myself in a dream, but not knowing I found myself on a crowded subway train in New York City. I was talking to my friend David, but the train was literally crowded to the guns.

I heard the voice of the conductor saying, please, do not press against the doors, they may spring. But people couldn't help it. But in spite of the crowd, I could see that the individuality, distinct, and the ladies were more beautiful than each other. They were all beautiful and good to be god. Then I turned to my friend David. I said, David, how can I believe, how can you believe? All that we behold, no one appears without. It is within, in our imagination. And this whole vast world is simply a shadow. How could these lovely ladies be in need? And the train? And the train was this long that was station allowed. When he agreed, he couldn't pass me on this level of acceptance.

Then the train stopped and we got off. Walked up the stairs to the plaza. Then he said to me, you're going by a post office, aren't you? I said, yes. He said, do me a favor and post these letters for me. I took the letters and said,

are they properly stamped and addressed? I changed the icon because I was curious with his writing, just to see if the words properly stamped. I waved my eyes to him and turned in the direction of the post office, and he went the opposite direction. And I found myself winking. Were they not winking? me. So what conclusion can I reach? Objectivity and subjectivity are wholly determined for the individual by the level on which his consciousness is focused.

On reflection, it's subjective. When I was actually having the experience, it wasn't subjective. It was objective. Only when I know and be affected upon the experience, that I refer to it as a subjective experience. This is now objective. I thought from the moment I entered this room and the meeting, to you it would be a subjective experience, a memory image. So I say, everything is truly within.

Now you can test it. You take a dream, a daydream, of something you want for yourself or something you want for another. And you represent to yourself a scene which it true implies the fulfillment of that thing. Like you this, that, and shall. And so you construct a scene. Any kind of a scene implies the fulfillment of your desire. And then to the degree that you are self-displaced of the reality of that American Rags. It will become fact in your world. I could tell you a number of stories to support that claim. It's not theory of me anymore. This is fact. Based upon experience. So what I'm going to tell you in the book of Luke, the Kingdom of God is within you. You can take it and live it. These garments that you are wearing are parts of the eternal structure of the universe. Your wearing the garment is an act of wearing the costume. You are not the garment you wear. You are doing this for a purpose, a heavenly purpose, but you are not these garments. You are that being that my friend discovered who sees it from above. And to see this universe from above is so completely unlike what it

appears to be seen from this angle. It's not as though at all that you come down into this world of death for a purpose.

Now, break me this observation. And he claims he did not write it from his conscious peace denial. That the word were dictated by the spirit of love. God is love. Therefore, if the spirit of love dictated the words of Jerusalem, then is God dictating it? I think as he said, those in great eternity who contemplate on love or else something in clay on dead say this. What seems to be is to those to whom it seems to be evil torments, despair and eternal death. But the blindness is just beyond and redeems man in the body of Jesus. That's something that man can grasp on the step. But I tell you it is true.

To stand in the presence of the risen Christ and commune with him face to face and voice to voice. Then to have love, infinite love. Embrace you. And as he embraces you, you fuse with him without loss of identity. No change in your identity and left you alone with the body of Christ. And then he sends you. And he can't send you without himself because you're one with him. There's no divorcement, no separation in that moment at all. So when he makes the statement, divine mercy steps beyond and redeems man in the body of Christ. So in my last little pamphlet, I made the statement that I made of experience. That you and I are resurrected one by one, to unite into a single man who is God.

So here is a reflection he saw in his reading. A man, clone, concaving infinity, and the deadliest thing he'd ever seen. God places a limitation and then takes upon himself that limitation and reaches in this act the very limit of contraction that he may then expand beyond what he was — he takes upon himself the limit of opacity and then begins to expand and there's no limit to translucence to transparency. This is the world, called the world of death. But while we are in it, and with ourselves are animated in it,

we can take any state we desire. There are infinite number of states. You can be in a poor state, or a wealthy state.

You're not that poor as far as the height goes, because one is poor and one is wealthy. Not in a spiritual way. But while you are in the world of Caesar, find out and be comfortable. Do not take a state that cushions and counts. And so you can take a state of affluence that you know what it would be like when you are out of it. Assume that you are. And see in the world that you would see if it were true. And then, I must accept it. Believe in the reality of that unseen imaginal act. If you do, it will come to pass. Because the other best world really is within you. You're welcome.

This will change you. It's all within you. ¶ They aren't moving in your world. I don't lose because of you. William James made the statement that the greatest revolution in his time was the discovery that man, by changing the inner attitudes of his mind, could change the outer aspects of his life. James belongs to our generation. The same thing. He's gone from the world. But he was the great educator of the 20th century. And he said the greatest revolution in his time was this discovery. Well, the great Google Docs, the Bible, makes that statement. Now, as James made it, how would you interpret this? Whatever you desire, believe that you have received it, and you will.

Isn't that the one condition imposed upon me over you? Is to persuade yourself that we have it? I persuade myself when at the moment reason denies it, and my senses deny it. James said he could change the attitudes of the mind, and anyone stopping from changing your attitude over the speed of it. You may like him or dislike him. And if your dislike of him causes him to act to confirm your dislike, and you like the disciple, then keep it up. If you don't like that reaction, you could change your advocate. So was him. And he automatically and unknowingly would act in the way that you

would like. And you can make it with any person in this world.

So if I am a dad freak, I don't have to get your permission to hold an opinion of him. But I can hold you regardless of you. And if I hold it and persuade myself of reality, of that opinion of it, and you conform to it, I am free. I am free to take any thought. And if I am, and it produces results, then I am a free person, even in the world of the season. So here, I do hope that I have persuaded you. It's the whole vast world. For you seem so small and insignificant to yourself. The whole vast universe is breathing within you. And so you can take it this way and test it.

You're invited to test it. When you get the results, share it with me. Tell me about it. Tell me about it. Explain what you did and how it worked. And if you're blessed this night with a vision, Dr. Herrick, for God makes himself known to man in vision, and he speaks with a man through a dream. So, if I'm to interpret the dream, tell me just what happened. I'm afraid in our attempt to interpret it. He told me exactly what happened when my reaction that he was about to recall triggered the memory of the dream. But all through his experiences, what exactly he was learning was this. I thought, I must remember. If anyone could now persuade himself you're trying to remember something, you lost the memory of it when you came this low in the scale.

And you're trying to remember. What he was trying to remember was that exalted position where he saw the whole thing as dead. When he came down he only could give and complete his God, who he beat him on. People are shocked when you tell them that we are blessed. All things run to their origins. If my origin is God, my day must be done. As the voice that you see yonder feels, the sesamum was sesamum, the corn was corn, The silence and the darkness knew, and so is a man's faithful. If I believe what scientists tell me, that my origin is a word, my pain is a word. If I believe in

the Bible, and my origin is God, my pain is not.

And I don't have to choose that anymore. I know that from experience. I don't have to exaggerate the risen Christ. I don't have to exaggerate about God being loved. I stood in the presence of God and he's in for a love. I'm not bending my head when I say God is man. As Blake said, thou art a man, thou hast no home. Thy own humanity learn to adore. God of players and God is light to those poor souls who dwell in that. But does a human form display those who dwell in realms of death? So here, you're wearing the form of God. You are God. He gave you this name. Name that he reveals to the whole past forever.

forever. If you take it, it's all I am. That's my name forever. It'll be known, it'll be known to you throughout all generations. We don't stop there. We say, I am John. I'm John. An unknown John. An unwanted John. These are the limitations and the restrictions we put the name will come. If I would remember the name, I would know about the name. If I only put upon it that which is noble, that which is free, and if I did it, I would walk in that type. So, do me a favor and try it. Try it. I'll show you my own experience but you'll get the results you won't have to how many you want to know no one there's a simple little story two weeks ago just before I closed I was about to close now with the ten million, there's a little unfinished business.

Friend of ours owes you some of it. You've never asked him for it. You've never read him. You've never mentioned it to anyone. But he owes you the money. You're closing up for the entire summer. You'll not be here until late fall. I don't think it's fair to him. Fair to you, fair to me. That he continues in debt without ever mentioning the fact that you owe to the money. I said, all right, do you want the money? He said, yes. I said, well, I'll do it my own way. I will not ask him for it. I will not write him for it. I

will not sign him for it. I will do it in my own way of imagination.

So I imagined, first of all, he had money. You can't get it from someone who has the money. So I first of all assumed he had it. That I went beyond that you could have mine and be unwilling to pay that you know. You may have millions and the grocery store has no one there anymore. So I first of all saw him with my own eyes. Then I saw him really and eager to pay me. Then I received from him that he owed me. this I did on Wednesday on Friday the phone rang about 4 .30 it was my friend he had me call me over here he said are you busy smile I said yes I'm actually glad he said that's right it's Friday night well my wife and I went down to the meeting so we came to the meeting to the meeting he said you ride on with me meeting.

And Bill, who's my wife, she'll go home with the one who brought you. And my wife will go with you, with her. So we went on to the parking lot. And we all just drove it all genomic. Something for a thought. I saw nothing like that in the lot. I took the over, told her this wonderful pipe. The New York one. Everything in it with money to buy. They drove me down there. The new car was 3 ,000 miles. Not a word was said, away from me. Not a word was said at home. While he drove my wife and his wife home, left about 4 million. Then, five minutes later, she opened her purse, and said, there was no more overture.

But I think you'll find it in organ and hand me a cheque for twelve hundred dollars. I never asked for it. Never once in the five years he's hung it to me have I been believing. I'm shaking, shaking twelve hundred dollars. This is how it works. If you believe in the reality of your own wonderful imaginal acts, They came out of the moment. And now he has money. Things don't aim for him. He's completely out of debt. I'm pretty of that feeling of owing friends money over so many, many years. So, try it, and then share with me the results of your experiment. I think I'm going to ask

my friend, if he has some money.

Did you hear the question? Should we take every dream seriously? Or only few? How do we distinguish the difference between a significant dream and just an ordinary dream? Well, first of all, every dream is a communication from God. Every dream has meaning. But we are past masters misinterpreting the dream. So I told him, you need the help of someone who understands the universal language of symbolism. I don't mean the universal language of symbolism. But if, for instance, I had a dream concerning a bank, it doesn't mean I'm going to have roast pork for dinner. A pig is a universal symbol of the redeemer of the universe. To the redeemer, to the creator, or one. So, what was the biggest thing behind the pig?

What was it in the story of the pig? I had that reason. Here was this little pig, in an enormous interior, material, whoever displayed flowers and plants all types of vegetation. And just closing time, I noticed a little plane, a little rock, and saw seeing no one around. I picked him up and placed him on something as tall as this. Then I picked some flowers and I took some green leaves, made a bed for him. And I also knew that it may not be the best food for him, but he could survive on flowers and leaves until someone opened the place the next day. And then as happened in Britain, they just quickly shifted and now went on the inside of an enormous supermarket.

I'm looking down, here's the pig. And the pig is a tall, thin ring I said to my daughter, Vicky, so Vicky give me some crackers for the pig. And she said, I have many more today. I said, all this belongs to us. Ask no pig for scone, take it. Get some crackers. Meanwhile, I started needing something to feed him. And my brother picked the dream high and he said, what are you doing? I'm getting some food for my baby. And then he added some very thick-looking grain, three heaping handfuls. I thanked him and I

started to compete with Sneedy. Then my daughter went over to a huge pyramid of crackers, and she pulled one from the base, which unbound the entire picture in the altar.

I said, The reveal of the little candle of four inches tall. The candle was lit. I said to her, That's my candle. Then the words from Scripture came into my mind. The words of Job and the words of Proverbs. The Spirit of man is the candle of the Lord. When his candle shines upon my forehead, I dislike. I walk through darkness. So I say to Vicky, do not put the crackers back, that's lit now. It must never be lit again. Never be put under a veil, under a bushel, under anything. Now that that light is lit, it must remain lit. And then, click open. So here is the great universal symbol of the Redeemer. And I have thought that imagining creates reality.

I've followed it. It is an update in my life, I don't have opportunities to exercise. The thinness of the plate revealed to me I had not been as faithful to the feeding of plants as I should have been. He symbolized Christ. I knew not to feed him, but to confide in my imagination doubly on behalf of others. I saw the opportunity to help him, and did exercise my imagination doubly on behalf of the other who needed help, so they could feed him. I am feeding Christ every time I exercise my imagination. But it is nothing that matter. So that's the interpretation of that view. If I didn't know the language of symbolism, I would wonder what the my brain would have picked.

That whole thing would seem so stupid. Yet that was communicating to me my life, exercising what I knew. But everyone knows that man creates reality, so you can't judge them. But if you know it, and you don't exercise it, you are not feeding Christ. Any other questions please? Rob and Lloyd invited all to the Bible. The Bible will be the most literal translation of the scripture. The most literal. This is where you see the psychological meaning

behind the stone. So from that literal stone, you bring forth water. You go to the book of Genesis. He came into the field, and the well was covered with the rock, the stone. He rolled away the stone. He watered the sheep.

And he rolled it back again. So every man comes to the rock, which is the Bible, the rock of God. He sees, and he does not read, he can read it. And And he has to turn it into water. So he turns stone into water, getting the psychological meaning of the story. His use of that stone, psychologically, converts water into wine. So we are telling him, Timothy's heaven. Oh, Paul's heaven, Timothy. Drink your more of it. Use the little wine for your skill set. And your men in front of us. The Hummer has no obedient soul, the psychological meaning all day long and never a breath. Think a little more now. If you take that literally, you may forget faster.

But he doesn't mean it that way. He means take what you know of the truth and use it. The use of it turns the world into one. I was a player. You can't get both. You know what? I don't hear you correctly. It's a child you say? What a child! A child is a place of all significance. A child is something created. A Christ is always similar to a child. Always a child. Christ is the creative power of the wisdom of God. And that power is always personified as a child. Always. In the 8th chapter of Proverbs. And when he created the world, before he was anything, I still be silent as a little child.

I was daily his delight. I am his creative power, his wisdom. He who finds me, finds I. He who misses me, inches himself. He who hates me, loves them. So you, Father, today we come you all, bring forth the Christ child. Everyone will give birth to Christ. Bring forth that holy God, wrapped in swaddling presence in the Pomeranian Bay. To me, it's self-explanatory. You're going to get worried about something, and you hear the police authority asking you, what are you worrying about? and tell you not to worry and reveals itself in two glorious eyes and you are concerned.

Now, look upon that as the most wonderful symbol of help. For that has gone off the dreams now.

And yet, but here, there is death. Death. Death is dead. It's not the end. It's the end. No, I wouldn't say that anyone stays in it. In the course of a day, you and I change state after state after state. None of this takes the course of a day. But we do have a bond in which we return constantly. That's where we live. That state, that emotion to which we most often return, constitutes the true self, the true state. That's the one that's always hatching out. If I don't like the food that it bears, I should do something about planting a new kind of estate or tree. But the individual planting, for instance, I... The money I got was like 300.

I delivered Wednesday. Gave to me on Friday. In the interval, I didn't do it again. Never thought of it again. I was asked to do it, but it was unfinished business. So I did it. or now the Bible teaches that the vision has its own pointed arm it will grow it will be long and wait for it is sure that it will not be late not too late for itself no two impregnations have the same time between conception and birth a child, if it be human takes nine months takes twelve The kitchen takes three weeks, and so sees how their deputy levels of time. That's true also of concepts. Man can conceive himself to be this, that, or the other.

And then that interval between the conception and its birth is determined by the nature of the conception. Any other questions? All this dealt with the end. The end is where we begin. What would be like the rich room? That's the end, isn't it? I have no concern with the means. I go to the end, and the end determines the means. If I have bates and beans you know not of, my ways are passed by me now. So all we're concerned with here is the end. Would you be able to remain in faith one moment to get the reaction, the thrill, that you know still comes with success? Let's hope.

Jehovah's Messiah

We'll bring it to completion at the day of Jesus Christ. To say Jesus Christ is the same as saying Jehovah's Messiah. Christ is Messiah. This will not shock you because you've been coming, maybe all of you, for quite a while. It certainly would be a shock to the outer world to learn who Messiah is but I am telling you from my own personal experience who he is. We are told in scripture he is the son of God. I am telling you tonight who the son of God really is and you will never in eternity find another son, not in eternity. You and I were taught as Christians that Jesus Christ differs comes to me entirely different from that of the Old Testament, yet with me to say I have come to fulfill Scripture. Scripture must be fulfilled in you.

When beginning with Moses and the Lord and the prophets and the psalms, he interpreted to them in all the scriptures the things concerning himself. He came only to do the will of God. And with the 40th psalm, we are told, I delight to do thy will, O God. Thy law is within my heart. This is the psalm of David. It's a cordial psalm. I delight to do thy will, O God. In the 13th chapter of the book of Acts, the same author that gave us the book of Luke, we are told and this is the Lord speaking: I have found in David the son of Jephthah a man after my own heart who will do all my will, confirming the fortieth storm which is the storm of David: I delight to do thy will. But I am telling you from my own experience, the day is coming and I hope it's in the immediate present that you will be set free.

You will be set free only as you find David. this. If the Son sets you free, you are free indeed. For who are you? You are God's Father. That's who

you are. You came down and became man. But before you came down and became man, you had prepared a way for yourself to return, and only your son which is the result of your experiences in manhood: the result is this, and when you see the result of your experiences and know then like memory returning who you are, you are set free as told us in the book of Samuel: he has promised to set the father of the one who destroyed the enemy of Israel to set that father free, and so he inquired, and who inquired?

the king; but the king was insane; his name was Saul. He couldn't even remember that he met the Lord and met the father of the lad, prior. Here in the 16th chapter, he's asked the father of the lad to let the lad serve him. In the seventh, he is inquiring. In the 17th chapter, whose son are you, young man? Inquire whose son whose whose leg is tripping you. No one knows. Because Saul is an insane man, as we are. You are not confined in some institutions, but if you have lost your memory as to who you are, you are insane. You are suffering from amnesia. And in this case, although we are not violent, we are suffering from total amnesia.

Because we do not know our only son. That only son is David. Named in the New Testament as Jesus Christ. Which is Jehovah's Messiah. And David is the Messiah. Christ an anointing. For this is he. east. And then the Spirit of the Lord came mightily upon David from that moment forward. He never lost the battle because the Spirit of the Lord was with him. So to find David, what else is worthwhile in this world? Maybe the knife you could use, and who cannot use, a fortune. Any one of us tonight could use a next to some money, no matter what it is. if I write tonight millions I could kill you another few if you had only a few thousand you could use a few thousand more, everyone can use it, but what is that compared to the finding of the sun?

because the sun makes you free? You are free in me, I told you in the 8th chapter of John, with the Son. A man is looking for the Son, and he is completely satisfied because he's been taught to believe one called Jesus Christ. Born 2, 000 years ago is the Son. He has completely accepted that. He believes that. And he thinks that is what is said in prayer. It will not in eternity set you free. You must find in the Spirit David. And David in the spirit is going to call you Father. And when he calls you Father, your whole memory returns. And that is God's original. You rise from the grave, first until you do not know the Son.

You are born from above, not of blood, nor of the will of the flesh, nor of the will of man, but of God, born of yourself. You came out all by yourself. Yet you are not free, not until you find the Father. And when you find him, he's told you in the form of a parable why, this your brother he was dead and he's alive. He was lost and his son. And the one who complained never left home. He remained in the land of innocence. He never entered the world of experience. You entered the world of experience. And having gone through all the trials of this world, you come out as God the Father. And being father, they're passed to your son.

and the son, may I tell you, is good. I will take it a thousand times over. There is no other son. God and his son is the drama in this world. You, thunder sleep, and completely oblivious as to who you are, suffering from total amnesia, and only one thing in this world can ever bring back to you your memory, and that is the discovery of David, and when you find him, suddenly memory returns, and the whole thing unfolds within you, and you are the one who conceived the flesh and did not pretend that you're a man; you actually became as we are. Yet we may be as you are. So you became man, that man may become God.

But prepare the way for your return to your own darkness. Now you're

told, be ye perfect as your Father in heaven to do it. The word perfect is tell it. It means the end. It comes at the climax. It means to reproduce faithfully the original. For God is the original. He comes down into this world, and in man reproduces faithfully himself in man. And then he awaits, having having reproduced it, so that his son in the beginning recognizes it, and brings back into his eternal being all of us. Everyone will awake. I can conceive of failure. I can conceive of one being in this world failing, because God the Father is in him. Even if he died as a little child, He wants bleep.

That breath was God. Nothing is impossible to God. The most horrible beast that walks the face of this earth in the form of man cannot fail to awaken. I do not care what he is. Every being in this world, male and female, will awaken. And when they awaken, it's because the son appeared. No one knows who the son is except the father. And no one knows who the father is except the son. And anyone to whom the son chooses to reveal. So in the fullness of time he sends his son into our heart crying father. And then in that moment in time, the Son of God, he was always within us. The whole vast thing takes place within the immortal head of man.

So when you depart having come the Son, you'll be part of the watchers, watch everyone in the world, and they're all your brothers. and you will know that what seems to be is to those to whom it seems to be and is productive of their most grateful consequences to those to whom it seems to be even of torment despair and eternal death but divine mercy will set thee on and redeem thee in the one body called Jesus and Jesus is Jehovah. Jesus is the word meaning Jehovah. Christ is Messiah, the Son. So Jesus Christ can be Jehovah's Messiah. That Messiah is David. Jesus is the Lord God Jehovah. His son, if he is the father, he has a son and the son is David.

He is near other son. So David in the spirit calls him my father. My

rock, the the rock of my salvation. He calls him my God. So that Jesus is the man that is born from above. And the man born from above is Jehovah. It is God the Father. And if he's a father, there must be a son. Where is my son? Then the son comes, and he's David. And David brings back your memory and your set priest. for if the Son sets you free you are free indeed this is the great mystery of the Christian faith it's a mystery not to be kept secret but it is mysterious in character scholarship is not enough to grasp the mystery of Scripture in fact when Paul sets out the eighth right in the kingdom of heaven.

He puts the wise wise man at the bottom. People completely misunderstand what it means to be one who speaks in many tongues. That's the scholar. How can a thing with all this nonsense that people throw themselves into a trance and then utter, bringing the liar to their mouth? How can a thing to do with that? He mentions eight the reasons. And you'll read it in the third chapter of 1 Corinthians. The first is the apostle. That's always the first. Then the prophet. Then the teacher. Then the miracle worker. Then the healer. Then the helper. Then the administrator. And then those who teach in diverse terms or terms. this scholar who will take our script and year after year they'll bring them back into their original position because men invariably interfere with us more so in the past than today because today we have prints and we can set a type and reproduce the thing over and over but in the past until the middle maybe the 15th century everything was script everything was copied while a man couldn't take these volumes and copied them accurately so he not only mis -copied but he also inserted his own opinion so the scholars who understood the vast background of language could take them and bring them back into their seeming original form.

Yet they are the last in the ranks in heaven. The first is the apostle. Who

is the apostle? The one who is called and sent. That's the apostle. You're called into the presence of the risen Lord. You answer the question he asks, which is the highest of all. It's above all the ranks, for love is the greatest of all. You could be an apostle. You could be the prophet. You could be any of these mentioned in the eight ranks, just as we have in government. We come down from the head down to the very lowest. In the army. We go start with the general, come to the private. We have it in the social world.

But above all these ranks hangs love. And so everyone one day will be embraced by the one body, the one spirit, the one Lord, the one God and Father of all, and that being is love. So all will be equal in spite of the parts we play in the world. So let no one pull his rank on you so he's been a saint well alright so he's a saint and maybe he is a prophet and maybe he is a healer and maybe he can work miracles but let no one pull any rank on you because eventually you are going to be part of the body of God and God's immortal body is love All remain the members of the body of God, the one body, the one spirit, the one Lord, the one God and Father of all.

So let no one hold his rank against me. Because I have been called and I have been sent. I am an apostle. I stood in the presence of the risen Lord. And he asked me to name the greatest thing in the world. And I answered in the words of Paul. Faith, hope, and love. These three. But the greatest of these is love, a deathly embrace, and our bodies fused, and we became one body without loss of identity. I was not absorbed into some world soul. I was one with that body of love, one with that spirit, one with that God and Father of all, but no loss of identity. Then I was sinned to be called is to be sinned, but it was the embrace of love that was the important thing for that is above all ranks of the world.

So here the day is coming and I do hope it's true for everyone here when you will find the Son and when you find him he is David. David of biblical

faith, so David mentioned in the book of Samuel, Daniel and the local chronicle. The David of the psalm. That is the David of whom I speak. So one of them could say, I will tell of the decree of the Lord. He said unto me, Thou art my Son. This I have begotten thee. This is the David of whom I speak. And he is the Son of God. And Jesus Christ is Jesus is Jehovah, and Christ means Messiah, that is the anointed one, and who was anointed?

Who was anointed? Why is an anointed? That is He and from that moment forward the Spirit of the Lord descended upon him and possessed him, and he lost not a battle, for the Spirit of God went with him, for this is our destiny. You and I are destined to awaken as the being that we really are. Now the word called purpose is to tell us, it simply means the end, the climax. It always comes at the end, and you will be saying these words: I have finished the work thou gavest me to do. Now return unto me the glory that was mine, the glory that I had with thee before that the world was. ¶ That's what you were saying.

You're only asking for the return of what you gave up to come down into the world of death. I finished the work, that's what the word tells me, to finish it, to accomplish it. Having finished it, I'm only asking for the return of what was mine before that the world was. And glory means God himself, he glorifies— I'll be with my own self, with that glory which I had with you before that the world was: so what on earth could anyone ask for comparable to the discovery of the Son which brings his memory back? For we all suffering from amnesia. If I could only remember that I am the Father, and therefore, as Father, there is a Son, and find the Son, that could in some way call you, and then bring back my memory.

¶ And He does. He calls you. And your memory returns, and here you stand before your own son, your only Son. And then you know exactly

who you are, and you know how you did it before that the world was: you prepared the way for yourself to be born; and He, your Son, did everything that you willed him to do; and now you will not leave his soul in hell, you redeem him, and you bring him back; and you and your Son return. Now the Son is the sum total of all the branches of humanity, fuse into a single whole, and project it, personify it, and it comes out as David. And that is David. ¶ You cannot blame anyone for not completely accepting the false concept that we have given to the world as we teach Scripture.

Those who are grounded in the Old Testament, you can't blame them for not unless they had big friends. When they had big friends, they would not go along with the traditional Christian concept. They will see their own wonderful state unfolding. But that Old Testament actually is true. It unfolds. And it is true in the New, but not as thought by those who teach it. They see it entirely different; it's not so at all. ¶ God is the only reality; there is nothing but God, and God is Love and God is a Father, and as a Father there must be a child; and that child happens to be a Son, and that Son happens to be baby ¶ And so I am telling you what I know from my own experience.

I have not speculated. I am not theorizing. ¶ If today we go back 2,000,000 years, we think the most important people who lived in the first century A.D. .D. would be the Caesars, and the mighty powers of that day. They were the unknown fishermen. Name the others. The unknown fishermen of that century were the most important. ¶ So he comes into the world, and man by his wisdom did not know God. So please God by the foolishness that I preach, said Paul, to tell you of the the mystery of God. And the weakness of man, he uses that. And the humbleness of man, and he uses that. And that's all the false pride of the world.

¶ Today we give awards to this one for being the best dress. So I think

we can afford 100,000 ,000 a year for dresses. We are not going to afford another fortune for something else. And we give all these awards every year. ¶ Ask me next year who was mentioned this year: the faith just as shadow faith. But we go back two thousand years, and unknown fishermen were the most important people that walked the face of the earth; and He called them one by one; and as He called them one by one, He embraced them and sent them. No one can be a saint unless He first calls; and when he is called, he is embraced. But who embraced him while he was on earth?

Now after He departed this world, it's the risen God that calls them; the risen Lord calls them; and when you are calling, to this may I tell you: this story is altogether true. ¶ There is here the angelic being with a recording book. How on earth could that be seen by Daniel? And it's true: here is a book tall a book that wide, and here she stands or rather she is seated at a desk not unlike this, but it's a great one, and she is recording. The recording angel: when you are called into this divine assembly, He's turned to her side, and she looks at him. Doesn't say one word. He just simply records your name; He checks off; you, then you're taken in spirit into the presence of the risen Lord, the Ancient of Days, that's who He is as described in Daniel; and He asks you the simple question: ¶ "What is the greatest thing in the world?"

and you answer automatically as though you were divinely prompted. Faith, hope, and love. These three. But the greatest of these is love. As he embraces you. He has hands, he has a face, he has a mouth. Ask your question. And here he embraces you. And you feel as though you took a drop of water and dropped it into a bowl of water. it disappears in it without loss of identity it becomes a goal and yet it is still individualized I did not cease to be aware that I am the being that I thought myself to be yet I felt the abscess of the union that was union that was the true baptism of

the Holy Spirit and then I was placed in the presence of another who was infinite power and it was he who sent me but he is the same one who embraced for God is a protean being he assumes any thought that suits the purpose of the moment so when I was saints power set me when I was embraced love embraces that is for eternal as told in the eighth of Romans nothing in eternity can separate us from the love of God.

So another thing that I will go through having been saved can separate me from that union with love. But I was saved not by love, I was saved by power. It seemed to be almighty power. When he thinks, done with the bluegum, not the social structure, done with all external worship, It simply is an expression meaning all church protocols. Everything that is something on the outside, done with it. It has nothing to do with reality. All the things you see when you go to church and all the crosses and all the things, done with it. Not carried down, ignored. Has nothing to do with reality. So power senses to tell you what I am telling you.

what love first embraced and therefore I am persuaded that not a thing in this world can separate me from the love of God. No matter what I go through, it can't separate me from the love of God. But I am telling you, you are God the Father. You will not awake until the Son appears. That moment in time when He appears, your memory returns. And you recognize him in the most intimate, marvelous manner. And no power in the world could shake your confidence in this union of Father, Son. It's the return of memory. Amnesia vanishes and your godhood returns. But you know, everyone is going to have the identical experience. You cannot boast, as you're told in the first chapter of Corinthians.

I think it's the fourth chapter. I mean the first, the original fourth chapter. What had you that you did not receive? If you received it, where can you boast? Of what could you beg? How could I stand before you and

boast that I was embraced by God? when it was a gift. God gives to himself. So I can't vote. I'm not better than if I precede you in a chronological order. I can't precede you in importance. Because they're all one. Everyone is God. So if I preceded you, which undoubtedly I have by a few years, in twelve years, this coming month, Should it happen to me? It happens to you tonight. It may happen to you at the end of a section of time.

But when it happens, you have to be one with me. I can't be better than. And time will mean nothing if I preceded you in time. It has nothing to do with taking precedent over you. Because we are one. God is one. So here, the whole thing unfolds within man, the skull of man, the immortal head of man. That's where the whole drama is. If you dwell upon this, may I tell you, you will have the courage to face everything in this world. If business is slow, what does it matter? matter. Someone that we love dearly is fading before your eyes, or as you know, he or she is still the being that you are.

That nothing dies in this world. And so it really doesn't matter if they fade and they disappear from your world. It still doesn't matter because Because you are loved. And he or she is loved. And all in the end are one. All are one. So you are encouraged to go to all the highest of the world. All the hell that one can put upon you. Because we are all one. And we cannot come out until we are perfect. You must be perfect. as your Father in heaven is perfect. And that perfect means simply fully made, fully grown, a full man. And a full man is God. God is man. If no one tells you that he is not, he is not some impersonal over-soul.

God is man. Man not knowing this, on this level he thinks he is some peculiar impersonal force he is not an impersonal force very personal one body one spirit one Lord one God and Father of all and all are contained within this one so I ask you to be patient and if you can't completely grasp

all that I am trying to say believe me I am telling you what I know from my own personal experience I am not speculating I am not theorizing I have no intention whatsoever to set up some workable philosophy of life I have no reason no desire to set anything in motion to perpetuate what I'm talking about if anyone has that desire, let them have it.

But I have not. I do know that it will last and last and last and grow, just as it grew two thousand years ago. For the time has come to tell you the truth concerning the Son. We have had it now for two thousand years, a misconception of who God really is. Jesus is the Lord God Jehovah. And the Lord God Jehovah is a father. And the father has a son. And that son is David. That is the David of biblical to say. And one day you will know it. And you'll be so thrilled you can't conceive of the ecstasy that is yours when you see David. And David calls you father. And then you go back into your own words because you dictated the words of Scripture and fell asleep.

You are the author of the book. In the volume of the book, it is all about me. I delight to do thy will, O my Lord. It's all about me. The Father and the Son. This is the real thing. And then when it happens to you, you'll tell it. But I am now telling you from my own experience, the unborn generation will take what you hear tonight night and tell it and tell it and tell it. I mean unborn generations throughout the century for I've been sent to tell it. The year was 1929 when I was called. 1929 I was called and sent. I did not understand anything concerning the mystery that happened that night.

For he takes the lowest of men, the humblest of men, not the tallest. He takes those that no one would ever suspect. And if he takes them, well, then he's with them. And he unfolds himself within them. So in due time, 50 years later, he unfolds himself within them, 1959. But in 30 years, in

preparation with England, like a gestation. And then suddenly, he rose within me, and I knew who he was. He claimed to me as one unknown, yet one who, in the most wonderful, miraculous manner, allowed me to experience who he is. When I experienced who he is, I realized I am he. They were not clover -same, just one. I was all alone in the tomb reading I was buried and I didn't realize throughout the years that I was the one spoken of in Scripture that I was the buried one now let me comfort you we have been crucified with Christ not just a single being we have been crucified with Christ nevertheless I live, yet not I.

It is Christ who lives in me. And the life I now live, I live by the faith of that Son of God who loved me, his Father, and gave himself for me. He died to bring his Father back. This is part of the drama. The Father and the Son. Only God to do it. There's nothing but God in the world. God is playing every part in the world. And in the end, when he awakens, his beloved David stands before him. The sum total of the father's experience through death. And he conquers death. He comes out of death as the immortal being that he is. If you know anything in this world worth more than what I've told you tonight, name it for me.

If tonight you own the earth, and death, may I tell you, is inevitable, what would it matter what you own? If you were the most famous person in the world, what would it matter if death terminates it? I tell you that you are an immortal being infinitely greater than any outside man in the world. No position could ever be given to you compared to being the true being you are. You are the immortal God. You are God the Father. If anyone should doubt me tonight, I would not test you. I only know this much: I'll meet you in eternity, and we'll laugh at your doubts. I would not care if you doubted or not; we'll meet in eternity.

There'll be no need for forgiveness, because we were simply the hilarity

that in your present state of consciousness you could doubt that you are the being I'm telling you that you are, having awakened from the dream of life. I'm telling you who you are. I'm talking about it. I will only have to wait, and I will wait patiently, and then embrace you lovingly as my brother, for we're all brothers. It takes all the brothers to form God the Father. every one is a brother, and together collectively we form God the Father. See, the word Elohim is a plural word. It's a compound unity. One made up of others. We are the others. We are the brothers.

So in the beginning, God, that word is Elohim. It's a plural word. Let us make man in our image. That's a plural word. And the word is Elohim. So we are the ones who make it in our image. It must be faithfully reproduced. What? The original. So we are the original. It must be firstly reproduced to expand the glory that is ours; when it's firstly reproduced, then it's perfect, then you await it; but you've expanded by reason of the spring of coming into the world of death. Now if this is not practical tonight, may I tell you, it's far more practical than anything that you would ever hear in the world. If your morning paper, you read prominent names.

¶ It's always prominent in the theatrical world and big, for it has money. It doesn't matter how you got the money, but if you could leave, say, 50 million tonight, even though you stole the 50 million, you're going to get a long, long victory tomorrow. But you aren't going to take it with you. you will leave your 50 whatever it is for others to either spend or invest as they do but they aren't going to break it with them I ask you to leave no because now you know who you are live so that your mind can throw a path where do you recall or you can simply leave a little thing behind you but you're going to take over your past.

¶ I'll know, you will know, when you go beyond. In my own case, I am not going beyond. I have finished the race. I can actually say with Paul, I

fought the good fight. I have finished the race. I have kept the faith. Henceforth is laid up for me the crown of justice. I am not continuing the race, continuing the fight. I will only continue it for a little while to get off all that I am told I must get off before the curtain comes down. Which, in my own case, without being sad about it, I personally hope it isn't too long. ¶first I hope if not beyond the immediate trip, that is my personal hope but I do know we all coming on time and we go on time so I cannot tell anyone because no one knows that hour that moment, but the deep and he doesn't reveal it to the surface mind he simply reveals it at that moment when you go but I as a being still living on the surface for a little while it will be my wish that it would not be long delayed because I finished it I have done all that I am called upon to do I have finished the work thou gavest me to do now return unto me the glory that was mine the glory that I had with thee before that the world was that's my prayer tonight ¶And I do hope that you will be encouraged, no matter what happens to you in the present or the future, to remember these words that you really are God the Father.

So if you are beaten down and you're ostracized and left alone, remember you are God the Father. And remember my words, you are going to find your son who is God's son. and God's son is going to call you father and you will know you really are God's father and whatever clothes you've worn how tattered they might have been in the world when you hear it you'll be clothed in your immortal body it's a glorified body a body that no one here on earth could ever describe you can't describe it how could I tell anyone what it is to stand in the presence of love and yet it's man but how could I find words to describe the God of a being who is wearing love

Justified States

Tonight, we will take both the law and the prophet. Just a little while on the problem, that you may not be concerned, for I do know that so many people tell us that you must do this, that, and the other, or else, but you forget get it. God planned everything as it has come out and as it will be consummated. It is your father's good pleasure to give you the kingdom. You do not earn it. It's not your due. It's not a reward. It's simply a gift unmerited and therefore you cannot lose it. This gift is irrevocable, so no man can take it from you, no man can give it to you, so let no one frighten you.

It is yours, and it's coming on time, and the gift is nothing less than God himself. When he gives you the kingdom, he gives you himself. For the kingdom is not a realm. The kingdom is a character. It's a body. And that body is perfect. And wherever you are clothed in that body, everything around you is perfect. No matter where you go, were you in the petrified forest, it would burst into coldness. Were you in the desert, it would simply blossom like the rose. Were you in the midst of all broken members of society, they would all be in harm. If you came into a world where there were blind, lame, false, wizard, instantly as you glide by, eyes that were missing would come out of nowhere and fill the empty socket, arms that are missing, feet missing, everything will be made perfect because you are present.

That is God's gift, which is the gift of himself, which is his body. One day you'll be clothed with that body. So set your hope fully upon the grace

that is coming to you as the revelation of Jesus Christ within you, that is the unfolding within you of God and his Son. And this is the hope that makes it wisdom to endure the burden of this long, dark night of time. For as Paul said, I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us. We are told we are justified by his grace. Well, justification in Scripture is divine acquittal. You're completely acquitted, no matter what you have ever done, you are acquitted, so when we are told those whom he foreknew, he also predestined to be conformed to the image of his son, and those whom he predestined, he also called, and those whom he called, he also justified, and those whom he justified, he also glorified.

So justification is simply divine acquittal. And glorification is the gift of God himself to you. So that man then matures when he becomes his own father. So we say it is the father's good pleasure to give us the kingdom. In giving us the kingdom, he gives us himself. Itself, in giving us himself, man becomes his own father. So let no one worry you. Let no one in any way suggest that you've got to do something to earn it. You cannot earn the kingdom. You cannot earn this gift. This is a gift, unmerited, and it's not your due. Were it your due, then it's not a gift. It's not given as a reward. Lord, you are made fit for the kingdom.

And your fitness for the kingdom is the consequence, not the condition of his gift. He gives you himself, you are fitted for the kingdom, and you are the body of God. Everything in your presence, while you wear it, is made perfect. But, having given us the promise, the promise comes first in scripture. Then we are told he gave us the law. The law is a cushion while we as pilgrims walk through the furnaces. And so we have a law. Man is not aware of the law. Even the wisest of men, they're not aware of it. I'll go back now to 1949. ¶I was in Milwaukee. I gave a series of lectures on the Bible.

And this couple, he was a physicist, the head physicist of Alice Jarvis.

They're a huge big manufacturing firm making these turbines, sometimes bigger than this interior. And he was the head of the chemical department, where they were saying water from all over the world who bought the turbine. And he would analyze the water to discover the problem that they faced, because the water, as it came through the stream, gathered the chemical, and then the chemical deposited itself within the turbine. And so they would send him samples of the water, and then he would analyze the water and then send them the solution to their problem. Well being a crane chemist and the head of the department, he didn't take issue with with me, but he said, Neville, I can't quite go along with it, because as a chemist, it's in conflict with my training.

You tell me that you can go forward in time, that you can move backwards in time, that all things are, and everything is now, at this very moment, and yet you're telling me you can make things change, and it's in conflict with my training. evening. We have a law known," said he, and we call it entropy. And entropy means that the path is fixed and unalterable. You cannot change it. If that could be changed, it throws everything out of kilter in my lab. I must know the path is unalterable, like braiding a lady's hair, and the braided part, that's fixed. The rest is future, not yet braided. We are waiting to see how it will develop from the braided part, because that is completely thick and unalterable.

And you tell me it is not, that the whole vast world exists now, past, present, and future, and that you can go into these sections of time in a world that is finished. But I can't go along with that. That's perfectly all right. I'm not a chemist. I'm not a scientist, so I cannot argue the point with you. I only know my vision. And I keep vision as I have actually experienced it. I can go into these spots. I have gone into these places and

the past has not passed away. And it's fixed, as you say, but I'm quite sure one could go back and revise that past and change it. And I can go forward into the future that I do know and set it up to walk across a bridge of incident when I come to that point in time where I have entered it takes on the color and the tone and the reality that I assumed it to be when I entered that state.

Can't be done. But he was a very honest man, as most of these fellows are. They're trained to be honest. How else could they achieve what they do achieve in science unless they're perfectly honest with themselves? Well, in the month of November, I received a letter from him. And he sent me the science newsletter dated October the 15th. And it was all about the positron. And the one who wrote it was Professor Richard Feynman. He was then professor of physics at Cornell University. 20 years later, only last year they granted him the Nobel Prize in Physics for that paper it took them 20 years to recognize what he said as theory back in 1949, and if I can quote it, this is it: the positron is a wrong- way electron; it's wrong- way in every sense of the word.

It moves backwards in time. It moves from where it hasn't been, and feeds to where it was an instant ago, arriving there. It is bumped so hard its kind sense is reversed, and it moves back to where it hasn't been. Now that is not Neville speaking. That is Professor Feynman; for that he got the Nobel Prize last year. He said it's not only backwards in that sense, but even its charges backwards. It's a positron. It's positive and not negative. And yet it is an electron. When they first observed it, or rather had it as theory, they did not want to admit it. But yet it fitted in with Einstein's theory, mathematically. So they had to in some way accept it, but no one had ever photographed it.

Then came someone who photographed it in their studies of the cosmic

rays, and here it was: the actual positron. It seemed as though two were developed at a certain point. And it wasn't, said he, that one coming back, which was the positron, should, if it is bumped, it should be deflected and continue on its course, but deflected course. On the other hand, if it's bumped so hard, it's not deflected, it's reversed and moves forward in a normal manner to where it hasn't been. Well, I told him that I would sit at home and I would go into a section of time, even this year for instance, this is now only April, I put myself in Christmas.

I would feel the stores are all dressed for Christmas. I could hear the music of Christmas, all the carols. I'd walk through Saks Fifth Avenue in New York City, going to Beth, going to the other, and I would feel all that I would feel if it were true that it's Christmas, that it's the month of Christmas. And then when I feel that it's all Christmas, then I would feel that things are as I desire them to be back in the month, say, of March, or July, which was certainly not Christmassy. To take a hot, hot day in July, and I'm feeling it to be cold, and snow on the ground, and all the dressings for Christmas.

And then I would open my eyes and bump back and scoff myself, because it seemed so real to me that when I came back and opened my eyes upon July, and it's hot, I thought, now, are you kidding yourself? No, when I went forward in time, quite normally, waiting out the days, the months of December, things happened as I actually had assumed that they would. I went forward and determined, predetermined what would happen. Well, when he sent me this, he wrote a sweet, lovely letter saying, Neville, I must confess, I didn't see it. No one saw it until Professor Feynman in his lab discovered it. But he discovered it by theory. And you tell me you know it by vision.

You're not a scientist, and yet all that you said to me, which I could not

believe, and even in this moment it's difficult for me to believe, here comes a great professor on theoretical physics, and he is the one who wrote this paper. For that he got the Nobel Prize last year. He worked on our atomic bomb. He worked on the hydrogen bomb. Then he asked the government to relieve him of the secrecy imposed upon him because of his position. And he came here to Caltech and taught at Caltech theoretical physics. He said, I want the freedom of imagination. I want to be confined with the secrets of government so that I could not express myself.

Leave me alone, all in theory. So he goes blindly on with his mathematics and his theory, bringing out these concepts, all theory. Well, mine is not theory. I go into these states. Now, look at it this way. See the whole vast world as infinite states, all states. If they're all states and you are an immortal being, you're not a state, you are immortal. You enter a state and the state becomes alive. Therefore, you are not to blame if you enter a state unwittingly, unless a horrible state. Men not knowing that you are in a state, they condemn you. But you have to express the contents of that state. If you enter the state of poverty, you have to experience poverty.

If you remain in it, you must go and drink that to the very last drop. The dregs of that come. If you go into any state and remain in that state, you're going to drink it to the very last drop. But you can get out of a state. You don't have to remain in it if you know it's a state. If you don't know it's a state, you identify yourself with the state and think that you're in. man has identified himself with this little body and he thinks he is it so the day comes he has to discard it because he's worn it out as he discards it all of his friends are crying to think he died he can't die he is an immortal being who wore a garment of flesh flesh and blood that same being who goes into state remaining in a state and the state has to be expressed by him him who resurrected faith, for I am the resurrection and the life of that faith.

Now you can change an individual with or without his consent if you so desire. Here is the story of a friend of mine. I persuaded him to give up his job here. I knew he was a single man and he would like to do what I am doing. So I said, San Francisco is wide open. I only go there once a year for four weeks at a time No, I reduce it to two weeks at a time But I used to go in the early years I said, they need someone badly who knows this law You can't teach the promise because you do not know it You can tell it, but from here it's there Because you have not experienced the promise But you do know the law And you are presentable, you are a gentleman You go up there, I will not give you any money, but I will give you my mailing list of 500.

It's a live list, and you send out my list. When I go, I will tell them that I allowed you to have my list, and I will get behind you in that manner, but not in any other way. You've got to go on faith." Well, he quit his job here. He had seniority of eight years in the place that he worked. He goes up to San Francisco and he made arrangements to open. He had a little dog, lovely little dog, and he was walking this dog one afternoon before he opened. And a man came over and greeted him and said, what a nice little dog you have. And then after the usual greetings, he said, can you help me out?

I haven't eaten today. I'm out of work. And my friend said, no. I have no money, but I will do what I can, but I can't give you any money. The man couldn't quite understand that. You can't give me money. What else could you do? My friend did not move one step after he said no to the request. The man went on. He remained there until he imagined that man in his presence, gainfully employed, happy happy in the job and standing on his own feet. That was taken the story in the book of Acts, when a man came to John and Peter and he could not stand on his own feet and he was

begging at the temple door.

And Peter said, gold and silver have I not for thee, but such as I have give I unto you, rise and walk. And he rose and walked. It doesn't mean a triple jump up and walk. That's an entire different structure that I do know is possible when you wear the garment of God. You couldn't come into the presence of anyone as a cripple. The minute you came by, he ceases to be a cripple. If he has no feet, feet come and fill the sockets. If he's blind, they come in and fill the sockets. And he is not blind. And you do nothing to do it. No compassion, you simply are so perfect that nothing imperfect can remain in your presence.

But in this case, on this level, no one is actually going to jump up from the crippled state and start walking. But he takes the man who is crippled, who is standing on other people's streets by begging from them. Well, a month later he was walking his dog and he saw this man and he crossed the street. The man crossed the street and came over to him. He said, I don't suppose you remember me, he said. Oh, yes, I do. I remember you. Just about a month ago, that you asked me for money, he said. Yes, and I want to thank you for not giving it to me, and extended his hand to my friend.

He said, had you given me the money, I today would be asking you for money, because you did not give me. I was so embarrassed and so annoyed with myself that I put myself in that position, I went out the very next day and I got a job, a good job. It pays well. And it has promise of growth. And I am very happy in the job. So again, let me thank you for not giving me the money. He put the man on his own feet by representing him to himself as one gainfully employed. That's what I'm talking about when I tell you the all states. He took him out of one state and put him in another state.

The man who is in the new state is the same man, you are an immortal being. You are changing only when you fall into a state. And others who

knew you well in one state think, what has happened to him? You either go up or you go down. If they see a radical change and they wonder what has happened to him, he's affluent, he is this, he is that, or what has happened to him? He used to be, look at him now. And not a thing changed with the immortal being who occupies the state other than the state. He changed the state. Man not knowing that, he condemns the state. When it's not the being that you're looking at, you're looking at a state.

So God forgives every one. He justifies every one because he knows they're only in faith. And the Lord created all these things. These are the states. So that's what Blake meant. When he said, I do not consider the just or the wicked to be in a supreme state, but to be every one of them states of the sleep which the soul may fall into in its deadly dreams of good and evil. When it left paradise, following the surface, following the surface, when man left that heavenly state of innocence and came into a world of experience, of educative darkness, and experienced generation. For here we are generating and multiplying these garments to clothe the innocent one who has come down.

So the whole drama is from innocence through experience to an awakened imagination. When the imagination completely awakes, that's the divine body, Jesus. That's God. And it takes all of this journey. We are the pilgrims moving through states.

So I tell you, master the art of moving from one state to another state. You are not the state you never have been and you never will be. The state, if you are going to condemn, condemn the state, but why condemn anything? Moving out of a state into another state. Move yourself out of one state into another state. The others say it can't be done, leave them alone. They say it can't be done. You go about your father's business moving from state to state as you desire it. Now it all starts with a hunger.

It starts with a real desire on your part. And all these infinite states are simply to satisfy the hungers of men.

So you want to be good as you understand good to be. You want to be wealthy as you understand it. You want to be famous as you understand it. All these are states. Go into the state before you are qualified. Go into the state and stay there. The state has all the things necessary to externalize itself. But you are the occupant power. You have to go into the state and dwell there. Now, as I go into it, let me remain in it. If I come back like this positron, I'm simply going to be turned right around. I'm not going to be deflected and continue my journey in the same direction, only deflected. I'm going to be so shocked.

And every one is shocked. When I go into a state and it seems like this, seems so real, when I open my eyes, here I am, back there. But that shock turns me around from that return to my motion forward now as an electron I am not a positron anymore I was a positron when I actually started back in time and when I reached this body and the body is jolted when I open my eyes then what I did there I am moving across a bridge of incident now some series of events that leads me up to the fulfillment fulfillment in what the world calls reality. But it was real when I occupied it in my imagination.

That's when it was real.

We exist in these bodies. We live in our imaginations. For our imaginations, these are the only reality. Imagination is God. There is the divine body, Jesus. I used to sit and simply quiet in my living room.

I couldn't see the chair where I sat in the living room from the telephone in the hallway. I would sit at the telephone in my imagination while my body was in the living room. And then I would assume I'm at the telephone. Physically, I couldn't see that body. And then suddenly I would

feel myself back on the chair. And what a shock. And then from the chair, I have put myself back at the telephone.

I would stand on the outside of the house and see it like this building, see it from the street rather than from here, and assume while I'm standing here that I am looking at the building from the outside. And suddenly you are on the outside, and you're looking at it from the outside. Do it with your own home. Do it with anything in your room. And that gets you sort of in a state of moving.

You become mobile, as it were. And it's easy then to occupy any state. And they're only states.

So when someone thinks themselves so important, it's only a state, but all right, that state in itself is important to them. And anyone occupying that state must do exactly what they would do. If I were in the state of Hitler, I would do the same thing Hitler did. Because it's a state, and if I fall into it, knowingly or unknowingly, I've got to play that part. So he does not consider the just or the wicked to be in a supreme state, but to be every one of them states of the sleep which the soul falls into when it leaves paradise following the serpent. That serpent of generation.

So here, you can be what you want to be if you know that all these are only states. And in the end you are justified, you are completely exonerated, you are acquitted, divinely acquitted, so let no one frighten you as to what you must do to earn the kingdom, you do not earn the kingdom; it's your father's good pleasure to give it to you, and it's a gift that is not your due; it's not a reward for any good things you did. If you're in a state and you think that there are good things you're doing is only the state.

You moved into it, and I personally find it easier living in my world to be in good faith. I find it easier to be kind than to be unkind. If I'm ever unkind, it hurts me more than anyone who receives my doubt, as it were.

An unkind remark hurts me more than the one who receives it from me. So I find it easier to be in that sort of a state.

But eventually you will completely awake with a gift, and the gift is God himself. There's nothing but God in this world. But nothing but God.

Someone called me up and asked me about devils. As he went down to the Christian Science practitioner, who now feels he's now hungry with devils. Well, they teach devils, how the devil does this, the devil does that. are just getting away from the first and great commandment, which is the great commandment, the Shema, the confession of faith in the Hebraic world.

Hear, O God, the Lord our God, the Lord is one. The minute you get away from that, you have a devil. There's another God, another creator, another something. And you have two, you're going to have four, you're going to have eight, 16, 32, and so on. Always come back to that fundamental state, there is only God, and God is your own wonderful human imagination. When you say, I am that God, there is no other and never will be another God. He is going to unfold himself within you and completely awaken, and when he awakens, you are God. And then you'll be clothed in that heavenly garment, and I'm telling you it is a heavenly garment.

I can't describe it other than to tell you when you're in it, you're not tending on the earth. You're lifted off, as it were. And I can only describe it as air and fire. And when you glide by and the sea of humanity, imperfect, you do not raise one little finger to change them. No compassion, because they cannot remain that way when you go by. And as you glide by, everyone is made perfect. Everyone, not one is left out. It doesn't matter what he did to lose his eyes, what he did to lose his arms, to lose his legs, to lose his tongue. It doesn't matter what he did. In your presence he cannot

remain imperfect.

And everyone is made perfect. That is the kingdom. So it is your Father's good pleasure to give you the kingdom. So set your hope fully upon this gift. And then you can endure the temporary ills of the world. Because we are moving through all these things and not every moment of time are we alert to these states and we can fall into it by reading the newspapers, falling to it by hearing a news bulletin, falling to it by a little conversation with a friend. And there we slip innocently into a state. But the state isn't concerned, you animate it. You made it alive when you entered it, because you are the only resurrecting power of the world.

You are the resurrecting living power of the world, and that power is your own wonderful human imagination. ¶ Everyone here, put your mind at peace and don't think for one moment by being good, as the world calls good, by attending certain services and doing certain things and observing certain things, that there's something on the outside watching you and marking up some little thing in your favor. No, you're simply waiting for that appointed moment when he unveils himself. So you're set to hope fully upon the grace that is coming to you at the revelation of of Jesus Christ within you, which is the Lord and his Son. That is Jesus Christ, the Lord and his Christ. And Christ is the Son of God.

And no one can say Jesus is Lord except by the Holy Spirit. And the Holy Spirit is the remembrance. But he doesn't really bring about that remembrance until the Son appears. And when the Son appears, memory returns and then you know who the Lord is. because you know who is stunning. And you wear this little garment until a few more years. You take it off and then you are not in this world at all. You are in an entirely different world where everything is perfect because you are perfect. And when you want to make yourself seen by another, you make that choice.

They do not come in search of you and see you. ¶I'll give you one little story he doesn't come here anymore he may not be in the city but he told me one night quite innocently he said you know I found myself out very very conscious and I said to these people around me do you know Neville and they said yes and then he said who is he and with that he said I was worth as though I was some medium flying through space, thrown out of the world, and woke here to death.

You do not see one who has already been born from above until he chooses to show himself. He must manifest himself to you. You do not go looking for him. Because unless you are born from above, you cannot enter the kingdom. Even though it is his pleasure to give you the kingdom, it will come after your birth from above. Prior to that birth, he can't give you the kingdom. And one to whom he's already given the kingdom, he is not in the world. Though for a little while he is in the world, telling the story. Telling it from experience, and not from theory. So I'm telling you exactly what has happened to me. I share it with you.

and it's going to happen to you every one of them so let no one in any way try to convince you that you must be a little better than you are if you would get the kingdom the kingdom is your gift and listen to the words in the 11th chapter of Romans, it is irrevocable the gift and the call of God are irrevocable you cannot revoke it and no one can revoke it And your inheritance is not only God. You're told in the fourth chapter of Romans, you inherit the world. The world is yours. And all within it. You don't inherit some little portion of the world. You inherit God, and God owns the world, and the world is your inheritance.

So in the 16th Psalm, David is made to say, the portion of my inheritance is the Lord. That's his portion. He inherits the Lord. The Son inherits the Father. And so a man matures when he becomes his own

father. This is the great mystery of Scripture. And you will inherit the Father, for it is his will, and no one can break his will. It's your Father's good pleasure to give you. So when you hear people bragging how this one is better than the other one, forget it. They're judging states. So that man is richer because he's a state that is richer than the other state that is poor. But the occupant of the rich state does not differ from the occupant of the poor state.

And the occupant of the state tonight that is in jail does not differ from the judge who sentenced him. One is not better than the other in the eyes of God. In the eyes of God, all are acquitted. That's justification. We are justified by His grace, we are told. All are justified by His grace. And grace is an unearned, unmerited gift of God. And that grace is God's last, His final gift, which is love in act, and God is love. It is a gift of Himself. And that's when He gives you Himself. He's got a thing else to give. He gave you Himself. And the whole vast world is yours. So we inherit the Earth.

Now tonight, I hope you'll start practicing. It won't take you any time at all to try it. It costs you nothing, and it works wonders. You can sit here tonight or you go home. Put yourself in a state of affluence. What's wrong with that? I know, well, back in the 1920s, 1930s, we had a deep depression beginning in 29. And do you know that you could go to Tiffany and buy, say, eight glasses, beautiful glasses for a wedding present, cost you what, not more than 75 cents, a beautiful glass, and in a Tiffany box, the whole thing was a Tiffany box, beautifully done. You'd go to Macy's or Gimple's, and you'd buy something not comparable for a dollar, \$1 .25.

But the majority would not be seen dating Tiffany. That was dire. That was something beyond. They wouldn't even walk in. They felt embarrassed to walk in. Yet you could go into Tiffany's, the jewels on the first floor, take the elevator to the third where they had a lovely china and lovely glassware

on another floor and get a beautiful gift wrap packet from Tiffany. You didn't have to send two dozen, eight, that's enough, eight beautiful glasses. And people were not going. They were embarrassed to be seen in Tiffany. I'm quite sure the same thing is true here with their branch here. And you could go to Tiffany and buy a lovely thing. Poor, but very little really.

But people are trained. That means something, that's classy and that, that, that and the other. And if you're in one state, you can't argue them out of it. They've got to get out of that state to be able to go into a state. And if you tell them, you know, one time in your life, a \$12 suit is all that you could afford and all you thought you could ever afford. You get out of that state and think something differently. And then you pay \$250 for a suit easier than you could get up to \$12 for the other suit. I know it happened in my own case. When I began to buy a suit for \$250, it was easier for me to pay \$250 than when I had to get up \$12 for a suit.

If it rained, I had to start running. Or I couldn't get out of it. Now that is life. And you simply move from one state into another state. And the same being, I am not another being, I answer to the same name, you say Neville, I answer. I answer then to the name Neville, and yet I move from one state to another state to another state. As you move from one state, what you couldn't do in one state, you find it so easy to do in the other state. I was in a state for the longest while where I couldn't eat meat, fish, fowl, drink alcohol, alcohol, smoke, sex. Well, I did nothing. But nothing.

Then overnight, my friend Abdullah told me, you're going to come back from Barbados and you will have died, you know. I said, I will die? He said, I don't mean that you're going to die and be buried in Barbados or buried at sea, but you will have died. All the things you haven't done in seven years, you'll be doing before you get back. Do you know he was true? And I couldn't tell you how it happened. I couldn't tell you how it

happened. It just happened. In Barbados, I lived for three months in my mother's home and still lived as I did in New York City. And on my trip north in 10 days, I was doing everything I hadn't done in seven years.

And I cannot tell you how it happened. I moved out from one state into another state and it came to me as normal and as natural to do the things I did at sea, as I did in seven years the other things that I didn't do. So I tell you, there are only states, all states of consciousness. And if you recognize that, you can forgive every being in this world, no matter what he is, or what he plans to be, or what he's done. Because in the end, he is going to be justified. He is justified by the grace of God, as we are told. Everyone is justified by the grace of God. He is divinely acquitted.

And when God acquits him, who is going to judge him? And after justification comes glorification. So he begins with those whom he foreknew. Well, he foreknew us, for he chose us in him before the foundation of the world. And if he chose me in him before the foundation of the world, then he knew me. And those whom he foreknew, well then, he also predestined. He predestined them to be conformed to the image of his time, that which reflects his glory and radiates his glory and bears the express image of himself. I am destined to be that, to be the express image of himself. And those whom he then predestined, he called. Call my sons from afar and my daughters from the end of the earth.

Call them all. And he's calling us one by one by one, for we are so altogether unique. He can't call us in pairs. Call us one by one. And those whom he called, he also justifies. And those whom he justifies, he also glorifies. So you are destined to be glorified with God as God and it will not in any way be stopped by anyone, so let no one frighten you from the pulpits of the world. Every Sunday morning they try to scare the people to death, set themselves up as the criterion of what people ought to be. In

other words, look at me, they will say, and follow me. I have thrown yesterday's paper. This son of a very prominent evangelist across the country, he's in Barbados, he's in all the West Indies, he's all over Europe.

Someone in Denmark wrote me three letters recently asking what I think of him. Well, I did not respond. I answered his first two letters and then when he kept on trying to make this a conversation between us, and he mentioned this party, I did not answer. I never listened to the man. I've never read any of his work. But when I read in the paper yesterday a picture of his son who confessed that he was simply a, he had sinned against his wife and his children. Well, you know what he means. And then he sinned against God. Then I went on to read that this man takes sin in tithes. \$30 million a year in tithe.

He tells them how they're serving God when they send him money. And taking in \$30 million tax -free. It's religion. \$30 million. So now the son has now been removed from being the heir. Father's 80 years old, but he's still in control of that \$30 million a year tax -free. I wonder what he talks about so that is big business when you go into that sort of money that's big business you have no room in your mind's eye for any spirituality, none whatsoever, and you can take that greatest of all books and make a mess of it. The interpretive there is something that is taking place here in the secular world, it isn't secular at all.

This story is profoundly, well it's all spirituality. It's God's plan of redemption. It has nothing to do with the secular world. And they're telling you the future of America, the future of Russia, the future of China. It's not in Scripture.

Live in the End

Tonight's subject is Live in the End. I dare say that everyone here would say yes to the statement of Scripture, with God all things are possible. I don't think you'd be here if you did not believe in God, and the God to whom all things are possible. but maybe we stop right there and we separate man from God and my purpose is to show you that we are not two that we are one that God actually became man that man may become God so let us now tonight give you my reasons for my claim. We turn to the book of John, the gospel of John. And we are told that the word became flesh and dwelt among us.

Well, that's a mistranslation. The word translated among is the Greek preposition in, within. The word became flesh and dwelt within us, in us. John used the plural us. For the nature whereof we consist, that the word of God, which is defined in scripture as the creative power of God and the wisdom of God, did not take upon itself some one person among men. For then that one assumed would have advanced and no more. But Christ, to save all, did not make this man or that man his habitation, but dwelt in us. That same creative word that created the universe and sustains it dwells in us. Therefore, with God, all things are possible. And therefore, with man, all things are possible.

So he states it in one book, Matthew, with God, all things are possible. But in Mark he states it, all things are possible to him, meaning man, who believed. Can man believe? So this creative word is in us. Well, what is this creative word? It's your own wonderful human imagination. That Christ

in man. Man is all imagination. And God is man. And exists in us and we in him. The eternal body of man is the imagination, and that is Christ himself, the divine body, Jesus. We are his members. So when you say, I am, that's he. Now can you believe that you are now the man that you would like to be, though at the moment of your assumption, reason denies it, and your senses deny it?

But if you're alive, can you really conceive a scene, a scene which, if true, would imply the fulfillment of your dream? Just imagine it. Certainly you can imagine it. But the problem is, will you believe it? Will you believe in the reality of the thing imagined? imagined. If I could in this very moment imagine myself into a state, any state at all, and dwell in it, well now what is dwelling in it? Well, I am dwelling in it. Well, that's Christ. And that is the resurrecting power of the universe. So if I remain in a state, I will resurrect it and objectify it in my world. But I have to select it and enter the state.

If the spectator could enter into any of these states in his imagination, approaching floating the stage on the fiery chariot of his contemplative thought. What would it feel like if it were true? How would I feel if I were now the man that I would like to be? How would I know that I could become it? Well, I first, as I assumed that I am it, let me think of my friends. Those who really would rejoice with me were it true. Let me imagine that I am seeing them in my mind's eye. How do they see me? If what I am assuming is true, they should see me as I am seeing myself. And if they are friends, they should rejoice with me.

So let me now assume that I am seeing, reflected on the face of a friend, that which, if I saw it, would imply he sees in me that which I have assumed that I am. Will that work? Try it. I tell you from my own personal experience it works. it.

As we are told in Corinthians, do you not realize that Jesus Christ is in

you? Unless, of course, you fail to meet the test. Now we are challenged. He said, come test yourself and see. Well, this is how I test myself. If Christ is in me and all things are possible to Christ, then I must find out who he is. Well, I have found him as my own wonderful human imagination. nation.

And because he dwells not only in me, he dwells in us. Everything is possible to everyone in the world. And so you help man death by telling him who Christ is. You could give him all the things of the world that he needs. He'll come back for more tomorrow unless he knows who Christ is. You can give the entire world to any one of us. They'll spend it, waste it, if they don't know who they are. But tell him who he is, and he doesn't need anything more than the knowledge of who he is and the application of that knowledge. For we are the operant power. It doesn't work itself, I can tell you, that your imagination is Christ. And maybe you'll believe me, but unless you actually take it to the point of working upon it and operating it, it means nothing.

Well, if this night I really believe it, I would not allow the sun to go down in my sleep unless I feel myself right into the situation of the wish fulfilled. It need not a wish for myself, it could be a wish for a friend, for everyone in my world, because Christ dwells in all, and Christ is the true identity of every man.

Then everyone must be myself pushed out. It can't be another if God is one. Therefore I tell myself, as the seeming other, what I would do were I you. And instead of giving him the thing that he needs physically, basically tell him how to get it for himself. What would you feel like if now you were the man that you want to be? How would you see the world if things were as you desire them to be? Now, this is what I mean by living in the end. Robert Frost, just the year before he departed this fair, he wrote this story

for Life magazine, and he said the founding fathers did not believe in the future.

What a shock that they did not believe in the future. They believed it in. He said, we are always imagining ahead of our evidence. And the most creative thing in man is to believe a thing in. They had no evidence to support their claim to democracy. They were under a king when they threw the king away and began to simply build a concept of the future. They did not believe that the mere passage of time would bring them that dream. They believed it in. And these men believed implicitly in the Word of God. And they believed that if I know what I want when I pray, believe that I have received it and I will.

Well, if that precept is true, literally true, to be accepted literally and fulfilled literally, well then what am I doing not believing? I should actually know exactly what I would like to be, and discovering what I would like to be as against what I seem to be, dare to assume that I am it. And my assumptions or thoughts, if persisted in, will harden into fact. That I know from my own experience. And I know it's a law. Therefore, if someone is not becoming the man that they would like to be, and they tell me, but I once imagined it and it didn't work, then what are you doing now? I'm still not imagining it. If imagining creates reality, what are you imagining?

For if Christ is the only creative power in the universe, and I identify him with my own imagination, well then my imagination is creating reality. So what am I imagining? Pick up the morning's paper and I'm fed with everything I should not feast upon. All the horrors of the world, all the negative states of the world. After having read it for an hour, then I must either regurgitate or in some strange way rub it up because I can't go on through life feeding upon such nonsense. But if I really know what I want, what you want, what we want, and persuade myself that we have it. If my

premise is sound, that imagining creates reality, I should, in the not distant future, hear you tell me that it's worked for you, and the other one tells me, and I in turn tell you, and go through life sharing these marvelous views with others.

So I say, live as though it were true. Just as though it were true. That passage of Shakespeare we have been taught from the primal state that that that he which is was wished until he were here we find it in Caesar he which is was wished until he were he wasn't born Caesar the king but here was an ambition fulfilled because he was wished into it he desired it lived in the state and everything reshuffled itself to conform to that state to which he was faithful. I see it in my immediate circle. Those who you would not think for one moment would ever become prominent, but they desire to be prominent. Those who desire to be successful, as they conceive success, no two see success in the same manner.

Some see it through the eyes of wealth. Others through rising in some profession. Others in some other manner. But whatever they conceive it to be, they can realize it. If night after night they sleep in the assumption that they are now what they would like to be. And so we go back that if the word is truly the word that creates the system in which we live. In the beginning was the word, and the word was with God, and the word was God. By him all things were made, and without him was not anything made that was made. no not even the so -called unlovely thing for if all things were made he has to be responsible for the unlovely things as well so we are told in scripture I kill and I make a lie, I wound and I heal, I create the blessing, I create the curses, but now I must choose life, choose the lovely things, but don't say there's another creator, for if there's another creator then we are in conflict.

So my own imagination can conjure on lovely things if I dwell upon

them, or the lovely thing. But there can't be two gods. There can't be two creators. And if I can find that creator and identify him with my own wonderful human imagination, then I can't pass the buck. I can't turn to anything and blame it for the things happening in my life. I know that many of us are not discriminating, and when we see our own harvest, we don't recognize it. We can conceive that we, in some strange manner, permitted these things to be entertained by us. But we did. It could not have come to pass in any other way. So if I believe it and accept it, well then I will live by it.

And then when I know what I want for anyone, and this goes for everything in this world, whether now, this very moment, you desire happiness in marriage. You say, but there's not one person in my world that's eligible. I know no one. You don't have to know anyone. All you have to do is to decide within yourself what you want. Now, what would you do if it were true? Would you wear a ring on the one finger, which would imply that someone places there one one that you admire, well then, wear it well. Don't wear a physical ring. Put it on just as though he had placed it there. And sleep feeling that which you are feeling as real.

Don't say it's all imagination. Certainly it is, because all imagination is Christ. Therefore, it's all reality. So when you say, well, that's only my imagination. Well, you're just saying, well, that's only a thing called Christ. When you treat imagination that way, Is there anything in this world that wasn't first imagined? Name one thing or point out one thing in this world for me that is now considered to be real, that wasn't first only imagined. What is now proved was once only imagined. Therefore, this is a truth statement. All things were made by him, and he is your own wonderful human imagination. All objective reality is solely produced through imagining. the clothes you wear, the chairs in which you are seated, this in

which we are now placed.

Everything was once only imagined. Now tonight, find out exactly what you, not what they think you ought to want, what you want. Ask no one's permission. You don't need any man's permission. You don't need your own decision. What do I want? Now what would it be like if it were true? What would I feel like were it true? Now catch the mood and try to give that mood all the sensory vividness of reality, all the tones of reality, and then sleep in it, just as though it were true. And then await the inevitable. The inevitable is you're going to resurrect it and objectify it on the screen of space, and then the world will call it real.

And they may not believe you. It doesn't really matter. If you tell them it came to pass because you simply imagined it. Now, they'll point to the series of events that led up to it, and they will give credit to the bridge of incident across which you walk towards the fulfillment of that date, and they'll point out some physical thing that was the cause. Now, the cause is invisible, or the cause is God, and God is invisible to mortal eye. Who knows what you're imagining? No one knows. But if you sit down and imagine, and no one can stop you from doing it, but can you give reality to the imagined state. If you do, yes, a bridge of incident will appear in your world, and you'll walk across some series of events leading up to the fulfillment of the imaginary state.

But don't give causation to any physical step that you took towards the fulfillment of it. You imagined yourself having a marvelous business, and then comes the day a building is for sale, and you have a nickel toad.

And a total and a total stranger, but a man comes in and asks you quite in a friendly manner, are you going to buy it? And knowing you don't have a penny, you say to him, as you would a friend to a friend, with what? And then he says, well, I have money. It's only in the bank, drawing nothing.

You say, well, I have no collateral. But he said, I watched you. You're an honest person. You have family. They're honest. I think they are. Would you like me to buy it for you? but get my lawyer to bid for it. If they knew that I'm bidding, that I have money, they'll bid me up. And so I get it at the very lowest price by getting a lawyer who represents more than one client and they do not know who he represents and he'll bid for it.

Are you willing to take it regardless of the price? And you say, yeah, I'll take it. But I have no collateral. All I need is your signature that you will simply pay 6 % on whatever the price is and then reduce that principal over a period of 10 years. Agreed? Yes. But then signed it, and we'll see if we can buy it. That day you owned the building, and you didn't have one nickel when you owned the building that day. You only had your signature on a piece of paper. At the end of 10 years, you repay the man his principal. You reduce it every year, paying him 6 % on the remaining principal, and reduce the entire thing at the end of 10 years.

That man died 20 years later and leaves you 150 ,000 in cash, tax -free, and a couple of homes and many personal belongings.

In the meanwhile, you continue in that business and it multiplies and multiplies. And that year was 1922, 1924. This is now 1968. 1968.

That building, I'm speaking factually, that building in 1924 is now gone. He paid only \$50 ,000 for it. It was repaid and repaid. A bank, three years ago, bought the property, because the building was rotted, bought the property for \$840 ,000 in cash and no capital capital gain from 50 ,000 to 840 ,000. In the meanwhile, the business has expanded into all the other islands so that today you couldn't buy them out for \$15 million. All in imagination. And this goes back to the imagination that preceded this man's offer to buy the building.

for the young man seeing this building and entertaining a thought that

the present owners deceived his father and through deception got him out of a partnership a junior partnership and he was moved not to get even but to prove that he really had something within him and could be a success in spite of their deception and so every day he would see on that marquee not their name but his own family's name and he would see it in his mind's eye because you could not take their name and transliterate it and make it spell this man's family's name but he saw it and in his mind's eye he saw that name which if true would imply the family owned it he did it every day twice a day for two years and then came this son out of the nowhere and the whole thing was made it possible, and today they're all over the islands.

And they have no partner. They've never taken in one partner, never sold one bit of stock outside of a family ownership. All by imagination. Now, I know what I'm talking about because I am a member of that family. I'm speaking of my own family. This is not hearsay. I know it. My second brother, Victor, Victor was the one in whose imagination this whole thing began to bloom. And he still works all by imagination. He knows what he wants. And then after having decided in himself, that's what I want. And that's good for the business. He then in his mind's eye, he appropriates it. And then let things happen. As told us in scripture, the vision has its own appointed hour.

It ripens, it will flower. If it be long, then wait, for it is sure, and it will not be late. Read that in the book of Habakkuk. Here is the true translation of that passage in Habakkuk. So when you know what you want, remain faithful to that assumption. And the assumption, though, at the moment is denied by your senses and denied by reason. If you persist in it, it will harden into fact. Are we not told that God calls a thing that is not seen as though it were seen, and then the unseen becomes seen? He calls everything from the unseen into the seen in this simple manner, for he is

the resurrecting power. So if I assume that I am, I don't have to have evidence to support it.

I assume that I am. I am what? Well, I name it. And having given it a name, given it form, given it definition, remaining in it, I resurrect it. And if it takes a thousand men to aid the birth of that state, a thousand men will play their parts. And I don't have to go out and look for them. Any more than my brother had to go out and look for this man. He would not have known where to start looking for one the day of the sale. For as he is concerned, he had done it in his mind's eye. And he allowed everything to happen. And he comes right in like a joke. He really thought it was a joke.

And he said to this man, are you fooling me? He said, no. He said, well then wait, let me call my father. He said, lunch. He called him on the wire. He said, daddy, come on up, leave everything and come. And then he said, now you tell my father what you told me. My father's name is Joseph. And my father said, you really mean it? He said, yes, Joe, I mean it. I'll have him bid today. You put your signature here and your son Victor put his signature. That's all I need. And that was a lifetime friendship. So when that man died, he didn't owe my brother Victor anything. He so loved the friendship and the feeling of decency that he had with my brother Victor, he gave him 150 ,000 cash.

And that was tax -free. And the homes, everything was tax -free. And that building, which he bought for \$50 ,000, was sold three years ago to the Bank of Nova Scotia. They tore it down and built a lovely structure, but they paid our family \$840 ,000 for that building. So here was a gain, and there was no capital tax gain. None. That whole thing was simply free. So I know what I'm talking about. All I need from you is the acceptance of it. Will you believe it? will you believe that with God all things are possible? Will you believe that all things are possible to men? Well, you can prove it

in the not distant future.

But you are the operant power. It will not work itself. If you dare to assume this very night that you have a better job than you know how or that you have a larger income, you may be fired tomorrow. Don't be concerned. On reflection you'll see it was necessary to move you towards the fulfillment of your assumption. You could be fired and I wouldn't bat an eye if you told me tomorrow, well I did what you told me, you know what happened? I was fired. I have seen that. It takes someone to fire you to get you into a better job. I have seen that time and again. I wouldn't go out and quit the job.

You may be promoted in the job, or you may be invited by some other concern that is competitive to join them. I do not know how it happens. I only know if you remain faithful to the assumption, it's going to happen, and you're going to be promoted towards the fulfillment of the state that you have dared to assume that is yours. I could tell you a number of stories along this nature. So here I say dwell in the end. The end is where we begin. For if I see my name on the marquee, that's the end. I don't wait for the incident to take place in my world to move from one to the other to the other, leading up to that.

I dwell in the end. If I go to the very end, what would it be like, would it be true? A health case, not how it's going to become better, but you go to the end and you say to someone who isn't well and in your mind's eye you say to them you know I've never seen you look better and have them say to you I've never felt better well now that's confirmation of what you're seeing you say I've never seen you look better and hear them say to you well I have never really felt better but you may say to me well I can't hear people oh yes you can you can hear anything you want to hear you don't have to hear it audibly listen this very moment you may not be able to whistle a tune.

Maybe you can carry a tune in any manner whatsoever. You can play an instrument, you can whistle, you can sing. Well, can you now imagine that you are hearing the Battle Hymn of the Republic? Listen, can't you hear it? Can't you augment it a thousand voices, ten thousand voices? Did you hear it at the funeral of Senator Kennedy? Did you see it on TV? Wasn't that moving? When the organ began to peal, and suddenly that lovely soft voice singing it, and the whole thing became, well, the whole vast TV world was filled with it. I doubt there were very many dry eyes when he got through singing the Battle Hymn of the Republic. Well, I can sing, I can whistle the tune, but I can just right now stand here and listen and hear the entire thing as well.

Well, if I tried to duplicate it in my voice, I couldn't do it. But I can hear his voice as he sang it. You can hear anyone's voice. You can hear the speaker's voice. Tonight alone, you can hear my voice. And you can put upon my voice what you want to hear. And I, unknown to you, I will find myself telling you. Something will happen to confirm what you're hearing. So you can do this for good or ill. Still, I advise you do it for good. But the choice is yours. You can hurt and you can bless, but don't hurt. Use your imagination always lovingly on behalf of others. But to tell you that you couldn't do it to hurt is stupid because you can hurt.

But it's entirely up to you. So you imagine what you want. Believe that you have it and see how it works in the world. ¶ Those who scoff at it or at themselves. Five years from now when you're on the top, they may be working for you. And they've even forgotten that they sat in the same audience with you when you heard and believed and they also heard but they didn't believe. And so you moved on and they remained behind. And that's life. But there's only one creative power in the universe. ¶ Us. Scripture names that power as God, Jesus Christ, the Lord, the same

power, because there aren't two gods, there aren't two lords, there's only one.

And that one Christ dwells in us. He did not appropriate a single man as Scripture, I mean, the peace which the world needs. They tell you of a single man, and the single outer man that differs from all men. He isn't dwelling in this man or that man. His desire was to save humanity, and so he dwells in us, not in that particular man. He didn't become this dwelling in one man. Let no one tell you that the Christ in you differs from the Christ, and let them name any man they want. He cannot differ. If there is a Christ other than that Christ who was crucified with Enoch, And who rose and continues to rise into humanity, he's a false Christ.

And the teachers who teach are an external, objective, different price of false teachers. Christ is within, and he rises within. And so you go out and put it to the test. ¶ Put it to the extreme test. Christ in us, not out there, is the hope of glory. So this word of which I speak, and the word, by the way, its true definition is meaning. In the beginning there was meaning to the whole thing. And that meaning was with God. And God himself was the meaning. There is a purpose, there is a plan behind it all. We can inner so that we and he are one. So he actually became a, that we may become God.

It seems incredible, but it's true. That's the purpose of life, to take humanity and lift it to God. So it becomes God. So he became man, but man may become God. ¶ Now tonight, you need not confine it to yourself. Take a friend, without the friend's consent, without the friend's knowledge, and lift him up. Do you know the friend who is unemployed? Employed, well then see him gainfully employed. And don't tell him that you may brag tomorrow, don't boast, just see him gainfully employed. Here is a friend of mine in LA, and this man was unmercifully balled out by his superior, and told that he was no earthly good, and they are considering

letting him go, they're going to fire him.

Well, the man had no support outside of the job. And he had a family. He told my friend, for my friend lives by this law. So he said to him, all right, go your way. Didn't tell him what he was going to do. He sat quietly at his desk and heard the man tell him that they praised him beyond measure for something that he had done. It wasn't 48 hours that the complete reversal of their attitude towards this man in their praise of something he did in the advertising world. But the blow had left its mark. And he said to my friend, yes, they've reversed it, but I don't feel easy on the job. Because they could not have said the unlovely things that they said and forgotten them.

So it will come back, and I'm going to quit. I have no money. I'm giving them two weeks' notice. I'm going to ask them to give me one week of the two, that I may get myself together, maybe take off a few days, and just get my thoughts in order. Well, at the end of two weeks, he didn't have a job. My friend, when he told him what he was going to do, my friend knew he could not afford to quit and not work, so he saw him gainfully employed and earning 25 % more than the present job. He took off the second week. When he came back the end of the first week, he came into my friend's office and said, only yesterday.

I got the offer and I start Monday. I do not lose one day's salary and I start at 25 % more than I received on the past year. What did it? My friend's imagination. A loving use of the imagination on behalf of a friend. Had he gone without that imaginative state, he would have walked into the place and the man would have said, we have nothing. Or we can't use you. Why are you quitting? He didn't ask anything. He simply wanted the man. So if you precede your visit by an imaginal act, they will see you as you see yourself. If you walk in knowing that you're no good, they're going to see

you exactly that way.

But if you're walking in the assumption that things are as you desire them to be, they're going to see you that way. And this is life. Now what greater claim can anyone make than to claim that he is God? When he claimed it, they said he is blaspheming. For here is a man, and the man dares to claim he is God. The tenth of John. And he said, Is it not written in your law, I say ye are God's sons of the Most High? If he call them God to whom the word of God came, do you say of the one that he anointed and sent into the world that he is blaspheming? Do you know of any greater claim in the world than for a man to identify himself with God and walk as though he were, and not be ashamed to admit it?

He doesn't go bragging about it, but he knows in his heart he is one with God. For if his imagination is God and he imagines, well then that's God. And if he imagines a state and it comes to pass, then he knows the creative power that is God. He doesn't have to brag about it and boast about it, but he doesn't have to hide it either. He doesn't have to bury it and be ashamed of it. He sleeps in a noble state because he's one with God. But let every one take that attitude and the world will change. Not be beaten, but you can take the whole vast world if they feel themselves slaves, give them the world, they'll want it again tomorrow.

If a man has self-respect, you can give him all the money in the world and it means nothing. That goes for the individual, it goes for a family, it goes for a race of people, it goes for a nation. ¶ This is our late President Hoover said, the rise and fall of ideas will determine the rise and fall of men, the rise and fall of nations, the rise and fall of communities. So tell me the idea the community entertains about itself, and I'll tell you that community. But now change that idea of itself, and you'll change that community. Let a family feel important in itself. It doesn't have to have a

background. Who has a background?

So you go back far enough and almost every one who now claims importance would be ashamed of that background. So don't go back, start just where you are. ¶ And don't pay anyone to look up your family tree because you're going to pay them to forget it. ¶ Just all of a sudden start right now and assume the dignity that is God. That's your real background is God. ¶ And so assume it. ¶ And then walk in that assumption. ¶ And if you have children, I hope you do. Well then, instill that into the child. Instill it into all within the environment and have them feel important. ¶ I have no background judged by human standards, either intellectual, financial or these things.

We made it. ¶ But mother instilled in us, when we did something of which she was ashamed, she would say to us, Have you forgotten that you are a Goddard? We didn't know. That must have been very important. Because mother said, Have you forgotten that you are a Goddard? Well, I never heard that we ever had any background. But all of a sudden you began to feel that you must be important. ¶ So mother instilled it into our mind's eye. She made the name important. So today it is important where we are. In the business sense, in every sense it's important. ¶ But mother did that and she married a man who had no background and took his name.

But she made it important. ¶ All right, who has any background? For as I am concerned, I refuse to accept the aristocracy of any being in this world other than the aristocracy of the spirit. ¶ What is aristocracy? Give me the aristocracy of the spirit, but don't come to me with any physical descent. ¶ I'm not an animal. I'm not a horse. Or you develop it by one horse after the other. I'm God. We're all God. ¶ You can't go back beyond God. ¶ So if that's the start of all of us, well, then that is our root. ¶ And so claim it now. ¶ At any point in time, claim it. ¶ And you'll find yourself being washed

clean of anything you might have thought.

¶ The family tree held. You don't have any family tree. The true Israelite is not a descendant after the flesh, But the elect of God of whatever nation, that's the man of God. ¶ So you simply dare to assume that you are that man of God and then apply what I'm telling you tonight and may I tell you in the not distant future, in the immediate present, in a word. If you don't follow them and do not change the assumption, if you remain faithful to of the assumption, it will harden and defect. Because imagining creates reality. It does.

Now let us go into the silence. Are there any questions, please? My dear, there's a man in this state today by the name of Christy Merton. He was a member of the Theosophical Society when Annie Bethant and Alcott and that entire crowd ran it. That book is still in print. They brought out a book without his consent. Think, it tried to make him a Christ, the reincarnation of Jesus Christ. He didn't deny it, he didn't go against it, he allowed it. And that book came out and there are literally hundreds of full - page pictures of his so -called reincarnations of the past. One male, female, male, female, Chinese, Indian, Oriental, Caucasian, all these. I don't think they included the Negro.

They hadn't quite integrated in, in this setup. And here he went all the way back, but not into the Negro. He was something different. Then when he got big enough and courageous enough to deny it, he denied it. But they've printed those books, and they're still in the library, and they're still in the homes of individuals, and now he will go from the world as they've departed this world, and those who will come tomorrow will not know it was refuted and go along and believe it. I tell you my dear, stick to the Bible. All these are simply theories, man -made theories for one purpose to make a buck. It's cruel to say that, but I cannot let it go by.

99 % of them are in it only for a dollar. Seems cruel. But I'm telling you what I know. I've gone through these many isms. Has nothing to do with spirituality. You are individualized. And you tend forever towards greater and greater individualization. You will never lose your identity. You will awaken one day. And you are the Lord Jesus Christ himself without law of identity. That's the great mystery. I will know you and when you awaken and you're born from above and you behold the fatherhood of God and you being the father, I will know you. You will not lose your identity and yet I will know you to be God. I will know you to be Jesus and I'll know you as you are now.

And it will not seem strange to you that you are Jesus. You will not bow your head in shame, and yet you will not lose your identity. Yes ma 'am. I have had these men and women too who make these claims you can induce it, you can actually induce it by an assumption. I'll give you my own personal experience of the crucifixion, and it's so unlike what the world teaches. I have experienced Scripture. Scripture has been fulfilled in me. I found myself this night in the fulfillment of the 42nd Psalm, which is, and he went with them in a throng to the house of God. He led them in a gay procession to the house of God.

For here I am in this enormous crowd, all like the Arab world. And as I'm walking with them, a voice out of the blue sings out. And the voice stated, and God walked with them. A woman at my right asked the invisible voice, and if God walked with us, where is he? and the voice answered and all heard the voice and the voice said at your side she turned to her left looked me full in the face and began to laugh and she said to the voice you mean Neville is God? and the voice answered, yes, in the act of waiting. Then the voice spoke but from within me. No one but the speaker heard it then.

And the voice said within me, I laid myself down within you to sleep. And as I slept, I dreamed the dream. I dreamed and I knew exactly what the end of that sentence would be. He is dreaming that is I. With that, I became so emotionally thrilled. I felt myself drawn into this body that I was on the bed for this took place in the spirit world. I felt myself drawn into this body and this hand with the vortex, his hand with the vortex, my head a vortex, my feet vortices, and my side, the right side a vortex. And I knew then what the crucifixion was. It was sheer ecstasy. It wasn't painful at all.

You can't describe the thrill of these six vortices leading me to this body. So you're told in the 10th of John, no one takes away my life. I lay down myself. I have the power to lay it down and I have the power to lift it up again. And in spite of that statement, they teach year after year that a group of men murdered him and nailed him to a wooden cross. He is not nailed to any wooden cross. The universal Christ is nailed on humanity. This is the cross. And he did it willingly. I lay it down myself. No one took it from me. And I pruned that that night. So you can bring all the arguments in the world about this little stigmata.

That's no stigmata. There was no blood running there. The whole hand, both hands, whirling vortex. And the head a whirling vortex. And the side a whirling vortex. And both feet, the soles of my feet, vortex. And they are six. Yes sir? Judas I am self-betrayed no one knows me but myself no one knows the thoughts of a man but the spirit of man who dwells in him likewise no one knows the thoughts of God but the spirit of God therefore if I betrayed God I would have to be the spirit of God one who has the secret and so it's self-betrayed one night in a room about the size of this. And here I am, sitting on the floor, with twelve men before me sitting on the floor.

We're all dressed in robes, and I'm teaching the Word of God. A man,

one of these twelve, jumps up quickly, and the moment he jumped up, I knew exactly what he was going to do. He was going to tell the authorities what I was teaching. He went through the only door. As he went through, I knew what was going to happen. A tall, handsome some man about six feet four in most costly rows came in erect a man about 40 44 he walked straight down the side turned at right angles walked straight down the side turned at right angles and walked down the middle but as he ended he was one of such authority we all row he was one of tremendous authority in that community and we all stood at attention i placing my is 11 now he came on down and he turned towards me and he took a wooden mallet and a wooden page and he hammered it into my right shoulder blow after blow into my shoulder then he took a very sharp instrument and with one circular motion like this he severed my sleeve and then pulled it and pulled off the sleeve and discarded it and I saw it a lovely shade of light baby blue then he stretched his arms out this way and he embraced me and kissed me on the right side of my neck.

And I kissed him on the right side of his neck. And as I kissed him, still embracing him, the whole scene faded. Here is the 53rd chapter of Isaiah. To whom has this arm of the Lord been revealed? It's all symbolism, but the whole thing is true. That That was the betrayal. For you are now nailed. The pay goes in as your toe. I will now put upon you all the authority of Israel. And you are ruled for a season. Then I will break the pay. And that weight that you carry will be taken from you. But who has believed our report? And to whom has the arm of the Lord been revealed? He unveils the right arm, which is a symbol of power.

at that moment in time when he rises in you and you are going to rule as he rules and that's the story so the whole story is true but it's all vision it's not secular history it's salvation history and the world treats the whole bible

as secular history and it's not secular history at all the whole thing takes place above he says I am from above and you are from below No. You're of this world, I'm not of this world. And so the whole drama is unfolding above. It's a mystical drama. Any other questions, please? Yes. Yeah. Yeah. Well, freedom is that age. No one is free by dying here. Because death here is restoration in a world just like this.

No one, I don't care who you are, you could be 90 years old now, and if you drop this very moment, you're restored to life, not as an infant. Someone of 20 years of age. And you're not old, you're young, and in any missing part, teeth, hair, limbs, all restored. Unbelievably new, and unaccountably new. You can't account for it. How can someone cremated, turned to dust, and stand before me twenty years old, and when they drop they look like a spout, they're too old and withered. And here suddenly before me stands this beautiful island woman or man, twenty years old, in In a world terrestrial just like this. In a body that is physical just like this.

Cut it, it will bleed. And they age there as they age here. And they die there as they die here. And so there's no escape from this until resurrection. And resurrection comes to the individual. It doesn't come collectively. It comes while we walk in this earth. The individual is raised. And set free from this bondage to decay. And becomes then one with the risen Lord. because there's only one body, one spirit, one Lord, one God and Father of all. Continues to grow. Continues to grow. He is the God of the living, not the God of the dead. This world is the world of dead. People won't believe it. Everything here is dead. If you see see it from above, well, you'll have to see it to understand what I'm talking about.

If you see this from above, everything here is like, well, something that is dead. And you can come down, you can't change it from above, Supreme Sita. I've tried to change it from above. Look at the body, it's on the bed,

and it looks like something like a carcass that is dead. Well, if you know exactly the wisdom is from above, if you can only do with it now while you're there with the clarity of vision but you can't do it you've got to come down and occupy it and then you forget this is the world of death yes sir pardon me animals i don't know this much one night i found myself at the top of a very tall ladder And below me, I would say the forest.

¶ The beasts of the forest, like tigers, lions, jaguars, all the wild beasts of the forest. And they were angry, and I was afraid. I stood on the very top rung, and I was really concerned for my safety. They were angry looking and moving with all the anger of the world. Then it dawned upon me what that myself made visible. That is the creative power, enormous power in me. I arrested the activity in me, not in them, and they all stood still. They were frozen as though they were made of clay. I came down to the other and they were dead. Their life was in me. I came upon a scene, a simple little scene, and the scene was just like a Sunday afternoon dinner.

And they were dining. And the minute I saw them dining, I knew that if I could arrest the activity which I was feeling within me, that these people would go still. They'd all be still. Well, I had no sooner entertained the thought than I did. I froze my head. As I did so, here was a four of them, two young fellows, about 21, 23 years old, and their parents in their middle forties. And one fellow facing me was having soup, and he had just bought a spoon this far. When I froze the activity in my head, he couldn't move it. The waitress coming through the door with the second course, he stopped in a track.

Everything stopped. A bird flying flew not. The grass waving waved not. Leaves falling fell not. Everything froze. And when I released the activity in me, all things continued in their course. The bird that was frozen and arrested continued. ¶ Now if I froze that bird right now and he's in flight,

will he not fall? If a bird is now still, it can't remain in the air and be still. It has to be in motion to remain in the air. Well, it was not in motion and it didn't fall. fall. Everything froze and the leaves could not fall. And the waitress walking with that second course couldn't walk. And the boy, young fella, 21, 22, he couldn't continue the action.

And when I released that activity in my head, then he continued the action and took the suit and he continued to bring the thing. And I saw that when I walked from that state, everything changed in my world. ¶ that everything here is dead. And we are the animating power. Without man, everything would be dead. Nature would be dead. For God is in man. And worry not that that living word is in man, everything here would be dead. And you take that power and arrest it, and everything here stands still. For the world is yourself pushed out. Well, the time is up until the next. Thank you.

Love Endures

I tell you, love and joke. I made you a promise, and I saw it. Everything I tell you in the platform, I know from experience. I am not theorizing. When we are told, he who does not love does not know God. For God is love. The Apostle John was thus papering. This is not a conclusion that he reached after years of philosophic contemplation. This was an act of God in self - demolition. If God had ever revealed himself as infinite love to man, I doubt that man could ever that all the philosophy of the world ever comes to the conclusion that God is not. God is not. And by all the horror of the world, I tell you, true, I know that very well.

But another apostle tells us that though I speak with the tongues of men and of angels, and have not love, I am a something bread or the thing being simple. Then he takes all the gifts of God and compares them to love. If love is not present, I am as nothing. I may have all the wisdom of the world, all the power of the world, everything of the world, if I have not love. It is as one. there is no gift of the Spirit comparable to love and in the end doubt is the only thing that we will abide abide forever faith will be realized hope will be realized these are attributes of God but God is love he's not an attribute of God God is love when you stand in the presence of the risen Christ you have no other emotion in the world no other being it's simply love God is love and when love embraces you it's only love and you wear the body but is the body of the risen Christ and his only life.

Everything else will pass away but love will endure forever. For he who does not love does not know or die in life. And tonight I will tell you just a

little, just being in front of you. They're all scriptural. that all of these that I tell you are true. We are told, let us be persistent in the race as the writers be persistent in this race, looking to Jesus, the pioneer and perfecter of our faith, who follows God, that wants to be realized by you. endured the cross despising the shame embraced the cross despising the shame I know that's the truth when he nailed himself on his I know that and despised the shame to which you have to go as the speaker but he did it on you He embraced it with willingness, with a joy and despised the things which he knew would have to go through, and that was love.

So tonight the things that I will tell you, all of them are touching. You wonder how can anyone hear it well? He who drinks my blood has eternal life, and I will raise him up at the last day. Well, I have a very large selection of Bible decals in commentary and of many calling words The Eucharist is on all kinds of the 66 books. I have read one where it was grasped as meat. They cannot believe it could be taken literally. But may I tell you, these statements are expected to be taken literally. I am fulfilled literally. I drink the blood of God. He who drinks my blood. has eternal life. I will raise him up at the last day.

He doesn't exist, does he? That's why Myers and that lucky toy which he called David Hall. Oh, could I care? Surely it would be me. Or could I only say what I feel? How can I hear? Or how can you believe it? How, until you bring him where I have been? Until you see this temple split in two and the liquid dulled in light at the face of the spy. And as though you put a sponge upon it and every drop is absorbed. You look upon it and the word drink, or to drink the flesh or drink the blood, is the final thing to concord as to do it with enjoyment. It's the most repulsive thought in the world if you take it on a certain level.

May I tell you, if a thought is right, when you look at it, it is nothing

but joy in your being because you say within yourself, I know it is myself, O my divine creator and redeemer. And then coming closer, you fuse the rhythm, absorbing it every little drop like a spark. And they hover like a spiral of lightning into heaven. I will raise you after you have taken my blood. He who drinks my blood, I will raise him up at the last day. And the last day is not contained in the remote future. It comes every moment of time to the individual.

This thing has happened, but it is still in a taste trap. Look to him, the pioneer and perfection of our faith, who for the joy that was to be, I was a realized mind. Embrace the cross. Endure the cross. And despise the shame. Everyone will simply have their experience. And when you drink it, it's pure enjoyment. You don't absorb the tartness. I don't put it in my mouth and drink it. I look at it, and I know with infinite joy, this is my very being, my creator and my redeemer, and I use what I have sowed as advice I would that pool of golden lips beside and then he tells you I will raise you up after you have done my work and I will raise you up the next day and up you go right in there how to tell it if one don't tell it I know there are those who would believe. But how to tell it?

One would believe. Here in New York City, the first summer, I always called on my friend who had run this wonderful bookstore, formerly Heater. In fact, most of my library had bought it. She was only interested in money. I was going to tell my book because she made a doubt. She had no interest whatsoever in anything I wrote in the room. She had only a passionate desire of metaphors to look. She didn't know the time frames of water, but she knew where every one was and the price of it is. And if she knew your interests, and you started in a certain direction, she could divert you for a moment while you take that book out, rub out the price, and personalize it.

I never directed her. I covered doing it with me. She always did it to my wife when my wife went in looking for certain books for me. She knew she would never personalize if she had the book, and she would do it. I would go in and she would say, Oh, dear boy, you certainly do dream, don't you? I said, Mary, these are not dreams. These are visions, power that is in scripture. Oh, dear boy. ¶ When she turned something else, if I would talk politics, I did. If I would talk money, it would turn out that I did. Then she would have all the day. But when I began to tell her what was the issue, of an experience of mine, Mary had no time for herself.

And this goes back into the tree. So this year, as in my custom, I go, I go and call Mary. And I say to her, Mary, do you mind, for me is more like you. I haven't had time to get to go and see Mary. I think I'll go tomorrow. She said, haven't you heard? I said, no. And Mary was healed. That's why. She'll listen. and there was no more memory of the library. It used to be called the gateway. He and her husband had no children, who married for forty odd years, and they went their separate ways. They made lots of money, merely ran the bookstore, and he lived in the home of the country, in Fox County.

There were so many others who write and live in Thistle Bay. So they would call each other if someone needed something. If he needed someone to go hunting for books, she'd call, Zaylon would take the training or riding and do whatever he needed. And she'd occasionally go out to the house. So they never had any feelings that she'd call and be breathing in fire. ¶ There was no reason for it, so they talked. So many days went by and he called, he wanted help and there was no response. He called all through the day, all to shop and her home in the village, her painting studio, and there was no response. He came on in, went to the home first, and all the uncollected mails.

The neighbors said he hadn't seen Mary in five days. He went to his shop and right off Madison Avenue and did good. And here, uncollected mail, and they hadn't seen mail in five days. The affairs of Mary, five days before, needed something from the grocery store, and it was late. Rejected, ended the problem, because you made out a little changed purse that had no identification on it. Now, he got up, but a little change for him. He stepped off the curb and the truck, moving at tremendous speed, and he was done. So, Bill went down to the police department and inquired about this missing wife of his. And he said, you know, if you try to know, that apartment was dead white.

I'm telling you, I might have missed it. She had been missing for five days. The cops say to her, after all these things happen all day in New York City, your death describes a woman just like your wife that you had the moment. Well, if you don't want to know, the bill goes to the mall the day of Mary, unpaid for five days. Not one moment could I arrest her attention as I have yours now. Mary made a considerable sum of money out of these. That's all she wanted. I would have given her, any day that I visited, I would say four or five days a week, I would have brought her in her life.

The most wonderful benefits for life. ¶I think that, and one and all of each other, twelve standing libraries in this country that I know. The one called Akers to Book in Long Beach. Well, these are the two fantastic lines. Mary made this quick departure from this level unrefined, not knowing one word of the great mystery of life. And she had every opportunity over the years to hear from one who had experienced the trip, and Mary wouldn't take it at all. We are told that at the very end of his day, Paul turned to Mary and he said it from morning to night, trying to persuade all who would listen to him about Jesus, and using as his argument the laws of Moses and the prophets and the known.

And many were convinced by what he said, while others disbelieved. For very many in the church of this place, you can read all your things, all the things. And I tell you, every precept in that book or the Bible is literally true and will one day be experienced by you and will be fulfilled by you literally, even with the drinking of the blood and it's not done by vain but when you see it you know it's the only living God in the world is that which made you alive while you walked this earth, it was the blood of God, and because God became I may become God, when I was serving you there was the blood that gave me life.

And on that side I knew it was myself. For in the blood there is life. Life is in the blood. So it was in this living life. And you saw it. You became one with it. And then it's your choice. And I will raise you up after you drink my blood. And all the scholars who get out of this statement is, if I were only really his words and assimilate them and begin to understand them, for then I am eating his flesh and drinking his blood. You are doing the literal. I'm not saying you should not understand them. And that is the lowest aspect of what is the thing that is intended to be taken literally and experimentally.

He that brings my life has danger. Now we say, because I live, you will live also. See the difference in case? It's completed. Because I live, that's present. You will live also. We serve everyone, and he addresses, and this is in the 14th of John, that though you still seem to be alive. You are reading on. Not here, not until you drink my blood. But I have adamant you, for I have put my blood within you. Unless I die, thou canst not live. For if I die, I shall arrive again, and thou wilt live, because he died by crucifying himself on me, on you, on everyone. So his blood is empty. But I did not drink until seven point two.

And then at seven point two I absorbed. Absorbed in was complete

drinking of every drop of blood. And then on the heels of it you were sent by the serpent. What's that from? Of the pile of mud. Just as you are told in Scripture. Well here I tell you, now in Job, it was love. You take the word Jesus in Scripture, it means God. It means Jehovah. And it means love, for that is the nature of God. That's the ultimate reality. So I tell you, read it if you so love. If the word Jesus the penises, so love. And love says so and so and so. That's all right. And Jesus says so and so.

That's all right. Jesus is love. In for the love. Now here, I ask you for your kisses. I want to thank you for the six that have come so far. I will use them this evening. The one I will use tonight. A lady gave it to me. She said, I happened to hear on the night of the 4th of September this month, she said, I saw a speaker and my body lay asleep on the bed. I found myself looking for something. I didn't know what it was that I could find. But there I am looking and looking for something. I had to find something. But what it was, I didn't know until in my hand appeared, my left hand, three coins.

And I said, not to anyone, just speaking aloud in between, should they knock in 30 feet, put them down. And the boy's hands began to fade, going, you have the three precious ones. And then, as the boy spoke, the three were taken out by hand towards the right, one by one, he said. And as the man took the first one out, the boy said, this is faith. Took the second one out, and this is hope. that the last one out of this is love. And then I will. There is the fulfillment of the 13 of Corinthians verse 3. Faith, hope, and love these three abide, but the greatest is love. Faith will one day translate into these, therefore, for good love.

I hope that you're going to make me realize this mistake. But God endures man. ¶It's not in space that you can analyze it. It's something that all together, God is only God and not a man. So she held up the green coin,

the three precious ones in her hand. And she thought in terms of a very deep silver. for the boys are known, you have the three precious ones. And then came and the boys, as she believed that she didn't have any choice in the matter, it is to one after the other. And the boys began to speak. ¶ Now whenever vision breaks out into speech, the presence of daily is occurred. As told us in the third chapter of Hector and the the six of eyes are, when it breaks out in the street, when you're the person of the preacher, and the speech takes place, then the person of the baby is the person.

¶ So I say every word of Scripture, you one day will experience it. I have experienced it. I've experienced it and now night after night all the lovely things that come after it. Like the 23rd song, who would have thought you took that lift? The Lord is my shepherd, I shall not be lost. You make it with the light and you keep fast. Would you believe that isn't a picture from 19th century? ¶ When the last few years in New York City, we were warned not to walk through the front center of the hall. We were mugged day and night. They said you took your wife and your friends and you entered the front. Professors from Columbia were there to think they had a better father.

power, he was mugged and stripped with all his money gone right at the very beginning on 59th Street as you enter. And this is where the lights were on only at 10 o'clock. But I felt because of all these rumors I must go through the floor. And so I got my daily walk by standing through the forest. And I can clearly how freely depressed one was. That luscious, luscious breeze. And it was so big. And for years New York suffered from the lack of rain. And they wouldn't even walk into the desert. To an ass point. And they had little signs on the stairs, please do not heat the water up. Toilets in breaking I'm going to add to all kinds of very pertinent things about don't muster toys, and this is perfect.

I only think you save water, which is down to almost 50 % for the best. Well, in the last year, down one of the reefs, the rain today, and the grass was so neat, I can tell you my spirit. I walked through the farm and remarked to myself how clean the bed. The following night, this was my experience, I saw my first depart. He looked about 50 years old. The eyes wouldn't be dry in the year 59. young. But he looked about frantically and frantic and robust. And I was lying on the ground, in fact, on this wonderful stretch of green and red. And I said to him, I said, isn't this great? Only, he answered, I have seen.

I have seen that I saw this red and remarked to myself how clean it was, of all the other comforts and wonderful things. And now, here, it is an objective beyond. It's a fact. Last night in my dream it was subjective. And now here it is subjective. And the objective is fine. What is objective? And what is objective? Is it not wholly determined by the level of which consciousness is built? I am telling him in a dream that this is the reality. And what I experienced only yesterday was the dream. And I told him how I dreamed it. And when I wrote back here, I realized from this day on what I told him was the dream.

And what I told him was really the fact. Which was the fact and which was the reality. Now who is my father? We are told in Scripture the whole vast world is seeking the Father. And Christ tells us, I am the Father. He who sees me has seen the Father. The whole vast world is seeking Christ. the seat of authority that is imaged as your earthly body. That seat of authority. That seat of power that you can trust, that you can respect. That power to which you can submit yourself. Even if it does, and it does sometimes, chase you. And you know you think it's a flick. But still you will submit to it, you will trust it.

And what is it? It's the Father in our very self that we are seeking. That

same Father that the Christ of the Gospel's claims himself to be. So when I met my Father, I was only seeking a daughter that I had found. He was the image, the symbol of that daughter that I loved. I always trusted him. I would always submit myself. He was always generous and kind. And here I am, fresh out of the red, in complete fulfillment of the 23rd Psalm. Megan was lying down and looking fresh too. It's the Lord. We are told in Scripture, Christ is the Lord. And he calls himself the Father. Here's my Father. And I'm lying down, not standing on it, but lying down, fresh.

first. And it's so green and so lush. And night after night, the entire book unfolds as experience. After the four major ones take place. For their danger. That's all behind me. So I'm sharing with you, and to repeat it, how can I share? Anyone, I wouldn't say anyone, but with the joy we see. How until he brings prayer and prayer he takes them to that same level and then they will know. And they will know all these precepts are being taken little and fulfilled little. Why take them? God who is love endures. Everything is going to pass away. He was simply withered like a plant, and simply vanished on the earth. And the earth itself, God, by way of youth, thought, completely incorporated into the one field in which God, there is nothing but God, and God in all of us.

Everything else is attached to God. God. Faith will be fulfilled. Hope will be fulfilled. All the attributes will be fulfilled. But God will follow in Joe's love. It is, man, to hear this wonderful story of the tree coin. I can't tell you my thrill that someone who comes here would have a demon that leads and would hear you very sweetly, and told it out, and that I've written the form, and given it. And others I have, I have five others, and they're plenty of others, and when I come to their feet, I shall share it with them. And from here I'm going to make an appeal to you, to your, your friends and good ones.

They encourage everyone. There's a sweet lady who wrote it. Her message has gone out tonight, everyone who is here. And you will know that you too will have a civilized room. I know that these three qualities, virgins, they abide, and the greatest of the eunuchs in Latin. And the best is present when the person is left. Best was not. comes out of a handbag and meaning to have a free passage to it. Not that 30 pieces of silver, the price of him who would go bad, like what he said, for that's the price you would pay the owner of the ark. If the ark is gone and slain, you'd pay the owner of the slave, not the slave.

You'd pay the owner of the slave 30 pieces of silver. If you have the ox, and the ox is the symbol of Christ, and Christ comes to call them, it has been gotten into, like that ox they call the loving of the night, on ox goes. And it goes into moving on to higher and higher levels of the way. So when he comes, he doesn't release, he brings the sower, he re -tells them. When the officer throws someone, one injured, or takes 30 pieces of silver and he gives it to the owner of that place. And if you wonder, are there not 30 pieces of silver? And the boy answers the officer, Green, and you have the green pressure spot.

these are the things when you stand in the presence of the risen Christ the only precious test is to remain the free passing of the world and you do name the prince and you also go on to say but the greatest of the three is love and that's where your love embraces you and you become one with love and forever you are one with the body of life and with your devotee what God is now joined together, you and God a one, no man or organization of men could put a stand on. No one could depart his life and put care on it. Or that not. But when you leave this player in the non - distant future after that experience, you awaken as the very being the whole vast globe is also gone.

While you experience it and remaining covered in flesh, for the God here on this level is simply veiled in flesh. While veiled in flesh, no one sees the body of the king well. And so they have simply guessed that there would be others behind what you have said. How can I bring the God of death? How can God have the life? God is sufficient. How can I release the God? How can I allow him to be in flesh? and I am the one who tells you I am protected forever. Totally God's protection of his anointed one, his living one. If you're told he actually allows Christ to be protected, for what? Tells me. But he didn't.

All because from that point, no concern about where it comes from, no concern for anything in the beach just either any fly or any fish an abundance of joy from now on just for the taking and then you go on to feel if I were hungry I would not care for the world is mine and all the the capital of thousand years are mine And so what I am, I will say it even. Why tell anyone of my life if the world is mine? You have an imperative that is unspoiled, unfaithful, when these things begin to happen within. And the minute you drink the blood, you are rigged. when the whole story begins on the resurrection, there will be no Christianity without resurrection.

And resurrection without crucifixion is the sheer love. After the resurrection without death, for God died, and that is love. For you, it's love for me. Lest I die, thou canst not live. For if I die, I shall arise again, and thou would be not as true as one yet without loss of identity of the one who I reign. No change of identity. No change to that wonderful specific individuality. The same self yet now including a far greater self and before who is none other than God the Lord. Jesus Christ. You can do him and yet remain the people that I have kept. Without change in identity, you become his infinite presence with Jesus Christ and your name without change for death.

That's the mystery. And the age of the Jesus and your name. Why can't you love in your ground? As told us in the first chapter of Corinthians. Everything will pass, but love endures all. I wonder why the three words take over now. Faith as believing what we do better. Hope is hoping when all things are open. And love is believing what is unforgiving. That love, with everything that you have done, is forgiving. If I had to explain my death as the world teaches one must, I could never be exonerated, not in eternity. But in that embrace of love, though my sins were there at that moment, I scarred them. They were at that very moment made white as stone.

And they were completely fine, but great, for more than I had ever done. And I did everything that man could ever do. I had everything that man could do if I did up to that moment. And the embrace of the Lord was strong. And I was divine, and my sins that were then like thorns, became white then. We don't want to read. Is that saving? No. We are saved by the grace of God. It's not your own doing. So there's no way to close the grace of God. Now tonight, take this. We are called upon to imitate God as their children. Now tonight, here is how I would imitate you or are you? Tell us if the first person of God, Paul Javid, we love because he first loved us.

Because in my position, our love is response, only response. The cause is God loves me first.

Now that apostolic belief must now become a personal art. I love it because God first loves me. Now imitate God as a dear child, as I'm told in the me to start to love. I want to respond to that and I start loving the one I have this time. I expect to come from there and I don't initiate. I will wait in vain. I'll wait forever for I must imitate God as a dear child. Well, I am telling you, because I live, you will live also. therefore I must be dead. I live,

therefore you will live also. See the change in things. Pygmalion and Garethia did the creation of the great goddess Pygmalion. She made a marvel and to whom let him pray to make her alive. He prays to the goddess of love and ask the goddess to make her act that you can embrace them and find affection and find the content in his creation. And love responds. When love responds, the other two others, the first word is to call and she calls out to me.

Well, the first word I am about it and you are about it is to call our Creator's name. Before I could say any or see any, though I was uttered a word, I had to be aware of being before I could become aware of being aware of something. I had first to be aware of being before I could be aware of anything. So although I couldn't use words, I was taught, you may. No matter what, I became aware of my hand moving before my eyes. But I had to be aware of being heard before I became aware of a hand or whatever it was moving before my eyes. And so a little child is first aware of being before it becomes aware of anything in this world.

So here the first word that the child is really uttering is the name of its collegian. Because to be aware of being is saying in the depth of one's being, I am. If I am, then I am aware. And so I must first be before I can be aware of it. And so, as Galileo became aware, told her creationist lady, and she told her to be made, here is simply an aspect of the teaching of the religion. So, if I must imitate God and the relationship is with God, and I have enough because God God first loved me for the imitating. I'm well -being. I want someone in my world to respond, to appreciate what I do, and to express their appreciation.

Oh, their eyes must count that. I must start expecting their appreciation and go beyond it and hear it as knowing the truth. I must listen just to the mind and what I would hear, would do. Then comes the response. For the

world is but an act, the world is only a response of what you are doing. So when I am not loved, then I am not imitating God. That's a new challenge. I'm expecting it to originate there. It can't originate there. It has to originate within me. When the whole vast world and myself are pushed out, and God is not, then I love him because Because he first dealt me with that image. For then I see the whole back world under my eyes.

So now I want the world to be strong. In what kind? I once had my brother Victor, who has made a fortune in this world, into this tiny island called Barbia. He has put four Barbians in Los Angeles, and still have room for them. And he has made a very silver fortune. And he is starving behind the eight moon. And he said to me, you know, I don't know what I'm going to believe. Maybe you will. But he said, what is the truth of your success? Then he tells us, I have money. I love money. I don't have money. Oh, yes, I have it. I admit it. I don't have money. I love the use of money.

But if I told you what I consider my self and the secret of my success, maybe you would believe it. Maybe you wouldn't. I don't know. Because things that the professional businessmen are afraid of, they think he's hard. They think he's everything that he's not. And this is what he told them. And what do you think he said? He said, my secret is this. I love people. The law of trade -off is that I have money. I have never been ready to see anyone. The guards of the big one in the middle of the street, they could survive anyone coming in. If Churchill came, when Churchill was alive and he came, he would sit in the same seat that my port would come in, like Fort Washington in my room.

And I really loved giving. And so, he's done it all to prove him a hero. By giving, he's always giving. Not thinking of himself as a believer, but he makes a fortune, and he can't stop it. It pours and pours and pours, and he doesn't give a stick with it because, I love you. Now, he doesn't know the

Bible as you do. He certainly doesn't know it as I do. but innately he knew that God is love and I love because he first loved me how he loved me I don't know but he just loves me and people have to bring in all kinds of information that you can't buy in any other way you find all kinds of people because people love it and yet they are afraid of it just as man, not knowing the unknown, is afraid of God, who is in the dark.

If you ever saw the risen Christ, you wonder how God ever, eternally, has ever been afraid of God. When there's not a thing in the risen Christ but in the dark. Nothing but love. And yet man's fear is unseen. You can't see him until he calls you. He hides his face in documentary pleasure and simply serves another time and plays a harlot with one who was not loved. My words make some fall to the bottom. Falling by any means was only God. And if you call back, one day he will not hide his face anymore, he will unveil it. And you will see infinite love, illumination, and renewal. And the union is complete and no one can stop it.

So tonight you take me in my name and tell me what I have experienced. You start tonight and I fall in love with you to the tenfold. And so it says, you always need, the thing always needs a man to trust it. And so a man will express it. They'll come into your world, all they know is that you need to trust it. And a man will come and will be successful. Without the effort you think it will take. All these things work almost without them.

If you believe, believe in God. And imitating God's very touch. Why can't you do everything in the world that we have all thought there, all cast away? But doubt will not pass away. Because doubt is God himself.

Now that is going to die. All is safe. and this will find a story like a tale among them. Very fascinating.

Based upon another guy's theme, he doesn't know as yet how perfectly

it fits in with the vision I own, personal vision over the past, I will carry 15. I mean, nothing ever lies in a contemporary hero. It's not that he will come on Monday, that's really matter. But what hero will it fair to be? And how perfectly it fits with the vision that I will share on Monday.

Is this drama, technical or simple? All the questions. I'd like to know, would you suggest to seek him out and brood over him? Would you expand on that?

Well, if you took what I said tonight, and not just probably because it's over, because it's over, brood over what you read. to underuse his word.

So when I quote scripture, all prophets were inspired by the same scripture that tells us in the epistle of Peter. So when we read the four gospels, I quote the life of the book of John. He who drinks my love has eternal life. And I will raise him up at the last day.

For these are his words, and his word is himself so prove over them. ruined over everything that he saved. He set God's eternal limit and he dwells in nuclear.

Tonight I have a same vision for my own screen, for what it means to actually bring the blood of God.

And the word translated faith means with the Lord.

Now a repulsion. And you can't conceive of anything more repulsive than the Orthodox Hebrew mind, they have the ticket of blood. For the simple reason they are trained in Orthodoxy. That the animal must be raised above their own mind in the blood. And put blood, that's what we publicize. They, the Hilbert children, definitely found the heathen thought of the children. And they would slay the Lord and pray all the blood from the earth. So they get all the blood.

Now, raised by what? You know, Christian environment. We hope

that's something. And well, uh, we are a gospel. And things are that simple. And after they pray the blood. So it has nothing to do with that, never. It's something entirely different.

when they know what that blood is, or when the Christian knows what that blood is. What? The Christian would take it that he would repeatedly even entertain the thought of drinking the blood of Jesus. He wouldn't, would he? I'll take this in remembrance of him and David. Why?

As number God, there is a simple shadow of what will give the people joy when they see that blood. and it will dissolve every drop. There's no time at all. And you do it completely. You dissolve thirsty for it. And you dissolve the whole thing in your head.

Now, there's light in you. Your green, white blood has now eternal life.

Now raise it up. And from this generation, you're turning up to regeneration. And you'll raise up through the drinking of the blood. So I have ruled over ruled over that drink all time in the hope that in the not distant future you will experience and then hope one day you will be alive. I've faithd that you will be alive in the entrance to Prince but love cannot pass away. kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne! kunne kunne kunne kunne not be falling from the true religion. What? If you go to the highest level, followed by anything, to the poet. If you say the art is of the text, if you quote the highest English material world, there's not a myth of bishops or poets, but they still do have faith.

What are you going to say to them? They can't eat. They are all falling from the true God because because they don't interpret themselves as I am. The fundamental thing is not to believe that I am. Unless you believe that I am He, God knows. And so when they enforce themselves with everything on the outside, for the benefit of a steaming oven, then they depart from

this. They are not serving the one true God, called by anything, and only once are they justified, they are not serving the one true God, the place and heart of the heart. Another word is used in Scripture for the heart, for the stiller. When he became the friend of the stiller, that was the cross.

He was the saint of the pure light and the tendril. And yet he was the one who wept, and so filled his feet with water, so that she could wash it when the Pharisee, who was always on the outside, he washed the outside cup. Yet he did not give him water with which to wash his feet, for he the guest came to die. Yet she came in, and her tears she washed to do. and he did not allow her to have her little. And we wondered how could this friend be a prophet? If he were a prophet, surely he would know what's wrong with you. For he tells you he is a sinner, but he also knows what's wrong with you.

He knew exactly. And he said, if someone owes 500 million, and someone owes 50, and you may give both, which shows the great gratitude? And he said, well, I presume the one who is to give with the 500, that is the one, he is a sinner. So he is to give what? And he who is the four-year-old now remains, well, in the same state he was before. But that is something odd because of our gesture, which we'll touch on, on Monday. You can't stop the flow of tears at a certain level of a witness. You can't do it. You just can't do it. And, well, I can't point you in that direction at all.

But the harlot, say the car of the harlot, you're told in the book of Deuteronomy, your timeless talent is to pick the field of thought, speaking that which you spoke. And the word is a euclidian form, death. Time to die now. After you depart, they have no physical leader. They are all now so as friends, and play the hog with the strange dogs of the land where they go to be alone. And they will simply forget my comfort, and in that day I must hide my face behind this face of everyone one who sees another one.

Therefore the man who has not actually seen the risen Christ is still serving, but he knows he is not a false god.

When I serve the one who comes, for then he will unveil himself and embrace me. I have returned and embraced the heart for we all think alike. But even with the part of playing that formal sin which is called, in Scripture, just the word sin. But it means one who has gone astray sexually with him, and he calls it assault, the woman. But he was a train to the stills. He was a train to the tax -train. And they called him a wine -giver and a drunken. That's why, if a man is genuine, they can't believe for one moment that this old drama can fool him again. or they know it is me. And he loves the servant.

Who else will he help? He came not certain, I should say, that right, they have no need of Satan. They have so right, their own mind and side, that they know that because they have right, that they will be foregone. I have been in the church for a long time. I have been a church in the past. I do not tell you. I do not tell you. The whole story is a temple. I am so grateful that I am not a dead person. Why am I here? That's all the history. The whole story. From the eyes of God, all gifts, all sins will be forgiven. If you pray the card of the prostitute from now to the age of days, all will be forgiven.

And those who do not entail a stop -show, so altogether good. And the evil who shall perform violence against themselves, though they could not all do it, He doesn't know. But he went astray, played the part, because of what? Extensive doubt. Extensive passion. But God is all -knowing. So, conservation wants love. Love. So he came among the sinners. And the one who saw you at the end was the one who said to God, of that kind of a woman, the gossip woman. You appeared to her first, and appeared to her last. And she came in unannounced to thank you, and she washed his feet

with her tears. Now when they complain, no one told them that.

No one told them that. Watch my feet. You didn't need to get any water to wash my feet. You've got nothing else to do. You're only getting all this land, not anything worth it. It's time to give you water. You hear it as you watch this. But then you listen to the death of a fat, death of a cat.

Mind and Speech

The whole manifested world chose to show us what use we have made of God's gift.

Receiving a gift does not mean that we're going to use it wisely. But we have the gift. Everyone has the gift. And the world simply reflects the use of that gift. In the Merchant of Venice takes her foot these words into the mouth of Portia: If the dew were as evil as to know what were good to do chapels had been churches and poor man's cottages princess palaces. It is a good divine who follows his own instructions.

I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching. And so you and I have been given a gift; to what use have we put it?

In a book written in the first century, written at the time of our gospel, called the Prometheus. And this is a translation by Walter Scott. It's a wonderful series. There are four volumes. And in this he said, there are two gifts that God has given to man alone and to no other mortal creature. And these two gifts are mind and speech. And the gifts of mind and speech are essential and identical within mortality. If they are used rightfully, men will not differ in any respect from the immortal. And when he took the body, these two will be his guides. And they will lead him into the troop of the gods. And to the soul, to the between, to blue.

Now he is not speaking of any outer being. For you and I have had this experience, I know I have, many times. You've gone to a party and many

people you do not know and you meet them. And the usual greeting: Nice to know you. What a joy to know you. Pleased to meet you. And the usual cliché. And then you have drinks and your little orders. And then the party breaks up and we all separate. And of it. And you hear someone say you are a creep. What a bore. Yet they were so pleased to meet them. What a joy to know them.

The outer world did not control whatsoever with what they were really thinking on the inside. And God sees not the outer man. He sees the inner man. It's the inner thief that is frozen in the world rendered about us. This whole vast world is but frozen in a sea. What are we saying on the inside? We may think that someone really understands us. And you'll go along believing that they understand you. And one simple little thing happens and you'll realize: you'll never be heard. Not for one moment has it really hurt you. Some little disruption. And then the whole thing is over and then they turn against you as though you were the devil and they firmly thought that you were one who was sick.

That is all in Scripture. Read the 7th chapter of the book of John and the 8th chapter of John. And some said, he's a good man; and others said, no, he's leading people astray. Others said, why, he is mad and he has a devil. Then he fed them with the loaves and the fish. Oh, they loved it. They are the things in the world. As long as they can have things and things and things, oh, he is marvelous. And then he tells them of something entirely different: that they would go through furnaces but the end would justify all the furnaces through which they would pass. The end would be God. They would awaken at the end and they would awaken as God the Father.

He didn't tell them of the nature of the furnaces. He tells them only of the end but they would pass through furnaces and passing through their

thoughts they could tell exactly what they were really doing on the inside as we are told in the 50th Psalm, if a man orders his conversation of life, I will show him the salvation of God, if one could only control So, these inner conversations. Morning, noon and night and throw them right into the dream world. He would know what world he's feeling. Stop for one moment and ask yourself, what am I thinking now? You're carrying on a little tiny, thin asleep at every moment of time. You may be in the presence of someone that the world thinks is important.

But you don't. And inwardly you are saying that only God hears what you are actually saying. Outwardly you are pleased to meet him and you are flattered with the contact. But inwardly what are you saying? This is what I ask everyone to observe. Observe what you are actually doing on the inside, inside, for that is what God sees. And what you are doing on the inside, you are doing in little tiny sweet movements. And they are crystallizing in the manifested world round about you. For us to do, we are as easy as to know what we are good to do for. We all all would be keen. We all would be everything we want to be in this world.

But we find it more difficult to do it than to know what to do it. And so, I should tell you from now to the end of time, only practice you will do it. Just practice. When a man looks and sees a building that seems to be on his wildest dream of ever acquiring, and he has reasons that he does not share with anyone but his mother. He's the only one who takes him to his country. And he declares, because he knows that he could never achieve ownership of that person. It's too great, too far beyond her dreams or even ambitions. But he loves her and he shares only with her what he's doing. And he sees sign in sign that he does know.

But as he looks at it, he could not read the sign and not inwardly repeat it. Inwardly he is saying, it is my building, as he reads his own name on that

building. And day after day as he goes by, he reads his own name on the building which implies that he has it. And then out of the building two years later it fell and a stranger comes in and offers to put the money up to buy it, he has no collateral at that stage, he was owner of the building, and then conducted the most fantastically marvellous successful business in that for many, many years, and then an offer came, came, that offered him of many, many times more than he paid for it.

He paid \$50, 000 for it of other person's money and sold it without any capital gain for \$840, 000. There was no capital gain. All by innocent. For you could not read something without using your lips. You know, no one sees it. But I read something and inwardly I am repeating what I'm reading. I saw that here on the bus a few months ago, going to Beverly Hills. There's a man reading a paper. And every word he read, he was forming in his lips. I could watch him. Could I have actually interpreted the motion of his lips, I could have told him exactly what he was reading. For he formed everything. But everyone is doing that, but not as obvious as he looks.

So you read something and inwardly you're actually repeating the word. For now it, the thing is all in your imagination. That's all it was in his, only in his imagination. That was God's gift. It's translated into Hermetic as mind. God has given to man and man alone two gifts and to no other mortal creature. And the gifts are mind and sleep and these are like the gifts of immortality and by these gifts he does not differ in any respect from the immortal and if you use them wisely the whole world is his for are we not told that the world was created by the word of God and things that are seen were made out of things that are not seen?

To hear out of them nowhere, we create by inner speech and the use of what? Call it mind, if you will. I like the word imagination. To me, it inflames me when I imagine a state, any state. If I can only persuade myself

of the reality of the state imagined, that's the important thing. To believe in the reality of the state imagined but to know what to do is not the same as doing it so if to do is as easy as to know what were good to do for then chapels have been churches and poor man's cottages, princes' palaces. And how many teachers in the world follow their own instructions? And then he goes on to confess, I can easier teach 20 what was good to be done than to be one of the 20 to follow my own teaching.

So I tell you, I am telling you exactly what I know from experience, whether it be the law or the promise. But I am not telling you, everyone will apply it wisely. I am not telling you in the end there will not be a shakedown. And then there will be a separation of those who really believe it and those who only pretend to believe it. The many who came out of a traditional background, They'll return to it and they will genuflect before handmade cross, a handmade figure that hangs on the wall and cross themselves to good luck. And think the speaker who taught them in the beginning has turned into a devil. They will. Then I rejoice because these times must come.

It's It's part of scripture. And when they come into my world, I rejoice because the aim is on it. Just when they come, and they will come, and they get thinner and thinner as they separate, moving back because they cannot go forward into the top, into the high places of the mountain. And then you'll know exactly who understood you and who did not understand you. Let me now make it quite clear. You have the gift. You can speak. Even if you are dumb, you can still speak. Involve yourself. And you form these little speech movements within yourself. Make them conform to your wish fulfilled. Do what Robert Millikan did when he was a poor boy.

And had nothing but a brilliant mind, a great, great understanding of literature, but he had no money, and he was tired of his poverty. And

knowing how the mind works, he constructed a sentence, if true, would imply he was no longer poor. And his sentence is a beautiful sentence. I have, not good to have, I have a lavish, steady, dependable income, consistent with integrity and mutual benefit. That was the great Robert Millican, who was the head of Caltech, who gave us his discovery of cosmic rays, who, when he died, could leave a fortune behind to his charity. I know that the YMCA was one of, and got a fortune from him. He already settled on his sons and made them financially independent.

But he had enough left over to give to his favorite charity. And lived a full, wonderful, marvelous life. For everyone who met him, benefited by the actual meeting with the great man. And he started off from scratch using this simple technique. me. Using the gift of God that God gave to every person in this world. Mind and speech. Whether you be a Frenchman or an American or any other nationality, you have speech and you have a mind. Instead of accepting what you've already done with that gift, you simply ignore it. You brought it intervened. All this is solidified speech. The whole vast manifested world. Now you turn from it and then reconstruct the sentence. Change it.

As this one of whom I spoke changed the entire pattern. He was a poor boy. The whole family poor. Behind the eight ball financially. Socially and every sense of the world behind that eight ball. And he constructed a scene. And as As he read the so-called letters, which implied that the family owned the building, he was repeating within himself as he read it. And it took two years. He persisted. At the end of two years, the family owned it. From then on, you couldn't stop them. And you still, they're still growing and expanding and expanding and expanding, because he never forgot how to apply the principle. He was one among those that didn't come within it.

He found it just as easy to do it as to know what to do. Others can find

it easy to know what to do, but difficult to do it. I've seen it time and time again. For I would say to them, do you not know what you're doing to yourself? Yes, but But, just give me one little moment because I'm so enjoying the feeling of getting even with them. Getting even with no one. There is no one else in the world. As you are told, I am the Lord. And beside me, there is no God. Read it in the 45th chapter of the book of Isaiah. I am the Lord. and besides me there is no God now you want the word you said the word is very near unto you it is in your mouth and in your heart that you can do it see I set before you this day life and good blessings and curse death and evil choose life that you and your descendants may live.

But the whole thing is before you. You can choose death if you want it because the word is in your tongue. It is on your mouth. It is in your heart and you can do it now. You don't have to ask who will go up to heaven and bring it down for me or go into the depth and bring it up for me. It is now. Narrow than you know. It's in your mouth. and in your heart that you can do it now. ¶ But what would you do now? What sentence would imply that you are now what you would like to be? You know what to do. I say, it's not knowing what to do, it's the doing it.

Someone got the most marvelous revelation. I was there the morning that it happened. Yes. ¶ Stop spending your thoughts, your time and your money. Everything in life must be an investment. And I so loved it. I incorporated that thought in the chapter, The Coin of Heaven, in my book, Awaken Imagination. And she would be the first to confess, although it came through her, and it was her revelation from God to her, shared with me and I share it through the written talk with those who read it in the book. But she's a first to confess she never applied it. There it is, but she never applied it. She was thrilled beyond measure. She was the

medium to through which the voice could come.

And I can see you now rushing to the library and taking out the dictionary to get the true definition of the two words, spending and investing. ¶ To spend is to put out without hope of return, to waste. To invest is expecting a return on your equity. There must be a return on equity. when you invest well you're told stop spending your thoughts your time and your money time must produce some return it is precious your thought is speech it must be actually invested not wasted and your money everything must be invested and not wasted it. And she is the first to confess, I knew I never really applied it. I thought, well, now it came through, and I could go on this normal, normal way, but it doesn't work that way.

¶ If to do were as easy as to know what were good to do, what a marvelous sentence. you'll find it you'll have the works of Shakespeare is in the first act the second scene put on the lips of the character Portia and how difficult for a man who teaches to follow his own instruction and he himself confessed I can easier teach twenty what were good to be done than to be one of the twenty to follow my own teaching. So I ask you to really apply it. ¶ Don't think for one second knowing what to do is going to do anything for you. It's the doing it that matters. So if every moment of time you know what to do, then do it.

If you find yourself carrying on any negative conversation, break it. Even though it gives you pleasure as it does many people. people. They find such fun in being critical and they think they are alone and no one sees me so what does it matter? No one sees you. The only one that matters sees you every moment of time and that's your father. He sees in the very depths of your being and he knows exactly what you are doing and your world is built out of these inner conversations. So today if you're not satisfied with

the world in which you live. Blame no one, but turn within to these two gifts and use them wisely. ¶ Here we are told to order your life according to your conversation.

Then in Ephesians we are told, it's the fourth chapter, put off the old nature which belongs to the former conversation and And put on the new nature. The new nature sometimes is translated the new man. And the old nature, the old man. Well, if I equate the old nature with the former conversation, I must equate the new man with the new conversation. So he identified the inner speech with man's nature. So that what am I actually doing on the inside of myself? And I'm doing it morning, noon, and night. I can't stop it. If I stop for one moment, it isn't. You can't stop it. You take it into dream and you're still talking. You're inwardly talking all moments of time.

So what are you saying at every moment of time? Watch it. Be careful what you're saying because your whole vast world is this inner conversation pushed out. And you can change it only by changing the conversation. because the conversation is equated with your nature so if you walk the street or you ride the bus or you sit alone you are still talking every moment of time you're talking and all you need to do to find out what you've been saying is your world your world reflects this inner a speech. I have seen it every moment of time. I'm not going to tell you. I have not faulted. I would not for one moment tell you that I'm always in control of the inner conversation.

The phone rings, this happens, and you've told them over and over, and your reaction may not be quite the right one, but you reacted anyway. No one heard it, but you heard it, and your father heard it, and you're going to build your world based about exactly what you've done. So you watch it morning, noon and night, because you're going to play this part. The end

of everyone's world is Christ. Everyone is moving towards the fulfillment of being God Himself. Everyone. And therefore the story of Christ as told in the Gospels, you are going to play. And when He awakes within you and unfolds within you and you are Christ and you know you are.

You're going to find those who will eagerly take all that you have to say when you give them loaves and fish. And then this is going to happen in your life.

Do not think for one moment I came to bring peace upon earth. I came not to bring peace but a sword to set a man against his father and a daughter against her mother and a daughter -in -law against the mother -in -law. This will happen and then comes the conflict in the world and he's accused of being a devil. They say he is a devil. Why do you listen to him? He's mad. But then when you who have awakened from the dream of life hear these things you rejoice because Because you know your end is there. For it has to take place. To separate the sheep from the goats. And let them go back into their world. And genuflect and cross themselves for luck. And then those who can actually follow. They'll follow. For my own must come unto me. So I hope that everyone here. Not only listens. But believes what I have said. for I have told you what I know from experience. God himself came and come into human history in the person of Jesus Christ in you, in me, in everyone. But when he comes in you he awakens as you. Read the story then. all that is told in that story concerning Jesus Christ you are going to experience.

And so when you tell the story to those who will readily believe it when you feed them with the loaves and the fish based upon the law how to get the buildings how to get money how to become famous and all that is in love it. And then you turn and you emphasize the end. The promise. And the promise is you will be as God. You don't need buildings because the

world is yours and all within it. You don't need anything because the whole is yours. But they can't see that. They want more loaves and more fish. And then something will happen because you didn't come to bring peace upon earth. You came to bring a soul.

To separate the old from the new. And the conflict is on. and then suddenly eruptions will take place within families and they'll turn completely turn against you but you knowing that you are the central figure of the gospel you rejoice you have nothing but pity for those who couldn't follow beyond a certain point that's all that you have no criticism no No condemnation, only pity that they couldn't go a little bit further. But it's all part of the plague. So I tell you, you watch carefully what you are saying morning, noon, and night. When you go to bed at night, just watch your inner conversation and see that the sun is not descending upon your anger.

Resolve it at that very moment and then make it conform to your wish fulfilled and make that wish fulfilled a thing of love. What would it be like if it were true? Just what would it be like? And then carry on a conversation from the premise of the wish fulfilled all closed in love for anyone that you think of. And watch how things happen in your world. Your night, may I tell you, if that is your last thought, it will dominate the dream of the night. It will completely dominate it. And your father is speaking to you constantly through the medium of dream and through the medium of vision. And you'll see the whole thing unfolding within you.

And you will know that you are the Lord Jesus Christ. You don't go out and cream it from the housetop. You know it. And you walk in the comfort of being the awakened man who is God. Let every one say exactly what he wants to say about you and pay no attention to it because they have to do it. When you come down to the end, they have to do it. The separation

must take place. And you don't justify it. Self-justification is the voice of hell. So you don't justify anything. And you don't try to always be right. Another almost incurable disease of man is the necessity of always being right. So you don't make any effort to prove that you are right.

You know what you've experienced and you can't deny the experience. So you go your way, telling it just as it comes to you. And it comes through in the most glorious manner. It's always scripture. So when you come to the end, you aren't disappointed and you aren't surprised that those that you sent off alive and free would now take up arms against you and call you insane and call you a devil that would disrupt their family life. You know exactly what you've done. You've only told the truth. And when the truth comes into the world, it comes not to bring peace but a sword. He's going to separate you from that traditional background that enslaved you in the past.

Because real progress in this world, religious progress, is a gradual transition from a God of tradition to a God of experience. You experience God, and the whole thing reflects it. His Son calls you Father, and there is no uncertainty as to who He is and who you are. And your whole memory returned and here you stand before your everlasting Son and he knows it and you know it and no person in the world could in any way dissuade you from knowing this. You've experienced it. You can't deny it, so I'm telling you what's in store for you. Use the gift wisely. Start now to use it, for if you use it your toe I will show you the salvation of God.

Read it in the very last verse of the 50th Psalm. They translate the word conversation manner of life, and some the way of life; but in the King James Version it's always translated conversation. Thirteen times that phrase is used, and it's always conversation. Put off the former conversation and then be renewed in the spirit of your mind. If you put it off, it's

equated with the old man. Now, as I put it off, I have to replace it with something, a new conversation. So you're told in the book of Joel, let the weak say, I am strong. You read that in the third chapter, the tenth verse: let the weak say I am strong; for there is no other God; I am the Lord, and beside me there is no God.

And so I sat before you, and you made the choice: you can choose life or you can choose death; you can choose the good or choose the evil; a blessing or a curse. It's entirely up to man to choose anything. And look into this manifested world, and you'll see what we have chosen. When every morning you see headlines, nothing but disaster, you see what man has chosen. He seems either to want it or he's fed it, one or the other. Either the editorial fellows think we need that in order to sell papers, or else we ourselves are demanding it from him. What you feed about it? And morning, noon, and night, we feast upon all this unloveliness and carry on these little internal mental conversations with ourselves.

But they don't remain there. They balloon and objectify themselves and become solidified as our manifested world. So this whole manifested world goes to show us what use or misuse we have made of God's gift. And God's gift is your imagination, and your speech; and it's not your outer speech, for we know how deceptive that is. You see, morning, noon, and I a cell phone goes in and he is trained to deceive the bio; the advertising is trained to deceive the bio; and everything is on the outside. God sees only to the inside. Man sees the outer appearance, and God sees the inner man. So when you watch your inner conversation, you're actually watching the new nature; that is your nature.

And if you don't like it, change it, and put off the old man and then put on the new man. And he will show the salvation of God. Then the whole thing will unfold within you. I tell you from my own experience, before

before the promise was realized in me. ¶4795|In the evening, I had this conversation with my brother. Formerly, I would argue mentally. We were 5,000 miles apart. And I needed money at that time. And when I found myself arguing with him, I broke that entire record up. Whether he sent me a nickel or not, I loved him and praised him and thanked him. I went about my business not knowing where the next was coming from or I spent a fortune by taking off one solid year and living at the same level that I lived in previous years, and spent money like water.

Up ...up. Then came that moment, I needed money. And then inwardly I carried on the conversation with him. And that's a stupid thing to do. And I broke that record, mentally. And then I carried on the most glorious conversation with him, that two lovers, as I do love him and he loves me. And I changed that old man into the new man by changing my conversation with him. Do you know in no time flat, unasked, a very large wonderful check came to me. No restraint. I didn't appeal at all. I was taking it out on the one I love because I myself had spent money like a drunken sailor. And then here inwardly, I am arguing with my brother.

And when I broke it and actually carried on the most loving conversation with him, all about the family life and all these marvelous things, suddenly out of nowhere came a very large, wonderful change. And I didn't appeal for it. So I'm telling you from experience, I know it works this way. Yet if you're in the mood to argue you so love the argument cost you nothing and so you're having the time of your life but it doesn't stop there it's going to balloon and crystallize and manifest itself in your world so watch it and do you know it becomes a pleasant thing after a while to actually carry on lovely conversation, it becomes very pleasant.

But if you're honest with yourself, you would say just what this darling of mine said to me. I never practiced it. It came through and I recorded it

and you used it, but I personally never practiced it. Still inwardly I carried on the same old conversation that I always did. So I say to you now, as we're going up towards the end, believe me, I would not deceive you. I have told you exactly what happened to me as to the promise. I have told you exactly what I have proven as to the law. It will not fail you. You can take the law and put it into practice now. Don't wait until tomorrow. Put it now.

And know that if you carry on these conversations, the promise of the 50th Psalm will take toll. He will show you the salvation of God. And the salvation of God is simply you awaken as God. That's how he showed it to you. He came and he came into human history in the person of Jesus Christ. And there's only one Jesus Christ. So when it happens, you are Jesus Christ. You don't change your name. You're still Mary. You're still Sam. You're still John. But when it happens, you know who you are. You don't go and ask the judge to change your name to Jesus. You walk the street till ten days, till Mary, till never. But you know who you are.

And then when things do happen, because you know who you are these things have to happen they must accuse you of being insane they must accuse you of being deceitful and leading people astray it's all part of scripture but you are not amazed you only have pity and mercy for those who could not go further than they are and then they fall by the wayside these are the four on which the seed falls the highway among the thorn among the rocks and then on good soil and you can't help it you can only scatter the seed and let it fall where it will and it will fall on these four kinds of soil always falls on four and as it falls on the good it will simply rise within them and they will have the identical experience that you have had when it falls on the highway other ideas devour it it falls among the thorns, the cares of the world encroach upon it and choke it falls on the rock and the rock is not prepared to let the root go too deep and so the sun scorches

it and suddenly something comes up and it's all gone but when the soul has been prepared it goes deep and it bears a hundredfold so I tell you the whole story is all about you and one day you will know actually know you are the Lord Jesus Christ and you cannot avoid the story it will happen to you too.

Don't think for one moment you're going to awaken knowing you are the Lord Jesus Christ and not have those to whom you poured out your soul who took the loaves and the fish turn upon you and accuse you of being mad and therefore an evil one and not anything to be done with you. Turn from you completely. You'll find it. But then being conscious of the fact that you have experienced the entire story you can only go back to the written word of God. I know it had to happen. It just had to happen. And when these signs come the end is not far.

Now let us go into the silence. Thank you.

My Glory

In Peter's first epistle, we are told that God raised him from the dead and gave him glory, so that your faith and hope are in God. Father, after you have suffered a little while, I'm addressing you now, after you have suffered a little while, the God of all grace who called you to his eternal love will restore and establish and strengthen you.

The Bible is all about you. It's not about any being outside of you. So he raised Christ from the dead. But man is not aware of the fact that he is the Lord Jesus Christ. And when he raised him he gave him glory. for what is glory.

Return now to the book of Exodus. And I will make my glory pass. I will cover you. And then as I pass by he makes his glory. I make my glory to pass. I will cover you. And then when I have passed by, he equates my glory with himself. My glory is equal to I. God and glory are synonymous terms. He raises you from the dead and gives you glory. He gives you himself. That's the purpose of the entire play. And after you have suffered a little while, we think we suffer so long, but he tells us after you have suffered a little while, the God of all grace, who has called you to his His eternal glory. Will restore. Establish. And strengthen you. For to restore. Is to put back. Into an original state.

You are the one who fell. And your whole vast world. Is yourself fragmented. The whole vast world is yourself. Pushed out. And he will raise you so your faith and hope are in God. And he will raise you from the dead and give you glory. That is, he gives you himself. There is nothing but

God in the world. I tried to tell you something less trivial. And I received a letter from someone who was present. And they said that they did not understand my answer. I am quite sure the gentleman who asked the question understood it. He is here tonight. I say then that the whole vast plan of six thousand years is repetitive. Things appear, they wax, they wane, they disappear.

fail. And without this story, which is the story of the gospel, it would simply be eternal hell. What would it matter if you accomplished everything in this world and the end was eternal death? What buried in the plague was a plan from the beginning. It was before that the world was. then I tell the gentleman who asked the question concerning Abraham how we take a play beginning play with Abraham bringing itself to the climax of what we call Jesus Christ then we take sections of a play straight over 6,000 years and then we pull it into a focus which gives meaning to the entire play. So that in 1260 days, Abraham, David, Jesus Christ, the story in the desert of the serpent, all come into focus and you experience the the entire true story buried in that plan.

So you are raised through a definite plan. Well, who is raised? Well, you were before that the world was. I have accomplished the work thou gavest me to do. Now, Father, return unto me the glory that was mine, the glory that I had with thee before that the world was. I gave it up willingly. I volunteered to die knowing that I could overcome it. But I speak of myself, I'm speaking of Christ in you. For it is Christ in you that is the hope of glory. And glory is God. So we are now being brought to glory as told us in the second chapter of Hebrews.

speaking of God as bringing many sons to glory, not all came down as we are told in scripture, he chose us in him before the foundation of the world, and in the story of the two sons, the prodigal son and the one that

did not come out, he had no knowledge of his wealth, and he complained that now you killed the fattened calf, and you placed a robe upon him, and you placed the ring upon him, and the sack in his hand, and sandals on his feet, and he went berserk and wasted, but he said, yes, my son, your brother, he was dead and he's alive again, he was lost and he's found. You are always with me, and all that I have is yours. But the son couldn't kill even one little lamb. He had no consciousness of his infinite wealth.

It takes this horror to make us aware that we, we are the Lord Jesus Christ. And the Lord Jesus Christ is God. So we come into this world of death, into this world of horror, where everything vanishes. The ideal dream today that you realize in its fullness saves, and then it vanishes. Or you leave it behind and others spend it for you. We build monuments to ourselves, name cities after ourselves, name rivers, name mountains, name all things, and carve our faces in mountains, thinking we last forever, and all these are garments. The real being is spoken of as something other than self. The only being in this world is God; the only one that radiates is himself, it's Jesus Christ. He radiates and reflects the glory of God, and bears the express image of his person, and Christ in you is the hope of glory, that Christ in you will be raised from the dead, not from a cemetery; you have never been placed in a cemetery. You were in the beginning placed in that holy sepulcher, which is your own wonderful flesh. That's where you're buried. And one day you will be called from that grave.

As we are told, if the spirit of him who raised Jesus from the dead dwells in you, then the spirit of him who raised Christ Jesus from the dead will raise you also. Why? Because Christ is in me. If the spirit of him who raised Jesus from the dead dwells in me, well, then he will raise me also, because the identity of me dwells in me. My true identity is the Lord Jesus Christ. So the glory spoken of is not some peculiar thing on the outside; it is God.

Infinite joy, infinite wisdom, infinite power is buried within you. For he who raised him dwells within you, and he's raising his image that he may reflect and radiate the invisible you.

So when you're told, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. Rejoice that you are sharing in the sufferings of Christ, that you may also rejoice when the glory of Christ is revealed. And so I tell you from my own personal experience that your true being is Jesus Christ. And who is Jesus Christ? The only God. And so am I, and so are you. So in the end, after a little suffering, we think it's all

Because we must say goodbye to those we love most in this world. Whether it be my father, my mother, I have said goodbye to them but I so dearly love them I said goodbye to a niece, a nephew, to so many of my friends, and so they departed, and those who love me must say goodbye to me too, and so this is suffering. A question about it: aside from the physical pain that we all go through, we also have other ways of suffering. Bankruptcy is suffering, the embarrassment that comes with bankruptcy. I could say, or being unemployed and still having all the obligations of life. All these things come to men, and these are the sufferings of Christ.

What other Christ? Your own wonderful human imagination is Christ. That is the only God in the world. And within your own wonderful human imagination, the whole vast world exists. This. So when Peter in his very short chapter, the only five chapters, when he said that the prophets who prophesied of the suffering that would come upon Christ and they inquired as to what person or what time was indicated by this Spirit of Christ within them when they prophesied of these sufferings. And it was revealed to them that they were serving not themselves, but you, for the time had not yet come. They were simply recalled. An adumbration, an

entire wonderful play of horrors. Yes, joy and woe were woven by, but so much sorrow.

Then when the time had fully come, and not before, it erupted in one. And the pattern unfolded in him. And we worship that pattern and call it a man. And it's the pattern, the pattern man buried in every child born of woman. And when that pattern is brought into focus, it rises in the individual. And the individual experiences everything recorded in scripture concerning Jesus Christ. And he doesn't have to ask anyone one of this world to interpret it for him. He still walks the earth and he walks at God, Mary, called by any name. But he knows what happened to him. And he cannot deny the experience. And he knows these experiences can only happen to Jesus Christ.

And he has experienced them. So he knows the reality of that statement in Colossians. It is Christ in you that is the hope of glory. Story. Were he not in you, your life would be hopeless. But because he is buried in you, whatever is said in Scripture concerning Jesus Christ, you are going to experience it. And you're going to have the same denial when you experience it. He comes unto his own and his own received him not. He will tell his own who he is and they will reject it because they know his physical background. And flesh and blood cannot inherit the kingdom of God. So he's speaking of a man that can inherit the kingdom of God.

For it was that man that came down from the the kingdom of God. And deliberately assume the weaknesses and the limitations of human faith that he may overcome death. He didn't pretend he was going to die. He died. And completely forgot that he is the son of God being raised now to God. For he brings many sons to glory, and glory and God are identical terms, so he's bringing those that he selected in the beginning. Not all came out, only what he showed did he bring out, and it was God who fell, it is

God who is buried in your star and when he awakes, it's you who awaits. Then you'll realize, were he not in you, he could not emerge from you.

And no one could ascend into heaven but he who descended from heaven, this Son of Man. So you'll realize who it is when you wait. And you will know that not until that moment did you realize that you had been buried. Not for one moment did you entertain the thought that That this was not a dream. This was all a dream and you didn't know it. And the dreamer was buried in you all along. And the dreamer was God. His first name was Joseph the dreamer. His name was changed from Joseph to Joshua, which means Jesus. And Jesus and Jehovah are identical in meaning. Jehovah saves. And Jesus is called the savior of the world.

And so the dreamer, Joseph, was buried in man, and his name changed from Joseph to Joshua, which is Jesus. So when the dreamer awakes, it is God who awakes. And then God's play is the gospel. So the gospel must now unfold itself in the one in whom God awakes. So the first thing is resurrection. you wake and then comes his birth from above for you are told unless you are born from above you cannot enter the kingdom of heaven now you are on your way back to the store which you deliberately gave up to come down into this world of death so it begins then with resurrection quickly followed in a matter of seconds by your birth from above and then comes the play now Here is the promise made real.

The child is laughing. Then comes the discovery, 1,000 years later, if you read the play, and it would be a repetitive play, over and over with no escape. Suddenly now the sun is going to appear, and you escape. The sun appears, and you know exactly who he is, yet between that son appearing and the child's birth is a thousand years if you read the story correctly yet in your own experience it's only a matter of months between the appearance of the son and the birth of the love exactly 139 days and then here is a story

buried in the book concerning the ascent and the escape from Israel from ego. And it's all tied into a serpent.

Who would have thought for one moment that that is literally true and that you experience it. And as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. And then you, like a fiery serpent, you ascend into heaven. And here is the being that you really are. That fiery power, infinite power, infinite wisdom and it's God. So if you are here tonight who wrote the letter, I hope my friend who asked it, because that was Stan who asked it, what is the story concerning Abraham tied into this? Well I thought I made it clear, but evidently I didn't. I hope I did to him because he asked it.

but the story begins with Abraham and people take it as a physical story it's not a physical story the drama is unfolding in man so you come into this world and assume death these bodies die they seem so strong and then they wax but there comes that turning point and then they wane and then they fade and then they vanish So everything dies. We are told the stars are melting. So everything in this universe is dying. But there is something buried in it that cannot die. It is God. And when I read the Monday morning papers, after the services on Sunday, I stand aghast at these men who are talking from pulpit and speaking of the story of Jesus Christ as some little secular history that took place 2,000 years ago has nothing to do with any man who walked the face of this earth 2,000 years ago.

It is all about the eternal play. And it's Christ in man, in humanity. But he comes one by one. He awakens in each. And together it forms the one man. And that one man is God. As Blake said it so beautifully, thou art a man. God is no more. Thy own humanity. Learn to adore. If you humble yourself. You humble me. Because God is man. God actually became humanity. Every child. Whether the child be a moron or not. Became every

child. And he tells us. It's only a little while that you suffer. But we suffering. Think it's so long. How long, O Lord, how long? For then he promises us, when the chief shepherd is manifested, the chief shepherd, well, who is the chief shepherd?

Is he not God? The Lord is my shepherd. I shall not want. And when the chief shepherd is manifested, then you will see his glory. For the shepherd is God. and the sun glorifies the Father. You will see the sun, and then you will know who you are. I can't tell anyone the thrill that comes to you when memory is restored. But all of a sudden, your memory returns, and you have been sleeping for these thousands of years, dreaming this dream of life. But then, you have awakened. As Shelley tells it so beautifully, that statement. he has awakened from the dream of life. It is we who are lost in stormy visions and keep with phantoms an unprofitable Christ.

We are the one spoken of in Scripture when they use the word Jesus Christ. You are Jesus Christ, but you are sleeping. And I know from my own experience you would not be here those who are faithful in coming here, were you not at the end? You are at the end. I'm not saying you will not suffer between now and then. You are civilized, and you have friends and relatives that you love dearly. And you will have the experience of saying goodbye to those you love dearly. And they will have the experience of saying goodbye to you. It's all part of the play. that you may suffer with Christ for just a little while. And the God of all grace.

Now, grace means the gift of God to man, unearned, unmerited, which is the gift of himself. He raises us from sonship to fatherhood. He raises all sons to glory. Well, if he raises them to glory, and glory is God, who raises you to God the Father. And who sitting here tonight, who in the world, I'm speaking of everyone in the world, would actually have thought for one

moment without revelation that they are the father of the Son of God. They can't even bring themselves to believe that they are the Son of God, far less being the father of the Son of God. And I tell you, you are destined to have the experience of being God the Father.

And his son calling you father. And you will know it. This is not a play anymore. Suddenly reality returns. This is the play. And then all of a sudden reality, in the midst of it all, returns. And that was buried there all along. And no one saw it. So when we read in the first epistle the first chapter of Peter that the prophets who prophesied of the suffering they inquired as to what person or what time was meant when it was indicated concerning the sufferings of Christ and the subsequent law and it was revealed to them it's not about you about others in this world. It's not about the prophets who recorded it. It's all about those who will come at the fullness of time.

And you are the one spoken of in Scripture. So the glory, well, what man in this world can even conceive of it? You speak of the glory of the sun? There is nothing that you can use, no image in the world that you can use to radiate this glow or to describe the glow. But your man, your body, I cannot describe. I can describe the face. I can describe the hand and the voice. But I can't describe the body. It's radiant. And it's all power. Pardon me. And it's all wisdom. And it's all love. The form is infinite love. The human form divine is all love. How can I describe love as a form? And yes, exactly what I mean.

Because when you stand in the presence of God, He is infinite love, and you can't think of anything but love in His presence, and you're He. For the minute He embraces you, and you fuse and you become one, The very face that you saw becomes your face. Yet, you are a protein being. And for purposes of your own, you can assume any form, any face. But the face, all

will wear that face. So in the end, there's only one body, one spirit, one Lord, one God and Father of all. And you are that one. And may I tell you, it's going to happen to you whether you ate it or not. And you can't eat it.

It's a gift. It's being restored. He will restore and establish and strengthen after you have suffered a little while. Read that in the fifth chapter of Peter. I think it's the tenth verse. After you suffer a little while, the God of all grace, that's the one who will give you his glory, which is giving you himself. So no matter what the suffering of anyone in this world today, it is nothing compared to the glory that is to be revealed in us. So when Paul wrote that marvelous letter to the Romans he said I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us and he ended on that fabulous note that no power in the world can separate us from the love of God for God is love and you are incorporated into the body of love and no power in the world can separate you from it.

So, do not be surprised at the fiery ordeal which comes upon you to prove to you as though something strange were happening to you. It will come. I went through it and you think you're going insane saying. And if you voice what is happening to you, those around you will be concerned because they will think you're going insane. But may I tell you, you are not going insane. These things happen. And then suddenly, out of the nowhere, that entire plan comes together into focus, and you are the central character, and the whole thing erupts within you. Could it not in you, it could not erupt. If God was not now immersed and buried in you, he could not unfold in you.

And he unfolds himself in that man. And it begins with his awakening in you as you. You don't see another one awakening, it's you. You awake. And you know exactly where you are. You're in your skull, but you also

know what it is. You know it is a tomb. There's no doubt in your mind as to what it is. It's a tomb. There's no doubt as to the fact it is sealed. But you also have an innate wisdom as to how to get out. And you know you simply push and something is going to roll away. And you do. You push and something rolls away. And you come out just like a child being born.

And then the witnesses are there as told us in Genesis. That's where Abraham comes in. There were three who suddenly appeared. He did not see them approaching from without. They suddenly appeared, bringing the news of birth. And Abraham believed, and it was accounted unto him for righteousness. Therefore, righteousness in Scripture is equated with faith. He had the faith to believe that nothing was too hard for God. So he believed, and it was a country to him for righteousness while the whole vast world takes the word righteous and use it strange concepts of it some holy concept has nothing to do with that. Can you believe the most incredible story in the world that you are going to have a child now?

Go beyond that into a more incredible state: that you're going to be born out of your own skull, and the proof for your birth is going to be a child wrapped in swaddling clothes? Can you believe that? Well, that's the story told. Abraham believed it. And there were three witnesses sent from God. And the three do come. Here they are right before you. And the child is before you too. And you are now spirits. And so if the spirit of him who raised Jesus from the dead dwells in you, then he who raised Christ Jesus from the dead will raise you also. Why? Because Christ Jesus, that pattern man, is in you. He will raise that pattern.

And you, the Spirit of God, will experience that pattern, for you are the Spirit of God. For if the Spirit of him who raised Christ Jesus from the dead He dwells in you. For he dwells in you. For who raised him? The Spirit of God. And the Spirit of God is God. And he dwells in you. May I

tell you, the word Spirit and the word wind are one in Hebrew and in Greek. And it is the wind that you hear. This unearthly wind. A fantastic wind. And it's the Spirit of God who actually awoke himself, because you are God. But it comes at the appointed hour. Everything comes on time. That appointed hour awaits and carries in you.

For without this story what on earth would anything in this world matter? What would it matter if you became president of this country, this fabulous land, at the next election? If at your death that is it. What would it matter if you own a billion or billions and that your death is all over? Wouldn't that be the most horrible, sorrowing thing in the world? But it isn't true. You are an immortal being. God actually became humanity and is buried in man for a divine purpose, and And he will awake in the individual. That's how personally, not awake in humanity collectively, but individually, as we are told in the 15th chapter of the book of 1 Corinthians.

¶ We are called each in order. One by one, as we are told in Isaiah, I will call you one by one. But first I try you in the furnaces of affliction. Why? For my own sake, ideally, for my own sake. For my name shall not be profaned. ¶ My glory I will not give to another. Well, the glory, his glory is himself. He cannot give himself to another. He has to make you himself, which is God the Father. For you are his son. But he's going to bring all these sons to glory, which means bring the son to himself, to the level of being God the Father. So each son is being raised from the level of being the son of God to the level of being God the Father.

¶ And he can't do it and give it to another. And so you go through the furnaces of affliction because he cannot give his glory, which is himself, to another. Read it carefully. I will make my glory pass before you. And I will cover you. And when I have passed by, well, the I is glory. So he gives you

himself. And that self is God the Father. ¶ And then when you have that experience and you take off this garment, you take it off for the last time. So do not despair of the millions who have gone without having had the experience they're going to have it for everyone who departs this world do not go into any cemetery they don't go any place they simply are restored when that little breath departs they are restored and what was deformed here, that form they're restored into that form but young young and nothing missing in a world just like this the world is restored doors.

¶ And they continue until this pattern unfolds within them. If one could only catch himself in the mood of a dream and see what he's doing, you'll realize it is a dream. But I want to encourage those who are having, at the moment, a few difficult moments because of vision. ¶ But do not share it. Don't tell anyone. Just keep it to yourself. It's only a little while. This fiery ordeal will end and then it's over. ¶ It happens and then you are at peace. And you're told to rejoice that you share in the sufferings of Christ. that you also may rejoice in the glory that is to be revealed. And it's revealed in you. For you aren't going to see him coming from without as all the great evangelists have spoken about.

¶ They're waiting for him to come to appear on some mountainside. They wouldn't recognize it. Because whenever he comes, he is denied. Whenever he comes into the world, he is denied. Because he does not belong to this world. They know the background, the physical background of every person. You're all numbers now. Exactly what your number is. Your father had a number, your mother had a number. And so you're only a number in the eyes of our country. Everybody has a number. And so they know your number, so you can't come telling them that you came down from heaven. they know you came out of your mother's womb and she has a number so they have that he called it and so when Christ appears in man

he has to be denied he comes to his own and his own receives him not and he tells the world I am not of this world and they know very well he is of this world because they do not see Christ they only see the garment that he wears and as Blake said and called the one who is so blind he calls him Satan.

He said, O Satan, thou art but a ghost, and canst not tell the garment from the man. For thus the whole vast world is Satan the doubter, who cannot tell the garment that God wears from he who wears it. They cannot see him.

And so they only see the garment that he wears, and that garment is tagged. It has a number. They know it's physical parents, it's whole ancestors. And he denies that these are his father and mother. And then he tells them, if you saw me, you would see my father also. For I and my father are one. So you do not know me because you do not know my father. So you will put me out of the synagogue. Excommunicate me. And then you will kill me. and think you do God a service. And that is the entire world in which we live. Condemn you from here to the ends of time because it happened in you. For their whole concept of God is false. The whole thing is false.

Well, I can only reach a few, but you can reach a few. And those you reach, they will reach. so Paul asked the question who then is Apollo and who then is Paul and he answered it for servants to whom you believe as God assigned to each so the garment that you wear, this thing called Neville this was assigned a certain part to players therefore who is Neville a servant through whom you believe as God assigned it to him so who is Apollos who is Paul servants through whom you believe and when he sings all right there will be that that he will call for no one comes unto me save my father calls me and though small that one will believe a few at the very end will drop out as told you in the sixth chapter of John.

When it came very hard to believe what he's talking about, they were called hard -saved. And then one said, who can believe these? Who can accept these? For these are hard -saved. And then they departed, never to walk with him again. Then he turned to Peter. And he said to Peter, wouldst thou go also? And Peter answered, to whom would we go? thou hast the words of eternal life. Oh yes, they're difficult to accept. But if these are the realities, then to whom would we go? And a few walked with him to the end. But even those who walked with him to the end denied him up to the very end, if it meant the loss of their physical little body. So they say, I do not know it. And three times he denied them. And then the cock crowed. what the drama is forever.

And this vast, vast story of 6,000 years comes into focus in just a matter of moments and begins rapidly to unfold within you and then you know who you are. I am telling you from experience, you are the Lord Jesus Christ. There is nothing in the world but Jesus Christ. So in the end, when he was transfigured before them, they saw Moses and Elijah and Jesus. And when their eyes were opened, they saw Jesus only, for there's nothing but Jesus. He didn't come to abolish the law of Moses or the prophecy of Elijah. Elijah, he came to fulfill them. And having fulfilled both the law and the prophets, there is Jesus only. So in the end, there is only Jesus.

And you will wait one day to know that you are he. For everything said of him, you are going to experience. And then you'll walk the earth, and you will tell it to the best of your ability. And to those who will accept and those who will reject. but the little garment that you wear make no effort to have it leave a footprint on earth for everything vanishes there so the little name you wear now that will vanish because your real name is Jesus Christ, that's your true identity; you are the Lord God Jesus Christ now let us go into the silence. Thank you. Good. ¶Now are there any questions? Thank

you. In the 22nd Psalm, the word translated dog is a new Supremacy for homosexual, when he said the dogs surround them.

Yet the dog is the symbol of faith. In Scripture its carried. The only companion that could walk across into the promised land with Joshua; Moses could not go, and yet Kaley followed and went as companion, and Kelly means dog. Yet the word Kere by definition means a male holler in the service of the temple. Because the priesthoods of the past, like the priesthoods of today, hiding under these moral cloaks that they wear, many of them are homosexual.

My Servant

I used every ounce of strength I could to break this robot. She couldn't. He simply moved her at his will. And she played the part, the part of a puppet. Then she said, I saw something forming. He was trying to form something in me. or out of me or by me but something was formed and it seemed to be formed out of hot liquid glass but you know the intensity of heat that it would take to reduce glass to a liquid state and then I noticed that the form of a man took shape and it came out of the top of my head the The head was perfect, perfectly formed, but the rest was still a mess, not yet formed.

I would say to her it was perfectly formed. Don't expect below the head to find anything you're going to find below the head in the form you now wear. I say the form is complete. when you saw the head come out of your head. Now in Jeremiah we are told, the last verse of the 30th chapter, the fierce anger of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it. then go into the next chapter the 31st and we are told that the Lord has done a great thing on the earth a man is comforted by a woman this is translated as he has turned a woman into a man the return of the virgin Israel his own emanation to himself the Lord Jehovah at the very end if anyone is to blame it is only God as told in the book of Job in the very end of all the trials all the horrors through which he was put and then his trains came and he comforted him with all his friends and comforted Job for the horror, for the evil that the Lord God had brought upon him.

For this body you put it through hell, may I tell you. But you put it

through to learn certain lessons for we are told the law is spiritual. But man does not know the law is spiritual spiritually, until he has gone through all these fires of experience. And then he discovers that it is Spirit. And in the end, when the whole thing unfolds within him, then the law becomes so easy for him to operate. But not until the end. For we are told God has consigned all men to disobedience, that he may have mercy upon upon all. He has consigned all men to disobedience, that he may have mercy upon all. Here is a simple story.

A boy born in poverty, born in Odessa, Russia, in a Jewish family, who who knew nothing of, well, a full meal. At the tender age, he was the oldest of a family of five. At a very tender age, his mother died, leaving just a few babies. And then he was then maybe, I would say, ten. He had to work to support the family. His father was a worker, but could not bring in enough to feed the family. He never knew what it was to have a new pair of shoes, a new pair of pants, a new shirt, a new hat. Everything was given by charity, and these gifts were not new things. They were simply hand-me-downs, what people had passed on.

And so when he wore out the burlap shoes, then he could go back and get another pair of things to wrap his foot in cold Russia. He got a job going to the bank every day with large denominations in paper and they would be exchanged for silver and copper and so when he came back, he had the equal amount of money this time in silver and copper, and one day standing before poor. The teller, a cashier, he noticed that the copper and the silver had a similar external marking. They looked alike, and he wondered to himself, wouldn't it be wonderful if he made a mistake? Wouldn't it be wonderful if that cashier made a mistake and gave me silver instead of copper.

At that moment he assumed that the cashier did. And in his mind's eye

he took the things and then walked back to the store. He knew the cashier had not done it, but he simply wiped it out and played a little game. And he walked back feeling that the cashier had made the mistake. And he wondered, what will I do? I will go into a restaurant and eat for the first time in my life where I feel satisfied, I will eat until it comes through my ears, then I'll buy a pair of shoes, then I'll buy a pair of slacks— he knew that would it would cover that much, but he got back to the store, the man hadn't made a mistake, but he had the joy of walking in that assumption.

The next day, the man made that mistake. And he realizes the minute the man made the mistake, so he went to another bank and changed the money into the right amount, that he could take back the right amount to the store, leaving him this money over. And with that extra money, he said, I wrestled all day, or rather all day with myself, and that night I went to bed, I could hardly sleep. I wrestled and wrestled with myself, because that was in conflict with what my dead mother had taught me. Thou shalt not steal. Thou shalt not covet. Yet, the next day, my hunger and my desire to have a new pair of shoes and a new pair of pants overpowered what I heard from my mother.

and I ate until it came through not my ears but until I was stuffed, then I bought myself a pair of slacks, and I bought myself a pair of shoes. Well, who did it? If law had not come into the world, I would never have known sin; if the law did not say, you shall not covet, I would not know what it is to covet. And yet he who is guiding me consigned me to disobedience. So here is the lady led like a puppet by this current that she could not control. It controlled her. Forming out of her and in her that which could perfectly reflect itself. The story of Christ until Christ be formed in you.

For we are told, Christ reflects the glory of God and is the express image of his person. Well, who is forming? The master. The word translated

master means the supreme authority, the controller, God, the Lord. That's what it means. So when they use the word master, you look it up and see it means the supreme authority, the Lord God, the controller; so the controller is in control of every life in the world; that controller is God, and you are consigned to disobedience that he may have mercy upon you. So you'll find yourself as he did, hungry and embarrassed because of the rags that he wore, and he learned that law was spiritual; so he arose from that state as a little impoverished Jewish boy in Odessa in Russia, and after the revolution he plunged himself because the war came to an end among the soldiers who left Russia and made their way into France.

And so when he died at the age of 77 on Good Friday, this past Good Friday, he could leave an estate that runs in two million. He learned the law. He learned that the law is spiritual. And as he told me himself, he never took a man to court for an unpaid bill. He would sit at his desk when all the employees left, and he would write out a letter thanking them for their check. He never mailed it, but he would get himself into that mood and thank them for the check that they had sent. And he said within a matter of days, never in excess of a week, but quite often within in two, three days, a check came.

Check came to him in payment of an unpaid bill that was long overdue. So he said, I never once had to lose a friend, for I cannot remain in business and lose customers. And so I never had to lose a customer. I learned the law. I learned that these assumptions, though denied by my senses, if I really believed them and put all my faith in the assumption it would become a reality and so I lived by it long before I met you Neville, long before I ever heard of I heard of you only through my wife; she heard of you and heard the law and we sort of struck it off together when we met in Paris; but long before I met her or met you I proved this law when I was a

poor little boy in Russia, and I began to live by and so I had never want to command a court to get back monies that I had advanced in the form of merchandise, never.

And so when he died at the ripe age of 77, died quite suddenly of a heart attack, well, he had proven Paul's words were right, and he didn't know Paul, for he is born and and raised in the Jewish faith. And I doubted that he ever read the New Testament. So when Paul makes the statement in the seventh chapter of Romans that the law is spiritual, when he makes that bold statement that if it were not for the law, I never should have known things; I should not have known what it is to covet. If the law had not said, you shall not covet. So God has consigned all men to disobedience, that he may have mercy upon all.

And just as the lady resisted but could not read it, he said he was guided in a certain direction against her will, and she had to go for that something within her is master, and is putting you through the furnace.

II, how long, how vast, how severe the furnaces ere you find the Father were long to tell. And the Father is the Master. That's the being that you really are. And you, the thing that you see here is but an emanation of that Master. And no one knows the background of that servant, for this is the servant. So I have found in David David, the son of Jesse, a man after my own heart, who will do all my will. So he is called the servant, but in the end, he is called the son. He actually now has returned and become one, but standing before him is the one that he put through all the faces.

So it is David in the 51st Psalm when Nathan the prophet goes in unto him and reminds him what he did when he went in unto Bathsheba. He sent Bathsheba's husband into battle in the hope and knowledge that he would be killed and then he would get Bathsheba. And so Nathan goes and tells that. and then the word of David against thee, thee only have I sinned

and done that which is evil in thy sight. And yet who did it? I only did your will; you gave me by the law that you gave me. The desire to covet, I never would have known what it is to covet had not the law said, thou shalt not covet.

And so you made me sin. So God consigned me to sin by putting upon me a burden that I could not in this flesh resist. So who are you he asked, to pass judgment on the servant of another? He stands before his own master, or he falls before his own master. But he will be upheld for the master is able to stand him up. And so everyone in the world has gone through hell, may I tell you. If they haven't, they're going to go through it. If they're not going through it now. And you have lost — you have five senses, you have lost everyone at some time, but everyone, and in the end you will be the one spoken of in the gospel who has the power to forgive sin.

When he comes, he comes only at the end of the journey. Christ comes once at the end; that's when he comes, and when he comes, he comes in the most marvelous, mysterious way, and lets the one to whom he comes — for he was the master all along and when he comes he lets the one in whom he now rises experience who he is. And you experience Christ in the first person singular, present tense. Experience in this world: we can know a thing mentally by comparing it to other things, analyzing it, dissecting it. But we know of things spiritually only by becoming it. You will never in eternity know Christ until you become Christ. And Christ comes at the end, the very end.

So when he comes, all right, you know exactly who he is. And you forgive every being for what he has done and what he's doing or what he may be compelled to do, for he moves under compulsion. Everyone you have stolen, and you've sat in judgment on the thief. You have been blind as he said: Master, who sinned, this man or his parents, that he was born

blind? He said, neither the man nor his parents, but that the works of God be made manifest. Don't blame him as all people do. He is blind, alright, but blind from birth. The question would imply that the one who asked the question believed in reincarnation. But he does not accept that theory.

Who sinned? This man is born from birth, born blind. Who sinned, this man or his parents, that he was born blind? That's the story in the ninth of John. And he answered, neither this man nor his parents, but that the works of God be made manifest. Be perfect as your Father in heaven is perfect. And so he takes the son, takes you, it's called the servant, and puts him through hell. As he said, what fire they must have taken to take glass and turn it into a molten state! It was hot, liquid glass formed into a man. And it came out of the top of my head. And the face was that of a It was complete.

That's the word, perfect, complete. But the body was not. Because the body is not going to be like this body. It's going to be that glorious body which I spoke time and again where it moves up like the seraphim. That fiery, fiery servant. The face, yes, is human. The voice, human. The hands, human. But do not ask about the body. That's something entirely different. So she saw correctly. and she has already gone through the furnaces. Or she could not have seen that crystal clear state, that so clear that it can reflect the glory of God. Were it not made in that form, it couldn't reflect the glory of God. The imagery is perfect. It not only reflects it, it radiates it, because he becomes one with the one who put him through the furnaces.

and so when she reads tonight I hope she will that statement in the 31st this great thing that God has done on earth that a woman comforted a man a woman has turned into a man that that which was the radiation of Jehovah called in scripture the virgin Israel now return and is Jehovah himself that the emanation yet my wife is still now myself so here it returns

and the two become one but the father suffered with the radiation so let no one tell you that what you have done you should be more full about it and dwell upon it, may I tell you, you're learning the law, and learning that the law is spiritual.

It's not observing other things, like washing my hands before meals, and lighting candles on a certain day, and saying grace, and doing all these things that people do outwardly. It's what you do inwardly. What am I doing this very moment, at every moment of time? Am I judging people by their outward form, their social position, their intellectual position, their financial position? Or am I asking of them one question, what do you want? And although it may seem the most impossible request, you grant it. For that's testing yourself now to exercise this power. For in granting it, you are forgiving all sin. For they've been missing the mark. The sin is to miss the mark in life.

and so the ultimate goal is the formation of that being that can radiate and reflect the glory of God that's the end, that's telos, the end and it means perfect, complete, finished, that you may say, I have finished the work thou gavest me to do; now return unto me the glory that is mine, the glory that I had with thee before that the world was. Yes, I gave it up, as the son of God and took upon myself this garment, and became a servant, a slave, and was crucified upon this garment called the cross, and made myself of no reputation, and became obedient unto death, even death on this cross, and went through all the horrors of the world, and he called me then his servant.

But in the end, when I have completed the work that I came to do, the cross is taken off and I rise. And I am the very being, for I rose from being the son to that of the father. But because I am father, there still must be a son to bear witness to my fatherhood, and he stands before me, and he is David. The sum total of all of my human experiences, but this time

glorified, he doesn't miss anything; his eyes are perfect, as you are told in the book of Samuel: beautiful eyes, fair complexion, everything about him is perfect. You could not improve on the beauty of David; not a thing is missing.

When you look upon him and see your son, and you certainly put him through the paces. You tore his eyes out, and he was born blind. He took from him the capacity to speak, took from him the capacity to hear. All these things you took and he had to obey you just as this lady had to obey.

This simple current pulled by a man, a man was directing it and it started off with these enormous instruments that plows up a mountain and removes the mountain. That's how the vision began. And so you saw them removing mountain. You've seen them making highway where they go through an entire area of forest and in no time it's simply level. Then you make a highway. Or they're making a highway in her but have made it for the end justified all the horrors that she has gone through. For that was only showing her in vision, in lovely imagery what she has gone through. She has been plowed and plowed and plowed and suffered and suffered for something lovely was coming out and coming out of her own skull when a woman is turned into a man.

And now she goes back and she's one with the Father. So when you see anyone in the world and you are going through, don't analyze yourself and ask, what have I done that is wrong? What have I done that is wrong? Well, go to Scripture and find out. He consigned me to disobedience. If I disobeyed the law, it is he, and who is he? My own wonderful Lord. And who is that Lord? My imagination. That is the Father. That is the Lord. That is the Master. And so I've obeyed him every moment of time. And when he took me up as a boy and shipped me 2,000 miles away unschooled without any friends any relatives to receive me because the drive was so

intense and the urge to go I had to get going and when I was fired from one job and then always fired from the other when I quit and with that intense desire to do something that was different it was he who was guiding me all along, it was he who took me to London when I really wasn't qualified to do it, and then in London to find a man, a retired engineer who liked the psychic world and introduced me to this way of thinking, it was just a little spark; it was all there, he only had to put the spark to it.

So when I came back, I was living, living in the second-hand bookstores in New York City. When I could afford a book, I'd buy a book. When I traveled as a dancer, I traveled with my library. When the others played cards through the day to kill the time between shows, for we did three and four shows a day, I was reading my book. And when they went out after the show at night doing certain things, I would take my book. And I built my library that way. When I could ill afford to buy a book, that's where I spent my money. So I tell you, everyone is playing the part that the master has determined.

And we think that we are so completely free in this world. We aren't free until the end. Not until the very end, when the sun sets us free. For if the sun sets you free, you are free indeed. But not until the end. And so as we pass along, we are discarding the errors and holding on to the truth, and discarding more errors and holding on to the truth, for in the end I am the truth, I am the way, I am the life; there is no other way. I have told you exactly how it's going to happen; there is no other way. There is no morning paper that some publicity agent isn't trying to persuade those who read it that there's another way.

And they call it by all these different isms. There is no other way. In the very end, you're going to find who you are. And when you find him, you are the Lord Jesus Christ. And the Lord Jesus Christ is the Lord God

Jehovah. And then will come that inevitable moment when that end is reached that you take off the garment. and you are one with eternity and all those who preceded you are not greater than you because they preceded you you're all one one brotherhood and that one brotherhood forms the one God and father of all so who are you as Paul in his 14th chapter the fourth verse of Romans: who are you to pass judgment on the servant of another?

It is before his own master that he stands or falls. And his master is able to make him stand. He'll be held upright, and in the end he'll all be forgiven. So tonight I say to my friend who wrote the letter that I got today, congratulations. and if the visions seem wild at times I rejoice. Put them down for me and send them no matter how they come, they all make sense to me. I tell you your letter was one shared joy today, and your daughter's letter was shared joy too. That has tremendous significance. She has seen me in the road, and when this monstrous thing appeared and was just about to bite you, my face appeared.

And she told you in the letter, told me of it: it was not the monk's face, it was your face. And then the whole thing vanished. Whenever he appears, it will put an end to all the nonsense. For I have gone through it, my dear. Gone through everything that I have told you. I am not speculating. I am not theorizing. it as I will say to anyone tonight who is passing through great sorrow: the master is doing it; the master has come. who you not now conscious of the law, it's because you're not yet ready for it. But you've been made conscious of the law, and unless you are conscious of the law you can't violate law.

There could be no sin in the world unless there was law, because sin is simply falling short of a mark. If you didn't have a mark in this world, if death meant nothing to you, thou shalt not kill would mean nothing. If

you accept the commandment, well then, violation of them is sinning. But no violation, if you haven't the law, how can you violate what you do not have as a mark? If you have no goal in this world, how can you miss it? If you have no objective, objective how could you miss it? But you have an objective, and those who are here, they have the greatest objective: the end. That end is to be Christ, not to serve Christ.

That's not good enough; but to be Christ. You'll never know him in any other way other than be Christ. You do not know love in the true sense of the word until you actually incorporate it into the body of love; then you are love. But we have glimpses of it by being in love. How else could a man know love unless he's in love? You can talk about it, all these things, but one must be in love to know love. But the extreme of love is when one is incorporated into the body of love. Then you can't describe that joy. You can't describe that love. Only an experience of God in the form of love could ever describe it to the individual who has it but how is he going to tell it to convey that same experience to another he can't do it but he can encourage others and they will simply believe him if they believe him at all and he will go blindly on telling all those who believe in those who do not believe until that moment in time when he returns to the body of love and take up his place where?

In you. For in the end there's only one, one Father of all. So tonight, if you have the time, be there 14th and the 7th. In fact, it's all in Romans, really. When he takes the first 8th chapter and lays the foundation. foundation. But the seventh, I quoted quite a bit from the seventh tonight. And you will find that he forgives everyone. For he who would rub out the people of the way then became the greatest, I would say, promotion agent of the way. The lady also said, he heard in her vision the same Paul and she was Paul but Paul spoke of himself as woman woman turning into a man I

tell you in the resurrection you are above the organization of sex you're neither male nor female male, you are neither born nor free.

You are Christ and Christ is God. Until that moment comes, you still are the servant of that master who is leading you as it led her. And the day will come when Christ will form itself in you, Christ will form that he may radiate you for you are the master and reflect you. When that moment comes, then you return and you are one with the Master who is the Lord Jehovah. It seems beyond the wildest dream of man, but may I tell you it is true. So don't condemn anyone, leave them alone. when they're suffering let your heart go out and express mercy for you've gone through it or else you will go through it for not one will come out until he is perfect as his father is perfect and the father had to go through every experience of man to be perfect and you're going to go through or you have gone through and I dare say you have gone through, that's why you are here.

All the experiences of humanity and in the end you are God the Father.

Now let us go into the silence.

Nothing But God

Goddard, which is evil in thy sight, therefore thy sentence is justified.

Now he goes on in the same psalm and makes the statement, I will teach planned and sinners will return to thee. So we have to find out what David went down. He could only sin against God. There is no one else. For the whole vast world is myself pushed out. I'm not playing the part against man. I'm playing against my essential being that is God. So against thee and thee only, I've done that which is evil in thy sight.

Come in. I don't know where he started so here you and I must learn what he means by teaching transgressors the ways of God that sinners will return to him let us start was a story that I got in the mail yesterday from Santa Barbara. She said, I went to my sister's home for dinner with my niece and her husband Al. And Al was full of confusion and self-condemnation, blaming the entire world of Caesar for his misfortune. Everything Everything is going from bad to worse. Then we sat down to dinner. Before that I said to myself, should I interfere? And I thought, no. Should I use my imagination to change his and put him into a better state for my niece's sake?

And I said to myself, no. That doesn't seem fair. Why should I interfere with him? Let him, if he's enjoying this sort of confusion, let him enjoy it to his own choice. It seems to be interfering with his choice. So as we sat down, the conversation continued in the same vein. Then came my oath thing, my chance. And I said to him, you know, Al, I know who you are. he said to me or rather he said to my sister what's wrong with her she has

known me since I have been a kid now she knows who I am and then the sister said to break that little spell well you see she goes to Neville's lecture So that didn't in any way comfort or in any way terrify the picture.

Again this lady says, I still say I know who you are. And then her niece who loved her dearly said, she me. And then I interrupted. I said, I mean that I know that you are God, dreaming that you are Al. And if you stop dreaming that you are Al, not only Al would not be here, but Al would not exist. exist. But now in your present dream, you're wearing a hair coat. And you're lined up with atheism. Well, if that's what you want, wear it and continue in the dream. But I'm only telling you, I know who you are. And that was the end of her little speech at dinner. She said, that night I had a dream.

I was in a mountain home, my own home, way up in the mountains. And I went to the door. As I opened the door, there you stood. But it was only your head. It was you, it was Neville. but the body was ours. The same stance. It was small affection. It was not built as you built but it was your face. Your head. And you had a white dress in your hand that you brought for me. That you brought my robe. And I said, oh, I intended coming to get it myself. Why did you go to all this trouble? And you said, in your own voice, you're not in any trouble. And then you gave me this white robe.

And then I went in with the robe, and when I came back you were gone. But in your place stood a lady dressed in white. She had a package in her hair, and she said, Never ask me to give you this. And she began to open the package. As she opened the package, there was this solid gold all was flat, semi -flat, solid gold, flat, twice the size of a silver dollar, but still could be worn with a chain around the neck. On one side there was definitely some design. Then she turned it over in her hand, and I noticed that it wasn't five, and she said to me, Never wanting to tell you that this name

that he has written on the back of this plaque is not the name by which you are addressed, but this is the name he wants to give.

I tried to read it, and at that moment I awoke.

Now here is the story of the 51st Psalm. I will now I'll teach the crescent thy way.

If I know the way, I'll teach the crescent. And then sinners will return to thee. The question simply means missing the mark. Here that man is really missing the mark in life. He has gone. Everything has gone against him. The ultimate mark is to awaken as God, and to reflect and radiate the glory of God. But between where we are and that ultimate goal, there are numberless goals to be satisfied in this world, to have security, to feel all the things that every man really wants to feel in this world, to feel wanted, to feel that he contributes to the good of the world, all the lovely things of the world, every man really dreams of it, but he's missing the mark, because he doesn't know God; he doesn't know his own true identity, entity, which is his own wonderful human imagination. That is God. If I turn from that to any other God, I turn to a false God. So I will teach the transgressors thy way, and sinners will return to thee. And they won't sin anymore; they'll return to thee. So I've turned to the real true God; I can't sin. In, but all my confidence in God, the only true God, which is my own wonderful human imagination.

So, where is he who put in the midst of them his own spirit? That I die. Where is he? Well, that's what I look. If he is spirit, and he put his Holy Spirit within me, where else would I look but within me? Will I find him as something other than myself? No. He actually became as I am, that I may be as he is. So I can't find him as something other than myself. In fact, he's not even near to me, for nearness implies separation. He is never so near that I can say, well, he's here or he's there. He can't be so far off as even to

be near, for nearness implies separation. So then where is he? He's my own wonderful human imagination. That God, that's the only God. That is the Holy One; that is the Holy Spirit, that is the Lord Jesus Christ who actually became as I am, that I may be as he is. I will now see the transgression, the weight of God, and any sinners will return to thee.

So, the body was held, the place was mine. Well, the place would represent the thinking processes. He is thinking it over. I wasn't present. All this takes place within my frame in Santa Barbara. She just said what she said, her sister said, but she goes to Neville's lectures. More now, Al will require who is Neville and what does he teach? And he teaches that imagining creates reality. That I am living in a world that is all imagination. That the whole objective world is nothing more than a projection of what men are imagining. That we are taking it and projecting it on the screen of space. And I've got to be observant morning, noon, and night, all through the day and night, every little moment of time, what I am imagining.

And what I'm imagining must in time come to pass and project itself onto the screen of face. Last Wednesday morning, LA Times had an editorial in Mutter, Reading, speaking of the Manson case. That this Lansing case, here a potboiler, a potboiler fiction has come to life and a pornographic penchant then was made real. And then they asked the question why? They should really ask that question, why? Because they are in a tremendous position to influence hundreds of thousands of people, for they claim themselves close to 900,000 papers a day, and every paper is read by more than one, read by two and a half or three people a day. And they ask why, and yet they use the word potboiler fiction.

Here we see in the Manson case, a potboiler fiction, come to life. And a pornographic fantasy is made real. And yet they allow all their headlines and they search the world over for something to frighten the people. And

wonder why, and they use the word fiction. There is no fiction. How can there be fiction when imagining creates reality? There is no fiction in the world. I can stand now and simply dream the most noble dream of the most horrible dream in the world. And let it forstead me so that I walk in it and no power on earth can stop it from externalizing itself in my world. If it takes an army to aid me in protecting it, I will use the army.

They will find excuses of the reason for the conflict. But I will remain faithful to my dream and then externalize it. I recall during the trial, there was a book written two years ago which Manson made his Bible. And the hero of the book, he gave the name to one of his illegitimate sons. He so loved the book, he already had his name. And so he gave the name of the hero of this crazy potboiler fiction to an illegitimate scientist. He was possessed by what the world's called fiction. It is no fiction. How can the depiction is imagining create reality? So I stand here and I think of a friend who asked something of me.

Or I think of myself, what I would like in place of what I have, that I lose myself in it and sustain their assumption. And that persistent assumption, though at the moment was thought, denied by my senses, denied by my reason, if I persist in that assumption, it will harden into fact. Therefore, where is fiction? The whole vast world, the Xeveil, began as fiction. And I am telling you there is a story buried within it all that is the eternal story and in spite of all the mistakes that you and I made all the horrors of the world we are moving toward that eternal story the fulfillment of it and no one is going to stop you from reaching it if you make a thousand mistakes and you will you will unravel the thread and start it all over again but you're still moving towards that story.

It is the walk and the move. And the walk, here we have these parallel lines, thanks to God, but the move, and we wave to the glory. And if, for

chance, we are not moving it as it must be done, you must follow the pattern. But then you'll just simply disengage these little things and weave it all over again. Because you must bring it out just as it was told you in the beginning. ¶ Now we are told in the 78th Psalm, I will open my mouth in a parable, and utter dark things from above. And then he paints a word picture of the entire history of Israel. Then we come to the end. This is the 78th Psalm.

And God awoke as a man from within. He awoke after facing the entire story, and then he chose David and named him the shepherd of Israel. But when he awoke, he put to rout all of his adversaries. When this little man, Al, whoever he is, is saluted, if you really believe, for he wore my face, the body will be, and he wore the face. For God is a protean, and can affair in any shape. So he's entertaining my thoughts. ¶ And that body, whatever he thinks it to be now, if he entertains the thoughts that I am teaching, I will teach the transgressors thy ways. If he takes these ways and he applies them, he will see that it is not out of world that is in him.

And the so-called coat of hair that he wears, lined with atheism, will once more be taken off, and he will wear the real coat. ¶ You tonight, you take the most glorious concept in the world about yourself. Start with yourself first. Take the most wonderful concept. Don't ask anyone if it's possible. I'm telling you it's possible. What I think of the fantastic things in the world that are taking place, and then what I think of what I've experienced, it puts to shame any accomplishment in the world. Not in the world of Caesar, no. I have had it. I have memories of having had such fabulous things in this world. ¶ And when I had it to saturation, I didn't grow.

I had it to saturation for my memory has returned. I walked out and left it behind. I know what it is to have it to that abundance, to that complete

saturation point. But then I didn't grow. I didn't awaken. I came back this time in an environment of extreme poverty, extreme limitation, I the gift of my own being shows there for the restriction and the limitation that I will place upon myself and then comes the unfolding of the store of Jesus Christ within him. ¶I'd like to tell it to you, tell it to anyone who would listen. And how do you know where it goes? So she goes to send a barber and she tells it to one who's famed and delighted feeling that he's an ancient.

And so tomorrow, because she wore the head when he came to the door, she's entertaining the thought that she expressed as a thought coming from heaven. And she got her name. If she would dare tell it, regardless of the consequences, she would tell it. ¶So I say to everyone else, even though, like a lady said to me the other night, I saw boring when you said it. I got more and more boring, and when it came to the very end, I was nervous. Because you dare to tell me I wasn't speaking to anyone individually. I was speaking collectively. But I would say you are suffering. I use the use, seemingly, in the plural. It's cheap to think in the singular.

You are suffering from amnesia because you do not know that you are the Jesus Christ. And you respond to a certain name. I use an analogy. If you were John Brown with a billion in the bank and you suffered from total amnesia and Jesus felt to be, well, John Smith, and you were dying of salvation for the want of a dollar, but you had a certain ethical code, a nice decent moral code, and they recognized recognize them, but you couldn't recognize them. And they ask you to sign your name here as John Brown. That's who you really are. You think you're John Smith and you are not. He has nothing. John Brown has a billion.

If you sign your name here, we can easily catch it and you would have a fortune. But he has his own restrictions, his own limitations, and he

couldn't find that thing because memory is gone. He doesn't know it was John Brown. But may I tell you, you believe that you are John Brown, Mary Smith, Dan, this, that, and the other. And I am telling you, you are Jesus Christ. But I can tell you from now to the end of time that you are Jesus Christ, and I can't persuade you that you really are until certain signs are filled with interest. you can say to yourself I am Jesus Christ and I'm hoping that you will and you have loved experiences but not until this signs of prayer and the signs will appear in good time and then you will know without any uncertainty that you are the Lord Jesus Christ if you came down into this world deliberately no one took your life you laid it down yourself You did it to overcome a world of death, where everything dies.

And you took upon yourself the limitations and the construction of a thing called man. And you died and continue to die. And one day you will awake in the very grave where you entered before you began to dream and dream of this life. And you will awake in the grave, and the grave which does scar. And from that moment on, the whole thing begins to unfold. Another question asks, where is he? This is the 53rd chapter of Isaiah. Where is he to put in the midst of this his Holy Spirit? The God of Spirit. And those who worship him worship him in spirit and in truth. But where is he? Where could he be if he put his spirit in us?

where else could he be but in us? So in us, in the awake. And when he awakes he's not another, he is our very being. So I don't awake to see the Lord Jesus Christ, I awake without any change of identity, any change I simply am. And then this time revealing Jesus Christ as my own being begins to appear within my world. And every sign that is recorded in Scripture concerning him I experience. But I experience it in the first person, in a of pleasant things experience. And then I know who I am. Who is he? He said, I am the father. Well, I am a father in this world. I have

two children. But he didn't say that.

He said, I am the father of David. Well, who in this world could have told I was born in the year 1905? ¶ Colorado speaking, speaking, David was born a thousand years before Jesus. That's what all scholars have indicated in a chronological order. That's when he is supposed to be born. Jesus Christ is supposed to be born, say, four or five years the same by the mention here. ¶ In spirit David calls him my Lord my Father. David calls me my Lord my Father. Am I not he? When David calls you he will my Father. Am I not he? and when he calls every being in this world either I am my father or we not the father.

Are we not one being? And is it not true there is but one body, one spirit, one Lord, one God, and all the world who is not only above all but through all and you know and so you and I are one, how can I persuade anyone in this world that we are one, but if you are the father of my son, then you have to be the very being that I am, and I am the father of that son who called Jesus Christ, and that son is David. ¶ So after the entire story of Israel is recorded, called it. And he tells you it's a parable. I will open my mouth in a parable. What is a parable?

It's a story told as though it were true, leaving the hearer to discover its fictitious character and then learn its wonderful lesson. ¶ So I open my mouth in a parable, and other dark sayings from above, then he recites everything that happened in the history of Israel. It isn't secular history. This is salvation history. ¶ Then we come to the end, and then the Lord awaits. When the Lord awakes, he awakes like a strong man, a wilderness out of strong prince, as as though he had jumped beyond his capacity, and there he was completely out for the 6,000 years of his dream of life. And he dreamed the dream of life, the history of Israel, the hollows of it all.

And he took us with him in the dream. And then he awakes. But where

does he wake? He awakes in the very grave where he placed himself, and the grave is the stall of man. So he awakes with man. And man in whom he awakes is the God who wakes. And then all impossibilities seem to dissolve at that touch of exaltation which is rising in us in part to our nature. And we are the very beings who call us to be with others. ¶ I am telling you what I know from experience. I am not theorizing, I am not speculating. Every child born of woman will one day awake. When he awaits, he is the Lord Jesus Christ because you will find David standing before him.

A few months after he awaits and there is no uncertainty as to the relationship between David and himself. He will know that David is his son and And he is very dishonest. And everything said in Scripture concerning Jesus Christ, you are going to experience about yourself. And you know who you are. ¶ In the meanwhile, you can. David, the elders of the world, you can do it at the dinner table. Do it at a bar. Do it anywhere. Tell them what's wrong with her. What's gotten to her to it. And then to pacify and to sort of break that little embarrassment at the moment, it's just as if she goes to level second. And then the least, to add to it, what she means is when she's interrupted.

And then my friend, I'll tell you what I mean. I mean that you are God, dreaming that you are hell. And if you stop dreaming that you are air, you not only will not be here, you will even cease to exist. One day you will awake and you will know I'm telling you the truth, you are God. And the dreams of being air will vanish because really in the end you were never air. I'm dreaming that I never I know today who I really am how can I knowing who I really am still feel the closeness to never John Drung with his Williams he leading himself with John Smith and gain memory return for the Holy Spirit is the remembrance of I will send you the Holy Spirit and he will bring to your remembrance all that I have said to you so when the

remembrance of awakens within me all that was said of Jesus Christ is now being said of me for as he awakens within me The employer was Mr.

John Smith. This man is John Brown. I'm starting the death of John Smith. I'm saying memory returns and John Brown returns. Does he still fame in John Smith? No. Death was a peculiar thing in his journey. And he believed himself death, which was the poor one. the slave. And then the slave awoke to find that he was dead. That is the story that's told us in Scripture. So I tell you that you're infinitely greater than anything that ever walked the face of this earth. Let no one tell you that you are the reincarnation of of some man or woman in this world. They're only little garments of forgetfulness. Every one of them. How clever the man would be today if someone said to him, I know, I had a vision, and you really are the reincarnated Abraham Lincoln.

Now wouldn't he be thrilled? For you are the reincarnated and you named something else. All that you just think is a lie. Because you are God. You are the Lord Jesus Christ. You've forgotten and you're suffering from amnesia. What has on the face of this world was compared to the Lord Jesus Christ? And to tell you that you are now Abraham Lincoln come again even though the country worships the man and looks up to him as a great leader and I respect the leadership certainly I do. but could tell you that you are that come again for I know who you really are I would deceive you. What man ever walked the face of this earth could compare to the thing that you really are?

I am telling you that you are the Lord in this class. I don't mean in the sense of Charles Manson in that purely little mind that took a little book and then called himself Jesus Christ and then could murder and could flock in cold blood. I don't mean that at all. So let no one confuse the picture. When you actually know who you are, you're in full love because

you see every being as yourself. Because every being will one day turn before your son and know that he is the Father. If he is the father of my son, how can he be father of my son? Then I will know that wonderful 17th chapter of John.

Old readers, try to commit it to memory. To know thee the only true God. This is life eternal. I in them and they in me. And may they be one as we are one. I have made known unto them thy name, and I will make it known, that the love by which thou hast loved me may be contained, and they in us, one being, and I am telling you, is infinite love. And it takes all the blows of the world to take us through, to bring us out of that one being, who is God the Father, so no being ever walked the face of this earth that you should turn around and worship or bow to me.

You are infinitely greater than any character that ever walked the face of this earth. For these are only garments that God is wearing. You are the wearer. You are the one great actor who slays all the fire. Now tonight, you can take it and make it what I would say, an experiment with faith. We are told that by faith we made everything. That faith is the assurance of things hoped for, the evidence of things not seen. And we understand that by faith the world was created by the Word of God. So the things that are seen were made out of things that do not appear. And without faith, it is impossible to believe. And those who come to him must believe that he exists.

Right? I must believe that he exists. I can't see him on the outside. I can only know God when he has done a prayer and called me father. I wonder why this lady said to me in another one of her visions, I came into a room and here everything was normal. I looked into the mirror, everything was reflecting, but myself, but everything was reflecting. When she was lifted up on high, she could see everything but herself. How could you ever truly

see yourself? You see yourself only in your son. It's your son who makes you aware that you are God, the Father. For God is pretty. So she couldn't see herself, and yet the mirror reflected the entire room.

I left her out if she wanted by. So I must call her on Sunday. But I can't answer that letter either. It takes too long. She has to make long, wonderful six -page letters, and another one follows, another three -page letter. And I don't have a secretary. And I don't have the time. So I will simply call her. And try to explain over the phone why she didn't see herself. When everything else is affected, so I can see things in the world. But I cannot see imagination as I perceive objects in the face, for I am the reality that men call imagination. How are you going to see imagination? I see it in its work.

I see it in what I produce. But I cannot see imagination. I can see what I'm imagining coming into my world, bearing witness to what I've imagined. But I am the imagining being, and I'm finished. And so, I ask you tonight to make an experiment with faith. People are going to their laboratories and they make experiments with all kinds of things. You make it with faith. How would I do it? I do it in a simple way. First, what do I want? I must know exactly what I want. Don't let anyone tell you that you shouldn't want it. You're created. You're even created. What's wrong with wanting what comes within the framework of love? What's wrong with money?

What's wrong with having a home? What's wrong with having a great talent and becoming known in the expression of that talent? What's wrong with it? Nothing wrong with these things. All right. Have a dream. A total, lovely dream. Then bring it before your mind's eye and do it in a way that would imply that it will come to pass. Bring some friends into your mind's eye. And then have them see you as they would have to see you if you were now the one that you would like to be. Have them see you. Now, feel the

thrill of their knowledge of who you are in this world of people. Because they can't see you as you really are, but in the world of people.

And experiment with their intuition. You see, if you can't by this technique produce what you have conceived yourself to be in this world, You do it over and over in a word, with you and for everyone else. And then in time, the unfolding of the drama will take place within you. And then everything else will vanish as of no important whatsoever. But of no importance. Because if there is any reason why you still live in the world of the teacher and you leave these things, try it. Quiet morning, noon and night and live quietly one day you will awaken within you as you and you will know who you are and you will know it best of all when the son stands in forward called the father, for no one knows who the father is except the son and no one knows who the son is except the father.

So in that day when he sends, you will know the Father, and you are the Father. No mortal eye has ever seen God. But his only son, who was deemed his very father, who was nearest to his heart, he has made him known. The son stands before you, and I'm telling him, And what we can do is take a little bit of the epinephrine. Now let us go visit the garden.

One Plus One Equals One

When we open the Bible, we are looking not at secular history, but at salvation history. Man, not knowing that, he has misinterpreted most of the great truths of Scripture. They're all mysteries. But these mysteries are not matters to be kept secret. They are simply mysterious in character. Now we'll take quite a few tonight and try to piece them together for you. Then tell you my personal experience that would lead you to your own conclusion. You may deny it but it will aid you to come to your own conclusion. They asked him what is the first and greatest commandment, and he said, this is the first commandment: hear, O Israel, the Lord our God, the Lord is one, and you shall love the Lord your God with all your heart, with all your soul, and with all your mind, and with all your faith.

The second is this: you shall love your neighbor as yourself; there is no other commandment greater than these. They're asking him now concerning adultery and marriage and divorce. Then he goes back into the book of Genesis, the second chapter, concerning man and woman, and he takes the stone, and said, man these father and mother, and cleaves to his wife, and they become one. It is stated, and they become one. The two become one. This is God's arithmetic. One plus one equals one. On this level it equals two. But who is he speaking of? He just stated the first commandment. That the only God is nothing but God. We are told in Isaiah: your maker is your husband, the Lord of house is his name.

If the Lord of house is his name. And it's your maker, and he is your husband, for then he pleads to you until you become one. Now we are told,

let what God has put together, what God has joined, let not man put asunder. For man makes every effort in the world to separate man from God. We speak of God as another, other. We are not conscious of the fact that we are one. And every priest, rabbi, and other minister in the world teach of another. Therefore, there is no one. He is telling us that God, our maker, is our husband. Well, if our husband leaves everything and cleaves to us, and we become one.

He said once God has joined together, let not man put asunder. It has nothing to do with the earthly relationship between male and female. Your true maker is God. And God is your husband. You will become one. This I tell you from experience. The 87th Psalm will give you there are only seven verses. It will give you such a clear, wonderful picture of it. Let us take it now in this form. And David slept with his father, and he was buried in the city of David. Now we are told that David took the stronghold of Zion, and renamed it the city of David. We are told the city of David is now called the city of God, and we are told in this 87th Psalm that the Lord loved Zion more than all the dwelling places of Jacob.

Zion, Bethlehem, City of God, City of David, Jerusalem are synonymous terms. He loves them all, more this one city than all the dwelling places of Jacob. We are told that Jacob got his name by first contending with his brother, and then they called him the supplanter; he contended with his father - in - law, and he won out with everyone with whom he fought he won out, and finally he contended with God, as you read it in the 32nd chapter of Genesis. And when at the end he did not give in, the Lord changed his name to Israel. From the outer man to the inner man. Israel simply means the man who rules as God.

In other words, God rules. God commands. Jacob now is a completely transformed person. so he preferred the gates of Zion to all the dwelling

places of Jacob the successful material the successful outer man with all the great accomplishments of man no matter what man has accomplished he preferred the gates of Zion to all the dwelling places of Jacob now where is he buried? Well he's buried in the city of David. He was once called Zion. We are told that he took Zion by going up the watershed. He went up the watershed. It seemed impregnable. And he conquered Zion and renamed it the city of David. That's where he is buried. And the city of David is one with Bethlehem.

and these two are one with Jerusalem and the three are the city of God. So here it is one. And where is Christ Jesus buried? Buried in Jerusalem. Buried on Golgotha. That's where David is buried. But David said you would not leave my soul in hell. and you have promised you would not let my soul see destruction you find that in the 16th Psalm here in the skull of man is David everything said of David in the Old Testament is said of Jesus Christ in the New the 89th Psalm uses the word of David my chosen one, my servant, the firstborn, thy anointed. All these are terms used for Jesus Christ in the New Testament.

In the very last book, Jesus Christ, the faithful witness, the firstborn from the dead, the ruler of all the kings of earth. Every statement there is said of David. I will make him a witness to all the people as we are told in the 55th chapter of Isaiah. I will make David the witness of all the people. We are told he is the firstborn. For here we see in the Old Testament which is simply an adumbration, a complete foreshadowing of what's going to happen in man. When it actually comes to fulfillment in man, they don't call him David anymore. They speak of him then as Jesus the Christ. So here he is called the chosen.

If he is the Christ of God, his chosen one, let him save himself. That you read in the 23rd chapter of Luke. When he hangs upon the cross. And

the wise men say. He saved others. Let him save himself. If he is the Christ of God. His chosen one. Then let him save himself. He is called his chosen one. He is called the first born from the dead. now let us see what the 87th psalm tells us only 7 verses he tells us this fantastic mountain has been established by God when he tells us God records as he registers the peoples and he says this one and that one was born in her meaning Zion meaning the place where David was buried.

And he goes through calling the people to be awakened or buried in that one state. When I stood in the presence of the risen Lord, after having seen my I, angelic being, check off my name. She looked at me, looked at the book, and simply checked the name, the registered name. It's there in the book. This is the time now. Then standing in his presence, answering his question as he expected it, said, love is the greatest thing in the world. He embraced it. And the two became one. He who is united to the Lord becomes one spirit within. From that moment on. We are not two. I had gone a whoring. I had gone into whoredom.

Believing in powers outside of God. Believing in this that and the other. And then in that moment the two became one. And if today someone is afraid of me as some people say they are is only because they are afraid they may believe what I teach they do not wish to give up a God outside of themselves they are playing the part of the harlot though they are a virgin if they have never known man. And if a man has never known a woman, has never known any sexual act, but believes in a God external to himself, he or she is playing the part of the harlot. You could be tonight married and be running around all over the world, either male or female, but if you believe in the one God, here or Israel, the Lord our God, the Lord it was, it would have nothing to do with your sexual activities outside of your so- called earthly agreement.

Has nothing to do with it. So let no man put you asunder from that which you have been joined to. You've been joined to God, if you are faithful to that one God. What is his name? I am. Who is the other God? I appear to Abraham, to Isaac, and to Jacob as God Almighty. That means destructive violence. And you do first appear that way. And it's destructive violence. It comes in the earthquake, the volcano, the storm, everything. It seems that you're only a share of violence, but I have not appeared to them by my name the Lord; he appears first by that name to Moses, but he did not appear to Moses as father, as love that comes in the end, when the two become one, you are united to love, infinite love, and not one person in the world could ever divorce from that unit.

This is God's ability. One plus one equals one. So in the end, there is only one. There is only God. Liken this whole thing to an infinite brain and God the dreamer, and we brain cells in the mind of the dreamer, and he awakens us one by one, and then we unite and we become the dreamer. Every one becomes then that one dreamer that is God, for there is only God.

Here, O Israel, the Lord our God, the Lord is one, and let no one change this family and make you see him as something other than yourself. So when he calls David, it's because he first awakened. He promised David he would not leave his soul in hell. He would not let his soul see destruction. And suddenly it's within you in your own skull. And the expulsion takes place. And here is David. So you kept your promise. I have made an everlasting covenant with David. My steadfast love for him. And so he kept his promise and he lifted up David. David the son. When he lifts him up, it's because he first called you. And united you with himself.

And you are one with God. There is no two now; two become one now. David will rise because he is your son because he is God's son; so David rises

because you have been united to the Lord and no man can put you two asunder because you are not two anymore; you are one. So this is the story of scripture: scripture. One being and all of us are scattered though all part of the bringing of God. And one cell after the other awakens. As it awakens, he becomes one with the dreamer. And then because he is a father, the son must appear. And the son calls you father. Then you know who you are so when asked to name the first and the greatest commandment he named that from the sixth chapter of Deuteronomy he's only fulfilling what he foretold here O Israel the Lord our God the Lord is one now love the Lord with all your heart with all your soul and with all your mind and with all your might.

And now a second idea for you. Love your neighbor as yourself. He takes 613 commandments, 248 positive, 365 negative, and reduces them to two positives. Only two commandments. And the two You are really one. For if you love your neighbor as yourself. You are admitting that you are one. For he if not yet awakened. He will awake. And he is going to be the father. Of your son. And if he is the father of your son. Then he has to be you. So in the end. There is only God. Nothing but God. So the sufferings are simply because. our departure from God with our faith in our thoughts and body our social position our everything but in the one whose name we really bear for his name is I Am before I say I am Neville I said I Am I Am, then I said Neville you say that what nationality?

I said first I am an American You say, well, what race? Well, I am thought to believe I'm a Caucasian. So I said, I am first, then Caucasian. But the one who says, I am black, he said, I am first, bears the same name. And in the end, he is not going to have anyone other than David for a son. and I'll tell you regardless of the pigment of his skin David is lost you don't care what father how black he is today how olive skinny he is today when

he actually becomes one with God his son is going to be the blonde blue eye lovely ruddy being described in the book of Samuel is it not said of him I have chosen one from the house go and see him and they marched before him the sons are these all your sons and he said we have one left a young one he will not sit until you fetch him so they don't bring him because he was now feeding the sheep feeding flock.

So they bring him in. And the voice of God said to Samuel, this is he. Rise and anoint him. He's called the anointed of the Lord. And his father's name basically is I Am. That's what it means. The son of Jesse. Jesse is I Am, which is the name of God first is the chosen one now he is the anointed of the Lord all this is prophetic and suddenly come so what I say of Jesus Christ everything is said of David therefore what is said of Jesus Christ is nothing more than a Christological reinterpretation of the story of David It is all true. But it becomes alive in the one, and then you don't call yourself Christ.

You don't call yourself by anything, but you do call David, David. You are still John, but you know who you are, because if God is the father of David, and you have no doubt in your mind as to your relationship, then you are God. ¶ And you do not use the word Christ. You do not use the word Jesus. You simply, you are God. And David is your son. And that's the story. ¶ But man has been divorced from this knowledge. And every priest in the world still keeps man asunder by teaching what they teach. The day will come they will not be able to put you asunder from the one with whom you are joined and become one.

The two become one. Let therefore no man put asunder what God has joined together. And he joins you to himself. And because he is the father of David you have to be the father of David. But unless you actually believe that God is your own wonderful for human imagination, and all things

exist in your imagination, and all things exist in God. You're still worshipping a God outside of yourself. ¶ And you have been severed from your maker. For your maker is your husband. The Lord of hosts is his name. So anyone in this world who sees something other than God as husband, and not only husband, but one with him, that you be male or female, and you can turn to another source for your supply, another source for your power, then you do not know the being that you really are.

But the day will come, you'll be called, and the Lord registers. ¶ Recall the people as he registers. And he will say, this one and that one were born in her. Now they give it the feminine, born in her. So Zion becomes the mother. For a man is buried, which is really a tomb. The tomb becomes the womb. For out of that womb you are going to be born. So Zion, which is Bethlehem, contains it all. And everyone is going to come out of Bethlehem. ¶ He He is born in Bethlehem. Who is born? God. So where David is buried, the Father is buried. For God himself enters death's door with those who enter. And he lays down in the grave with those who enter.

And then when you awake after this fabulous dream, the visions of eternity, you will see the garment. that the female wove for you. This garment. And then you come out of it completely. And you are born. And you are one with God. And the symbol of your union with God is the little child. And the confirmation that you are God comes date. He is the son of God. And he is your son. And there is no disturbance whatsoever as to this conviction. Beyond any conviction you have in this world, no one to disturb this. You are the father of David. ¶ And he is the son of God. So what is said of Jesus Christ as the son of God?

It was first said of David. And he said unto me, Thou art my son. Today I have begotten thee. So here the whole thing unfolds in man. And it will unfold in everyone. Or one brain cell will be missing. And it can't be

missing. It's an infinite brain. that is actually penetrated by an infinite being that is love. But he first appears as destructive, vile. Everyone seems to think that God is vile. He allows this to happen, that to happen, that to happen. He always appears first to Abraham, Isaac, and Jacob as destructive, vile. It's called El Shaddai. else should I simply be God Almighty and you only see him in the light of power sheer power so whenever he appears in man maybe that man's first appearance to those who love him and who follow him will be a sheer power but in time they will see him as infinite love infinite love so here tonight you take the passages that I have quoted read them read them carefully and see how they all fall into place like a great puzzle the whole Old Testament is simply a foreshadowing it is a prophet a blueprint and then when it's fulfilled in man in the New Testament he who was called David the Messiah is now called Jesus Christ he was called the Son of God Jesus Christ is called the Son of God he was called the firstborn Jesus Christ is called the firstborn he is called the King of Kings Jesus Christ is called the King of Kings and you'll find it all parallel but here is one foreshadowing and here is one realizing.

So in the New Testament, the O is fulfilled. And we call that one, which was formerly called David, the son of Jesse, we call him now Jesus Christ, the son of God. But the word Jesse means God, means I am, and God simply means I am. So the whole thing unfolds within a man, and may I tell you, it's all out of the skull of man. The skulls we have here in this world are only shadows. of that immortal power that you occupy. But because there can only be one, you will not be less than any being that preceded you in the awakening. Because whoever preceded you is one with God. And God is one.

And his name is one. Therefore you cannot be less or more than God. And so when you are joined together, one plus one equals one. in this

world it equals two and that's the division, that's the conflict, but in God's arithmetic, one plus one equals one, and so whenever you are standing in the presence of infinite love, you will answer correctly; you are divinely prompted. You don't have to hesitate for one second; you will say, and as you say, you are embraced, and as you are embraced, you are fused, and as you are fused, you are united to the Lord, and he who is united to the Lord becomes one spirit with him. So one body, one spirit, one Lord, one God and Father of all.

So here is an infinite brotherhood that together form God the Father. And as a father, there must be a son. And the son is David. And David is the symbol of humanity. So everything comes out and that perfect being stands before you, and here he is today. Friend of mine, she isn't here tonight. She wrote me a very sweet letter this past week. Said, I had either a dream or a vision. It was very vivid. I saw a woman who had twelve daughters. In the vision or dream, I knew the name of each. Eleven of them were born men. main, foot missing and arm missing, something missing, but one was born perfect, and she was a virgin, who gave birth to a son.

Her name was Glory, but all the time I was thinking of Mary, for she was raised a Catholic and raised in the tradition. She was thinking of Mary, but her name was Glory, which is God himself. himself. As we told you last Monday, I will make my glory to pass before you. And when I pass by, therefore my glory and I are synonymous. So her name was Glory, and she was perfect. And everyone wanted to know who was the father of her son. And all the tongues people cried, I knew it, and she, Glory, she knew it. But we wouldn't tell because they didn't ask us. And then someone said, David is the father of the child.

And then someone came forward and struck him on the head and knocked him down. Others came with knives, and he simply cried out

because of the blow. And the two knives got their first into him. And then she wrote. And she wondered, what on earth could this mean? Because I can't conceive in my rational mind that I would ever want to kill David. Well, all dreams are egocentric; all dreams you are the dreamer, and the dreamer is God; it's telling your story. It's a glorious story that was revealed to her. Tier twelve means either governmental order on earth or in heaven, but it ought up. Here is the one now and the one's name is glory.

If you bring forth a son and no one knows the father. The search of all in this world is for the father, to find the identity of the father, and they would kill the son, the only one that could reveal the father. For no one in this world would ever reveal you as father. My words do not convey the conviction that is necessary to reveal it. It takes David himself to reveal it. I could tell you from now to the ends of time that you are the father of David. But until the actual experience is experienced by you, you cannot have that joy. So here, the destruction, It is still the old habit, crying out to destroy.

That's why I said earlier, why do people fear me? They feared me recently, greatly, and thought me evil. Because they are afraid they may believe me. In the dream that followed, it's only a few days ago, the crowd, called the townspeople, struck him over the head and knocked him cold, and then he cried out because of the pain, and then he cried out because of the harshness of the knives that were put in those and she wondered why should I Rastrami? No, the Rastrami would not want to destroy David, but she's not dealing with the Rastrami; she is dealing with something deep within her that's been actually planted in her from childhood. It is a difficult thing to overcome prefabricated misconceptions conception of the great mystery of Christ.

When I tell you he is David. And you are the father of David. And

therefore you are God. So who is the father? God is the father. But who do they kill? They kill the son. The father is invisible. They do not kill the father. They always kill the son. So the attempt to rub out the son, that's told us in the great prophecy or the parable, — I should say when they killed all the servants that came one after the other, then he sent his son, and they took the son and said, he is the heir; if we kill him, then we have the estate. So they killed the son. And what then did he ask?

When the father, the king himself, comes, what would he do to these servants? Because they can't kill the father; the father is invisible. Biblical, made known only by the Son. So they didn't kill him. The attempt to kill him was made, but they did not kill him. But it was a lovely fight in the right direction, as far as this lady is concerned, because only a few weeks ago, she was turned completely against the speaker because of something, a disturbance. It must come to all of us in the household, and I became in her eyes an evil person, an evil spirit, an Antichrist. Well yes, I am completely Antichrist as the world accepts Christ. I've been sent to betray the true Christ.

Now I'll tell you who he is. I've told you who he is. So everything I have said about David, read it in the New Testament, it is saint of Jesus Christ. And what did he say? I have come only to fulfill scripture. So what being am I fulfilling? Well, was it said of David that he was the firstborn? Now, it's said of me. Well, it must be David. I am fulfilling. Was it said of him he is my chosen one? Well, it's said of me. I am the chosen one. Was it said of him that he is the anointed of the Lord, well my first words in Luke after the temptation, he goes into the synagogue as was the custom on the Sabbath, and they passed him a book, and when he opened to the page called the 61st of Isaiah, he began to read, and the Spirit of the Lord God is upon me.

He has anointed me to anoint the anointed David. And as they anointed David, what did they say? Right, you read in the 16th chapter of 1 Samuel. And so the Spirit of the Lord came mightily upon David from that moment forward. He is quoting the 61st chapter of Isaiah, but it is David who precedes the 61st chapter of Isaiah. And they came under the orders of the Lord and they came to David. And then Samuel turned to the father: Father, dear son, are these your only sons? He said, no, there is the youngest, and the youngest is tending the sheep. Bring him in. And the Lord spoke, this is he. Rise and anoint him. And David took, that is, Samuel took the oil and anointed David in the presence of his brothers.

And the Spirit of the Lord came mightily upon David from that moment forth. So in the New Testament, in the book of Luke, as he actually began the ministry, as you are told, he came out of the wilderness where he ignored all temptation, and he would serve only God; then he took the book and opened it up and he said, the spirit of the Lord is upon me, for he has anointed. That's how he begins his ministry, actually quoting the word said of David in the 16th chapter of Samuel, first Samuel. And you take every claim made of him, the king of kings, the son of David. He was the shepherd, son of David. He is my shepherd.

But now the whole thing is fulfilled. And the only one that stands before you, and he is not called Jesus Christ; may I tell you: you are the Lord Christ Jesus who is God awake in you; but because He is Father with the Son, and the Son remains, daily so David calls you Father, and you know you are a father, and you know he is your son. There is no uncertainty whatsoever between you and your son. This relationship is forever. So he awakens cell after cell after cell. It's only himself. God is awake. And there is nothing but God. So in the end, we are all God. But it takes all of us completely awake to be God the Father.

Now you develop on these strategies. Try to put them together. And take what I've told you concerning my own experience. Standing before the risen Lord, Infinite love. And here he become one. We were two, I stood before him; I was one, and he was one. Then I answered him correctly: Love. He said, what is the greatest thing in the world? I said, love, and love embraces me, and be few, he ceased to be two, real one. I know when He sends me to the world, he who sees me sees him who sent me. If you see me, if you see him, but if they do not see him, they'll put you out of the synagogues; in those days they were called synagogues; today they're called churches, places of worship; they'll put you out, excommunicate you; in fact, they will kill you and think they are doing God a service, because they know neither my Father nor me.

If they only knew my Father, they would know me, for He who sent me has never left me, and you see me, you see my Father; but you can't see my Father through this garment of flesh and blood; therefore you can't see me, because we are one. Now let us go into the silence. Thank you. Good. Are there any questions please? I just thought that you could tell us, but we have to discern it there. What do you recommend that if you're going to discern it, there's a point in the way Well, that question was asked in this manner in Scripture. Lord, what must we do to be doing the work of God? He said, believe in him whom he has sent.

It may not seem rational. It may not seem anything that you could use for Caesar's world, but believe in him whom he has sent. He does teach a very simple law how to cushion the blow, the inevitable blow in Caesar's world, which I'll try to explain on Monday. I can't go on forever along one line, so on Monday I will take up that aspect of it. But it's secondary to this. This is the important thing. For if by By that law, you gain the world. Gain everything. As I said tonight, but I used words of Scripture. Which unless

you understand Scripture, you will not see it. That he liked the gates, and the Lord loved the gates of Zion more than all the dwelling places of Jacob.

Jacob signifies this whole bad world. And all the comforts that you could by the use of law, as he did. He used the law wisely. He deceived his father -in -law, by using a wonderful technique of putting popular things, these trees, the popular tree before the female animal at the time of breeding. And actually, when the bulls came through to sire the cow, they were looking at the stripes, and he made a very deal with his clothing law that the offspring that had stripes or spots all belonged to him and those that were not, and the father knew that that's an easy thing to win for the simple reason he had all the brown cows, all of one color, and David put different types on the pole and spots on the pole, and as they came up to the side that impression of that moment of intensity they would reproduce in themselves what they're looking at, so man always becomes what he beholds, especially the moment of creation, so here was the creative act, and so David outsmarted his father -in -law Laban and got all the cattle, so when they brought forth, not brown cattle as they were, they brought forth his cottage and his tribe cattle, so he used the technique of of mine to outsmart all of us.

The body of brother Esau, whose father -in -law dosed in battle. And then at the end, the Lord changed his name from Jacob to Israel, man who rules as God. But he liked the gates of Zion, where all are buried, including his one son, David. Now bear in mind the words, and David slept with his father the plural David slept with his father and was buried in the city of David that is in the second Kings, the tenth verse, he slept with his father. Well, we are the father, but only one son, and we the father, we are individually the father of that one son because there is only one God. God takes all the fathers to make the father.

Well, until the next time. Thank you.

Our Potter

But I've discovered who he is. He is my own imagination. So I turn to my own imagination, and I wonder, what did you imagine yourself to be today? Broke? Unemployed? Let out? What did you do this day in the potter's house? For the potter is your own wonderful human imagination. Now this day, what was the concept you held of yourself? It's entirely up to me, for there's no one to whom I can turn. I have to turn to myself, for that is the potter, and that is the only Jehovah, that's the only Lord, the only Jesus. So when asked, what do you think of Jesus? Blake replied, he is the only God, but so am I and so are you.

Jesus is God Awake. He is the Jeremiah when he sleeps, that is Jehovah who will arise. He does rise and when he rises it is God Awake. So I will go down if I know the story I will still go down while I still sleep I am not fully aware of the fact I am the being spoken of but I will test it I'll try it I'll go to the potter's house and the potter is my own imagination now this day what did I imagine but it's called in my hand or is it something that thought lovely and I want to preserve it and make it a real state in my world or could I change it somewhat and make it better well if I can make it better well then make it better because there's no one to whom I can turn I must go to my own heart on my own bed and then when I do what I've called upon to do be silent have complete trust in that that I've done.

If I have complete trust in it, it must come to pass because there is no other creator. There's no creator in the world but your own wonderful human imagination. And that is the immortal you. It cannot cease to be

when this little garment that you're now wearing for creative purposes is taken off. And you do it. You take it off on time. No matter how the aim comes, you take it off on time. Whether the world calls it suicide or not, every death is a suicide. Because there's no one else to take it from me even though he shoots me. No matter what he does to me, it's only myself. Because we're all partakers of the one divine nature.

We are all coexistent with God and God and man are inseparable. They are one. So I cannot turn to another although in my blindness I burn incense to a false god. I am called upon to be perfectly still and know that I am God. As we are told in the 46th Psalm, the 10th verse, Be still and know I am God. I kill, I make alive. I wound, I heal. I do all these things and there is none that can deliver out of my hand. Your 32nd chapter of Deuteronomy. Your 39th verse. There is no one doing anything but God. and God and man are one but the man of whom I speak is your own wonderful human imagination that's the real you the immortal you so in the book of Amos he asked a question does evil befall, does it really befall a city unless God has done it?

Does evil befall a city unless God has done it? Now we know who God is. To all the horrors of the world that befalls us, God did it. But who is God? Our own wonderful human imagination. Yes, even the earthquakes, the volcanoes every horror of the world and every lovely thing of the world our own wonderful human imagination did it because that is one with the Lord Jehovah there is one with God and there is no other God, now if you think that is atheistic, well you may think what you will, but I don't think you would, but the world not yet brought into this concept would think it so. Know. Yet I am telling you, before we began the fall, we didn't fall because of some mistake we made.

This was a deliberate descent in consciousness to this level for a

purpose, to prove our own creative power, that we could actually come down into this world and face death, what seems to be eternal death, and conquer it. Not pretend we are dying, but actually die and see them all die around us. I'm still comforting. But before we came down we set up a plan. We prepared a way for ourselves to return and that way is described in Scripture. And I've told it night after night after night. For no one can really see you, the real being that you are, to see the mask that you wear, but not the being that you are. Not through mortal eyes can they see it.

So glorious, completely hidden from mortal eyes, but you will know it when you see the sun that sun, the sum total of all the experiences of the world stands before you, and then you know, memory returns. You stand before everyone in this world and memory will return and then comes the final curtain when it comes down on all and we are the brothers that we were before that the world was. Everyone glorified, everyone returned to the glory that he deliberately, consciously gave up to assume the limitation of these garments that we are wearing now. And we will not shirk it. And all the garments, all the weaknesses we took upon ourselves. I am telling you from experience.

Here, yesterday morning, it's four, a little after four, and these very wise men, seemingly wise men, of the medical field, and then a woman, an attractive lady in her forties, and she was a psychiatrist, also of the medical field, but a psychiatrist. I was brought into the picture of the three and they're giving me all this nonsense and I said I know exactly your intention but to me it's all stupid, it's all nonsense. Then came to my mind that which I knew I wrote a number of years ago before that the world was it's recorded in scripture, but memory returns. They were so wise, these grand adults. Except you become as a child, you cannot enter the kingdom of heaven.

And they looked startled. I said, I know I'm intelligent enough to know what you're telling me. I understand every word you're telling me, but I do not accept it. Now a little child may not understand what I am telling the child. But the child, trust me, it has confidence in me and will say, I believe. Unless you, with all of your so-called wisdom of this world, the outside conscious world, can drop it and believe the story that I will tell you. For if I told you what I have experienced, you in your present conscious state could not accept it. You have to turn and become as a child to really accept. If I told you of a different kind of a birth than that which you know and the only thing you know and you give me all this, I didn't use the word baloney, that's what I meant, all this nonsense.

And she came to me and placed her face against mine. I said, I know exactly what your intentions are, that's your therapy. May I tell you it's stupid. I have got a thing wrong with me, and secondly, your therapy is nonsense, sheer nonsense. But if you only listen for one moment, I will tell you what your reasoning mind cannot accept, but if you'll become as a child. ¶ For I know from my own experience, I have a little nephew. He came through from Thailand recently. And he came over and I told him a story. He could not understand my story, but I said, you believe that, Roger? Yes. he believed it he couldn't understand what I'm talking about but he trusted me and in trusting me he believed me so Blake in writing his friend Samuel Palmer he said you could see what I see but you do not trust or cultivate it all you have to do is to simply work up imagination to the state of vision, and it's done.

¶ The whole thing is done. So you can see what I see, and you can do what I do, and all you need do is to work up imagination to the state of vision, and the thing is done. So he did not claim for himself something apart from Palmer. He was talking to his friend Samuel Palmer, who

thought, now you're endowed with a certain faculty. He said, yes, I do have the faculty, but I cultivate it. I have the faculty but you have the faculty because we are one. Jesus yes is the only god but so am I and so are you. Jesus is God awake and I'm telling you for experience that he sleeps in all or I call him father call him Joseph who sleep he is the dreamer when he wakes he is Jesus and Jesus who calls himself the son is one with the father but now the father is awake for the end there is only God there is only the father so I tell you your own wonderful human imagination is God it's not like God it is God there is no other God and you cannot separate it not for one moment if you do you'll burn incense to false god and you'll make all kinds of things on the outside of yourself and worship it and that is not god I am speaking of the immortal you that cannot die cannot die that is God so confident that it could overcome death he gave up its beauty its glorified body and took upon itself this and became obedient unto death even death upon this cross and yet could overcome it ¶ I tell you not one is going to fail many will doubt it but not one can fail or I would leave the ninety and nine who awoke and go in search of the one who is still asleep I cannot for one moment rest if one honor my brother is not redeemed.

¶ And may I tell you, the world may not believe this, may not know it, but it's the true and true and real awakening of imagination that the whole vast world aches for. ¶ That is a spiritual experience that crowns and redeems experience. It's that great event that actually crowned this experience. For without that, what would be the experience? It's the awakening of the being who deliberately fell asleep to have this experience. Because his power is so great, unless he gave up his power and his glorified body, what challenge could you give him? So he had to completely give it up and take upon himself the restrictions and the limitations of man, this little thing here. ¶ For that which is now dreaming in man is one with God and is God.

That is the Father. So, O Lord, Thou art our Father. We are the clay. Thou art our potter. We are the work of Thy hand. our imagination is the Lord our imagination is the father I'm in search of the father I'm in search of myself I am looking for myself and when I find him I find him only through the means that I set up in the beginning before that the world was and that was a son or if I father there must be a son so I set him up in the beginning that when I go through all the experiences like that ever have in the world of death and decay when I come out of it it has to mold itself into one beam and that is the fruit of my efforts and is my son and his name is David so when I meet David suddenly the whole thing returns and here is my memory that which I gave up returns and he stands before me and he calls me father I am his lord I am his father and I know I am and he knows I am and that is the crown that redeems the experience the horrors that I have gone through for I have played all the parts not one part could I have omitted yes the thief and the judge the murderer and the murdered I have played every part in the world and that's why today I can actually say Father, meaning myself, forgive them, for they do not know in their state of sleep what they do.

Leave them just as they are, but tell the story over and over, how often Lord? 70 times 7. Keep on telling it and telling it until it gets through and starts to shake the dreamer within the one who is listening to you. So unless you turn, said he, and become as a child, you cannot enter the kingdom of heaven, and so all the educations of men, all these wonderful honors that we have applied on each other, they bury the mind and stop it from actually becoming like the child. What I am telling you I could never have discovered through reason. I never could have found it in a book. It's in the Bible. But I didn't see it until it happened.

Now I share with you what's already in the Bible, but I didn't know it

until I experienced it. And when I experienced it and began to really search Scripture to find it, was always there. When I read that chapter did I realize that Thou, Lord, art our Father, our Potter. I always thought it meant something on the outside, and then I searched and searched to find that Potter means imagination. To mold into a form. But the word is our Potter, not the imagination. Our Our imagination. Thou art our potter. It means the Lord, and the word is Jehovah. We sung it as Haranoi. Haranoi is what we use instead of saying Jehovah. Alright, so it is called the Lord.

Defined in scripture as the self -existent, the eternal one. That has no beginning and no end. That is the God. The only Lord. And his father. But it's our father. O Lord, Thou art our father, and now our father is our potter, and I've discovered our potter is our imagination, so I'm my own father, but I didn't know it, and how would I know? Well, that father is the father of David, for David said, I will tell of the decree of the Lord, and He said unto me, Thou art my Son, Son, today I have begotten thee. But who would have thought for one moment, reading that story, that's thousands of years before this moment in time, that it's speaking of me, speaking of you, that we are the Father who said to David, thou art my Son.

Then comes the deep, deep dream, and we dream these horrors of the world. then comes that moment in time when I call myself from the deep for I am the father I am the Lord and so I call my own being and I awaken myself as I had predetermined at a certain moment in time after I had played all the part but how long how vast, how severe the anguish ere I found found myself were long to tell. But I found myself and the only one that could reveal me to myself was my Son, that I set up in the beginning before that the world was. So then we are told, so no one knows who the Son is except the Father.

And no one knows who the Father is except the Son. And anyone to

whom the Son chooses to reveal him, for has to reveal him in the end and the father wakes now you take that 78th chapter of Psalms it's the title of it is Asaph that is the psalm is the psalm of Asaph Asaph means to gather together and to record take all the things to put them together and then he said, I will open up my mouth in a parable and utter dark sayings from of old. Dark sayings from of old. Things that are difficult and hard to understand. Then now he goes through the entire story of Israel as recorded in the Old Testament.

And he tells the entire story and he tells you it's a parable. He tells you the dark saying. Hard to understand. then. And then he comes to the end, a nice long chapter, and what does he say? And the Lord awoke as from sleep, as a man rising out of strong drink. And then he declared, David. David is his prince. David is his shepherd over all the people. At the very end, he records all the things to which man has gone. And then comes the Lord, begins to awake. And he awakes as one out of sleep, like one waking from wine, strong wine. As though it was a drunken sleep, where all things could happen.

And then he awakes. And who does he call? He calls David. And the whole thing ends on the note of David, after the entire series of parables. So a parable is a story told as though it were true. Letting the one who hears it wrestle with it. Letting discover the meaning behind the story. It's told as though it were true. Now one has to discover the fiction from the fact. What is it trying to convey? It's telling a story. You pass through the Red Sea, you will lift up the serpent in the wilderness. he's telling all these stories and then he comes and then the Lord awakes. He awakes from the parable and finds the kernel.

He finds the truth and then he calls David. So David comes into view and David stands before you and calls you father. And the joy that comes

upon you when you see your son standing before you, you have no other child, just David. For your child in this world is a brother. I have a son and I have a daughter. They're both my brothers in eternity. I have a wife. I have other brothers here. They're all my brothers in eternity. For in eternity, we're all about the organization of sex. We are the Elohim. The Elohim is a plural word. One made up of others. Elohim. So all of us are the gods who came down.

So when you hear the word tomorrow or you think of it tonight, do not let the mind jump to something on the outside commune with your own heart upon your bed, and then be silent, but see that you commune as you want to mold that picture, for the whole verse is this: be angry, but sin not, commune with your own heart upon your bed, and be silent. But it doesn't tell you not to be angry. So the day is an explosive day. Explode. Be angry. But sin not. Sin means to miss the mark. Don't now go to bed. And let the sun descend upon your wrath — explode. Get it off your chest, as it were.

Now take the whole thing that you would throw away in the past, as a broken vessel, and you can't repair it. No. Keep the same vessel and rework it now into a new shape, as it seemed good to you to do. So at the end of a day, all right, so it wasn't a good day. Explode. And then, but sin not. Don't let the sun descend upon your wrath. Stand right there and simply rework it. Rework what being? Rework yourself. You are the clay. This thing here is seeing the world based upon what you assume that you are. So now you actually do it. Now let me share with you a story. The lady is here tonight.

This is the mother. She said, our son kept talking and talking and talking that he wanted a mini bike. Well, his father and I did not want him to have a mini bike. But he kept on talking and talking and talking about it. So one day, I thought, now I will show him. I said, now tell me, Dusty, if you had your mini bike, where would it be now? He said, in the garage. She

said, all right, it's now in the garage, right now, there it is. Now, will you go and get it? And where would you use it? Well, he said, I will use it in the driveway. Now, the mother said to Dusty, well, you know you can't do that, for we have neighbors, and they have stated in no uncertain terms, they will not tolerate a mini bike on their driveway, and their driveway joins ours, so they will not allow it.

Now, where else would you use it? Well, I would use it on the street. I would drive into the street. Well, is that allowed? The mother said, well, he said, I don't know. Well, go and call the police and find out. So he went to the phone and called the police, and the police said, no, you're not allowed to use the mini bike on the streets. All right? That was that. Now, where else would you use it? Well, in the May lot. The May has a huge big parking lot, May Company. I'll go over there and use it. Well, you have to have permission. All right? Go and call the May Company and ask for permission.

So he went to the phone, called the May Company, and they said, no, we're open seven days a week, and so we cannot allow a mini bike in our parking lot, before we have to use it for our customers seven days a week. So when he got that, he went to his room for a half an hour.

When he came out he said, I have made the decision. I don't really want a mini bike at all. And then the mother said, you know how often I've done the same thing. I thought really I want this, really want And then I asked myself, now what would I do with it after I got it? Now I have it now. What am I going to do with it? I discovered, you know, I really don't want it at all. But may I tell you, having lived in one apartment in New York City for 14 years, the last apartment we had before we moved out here, we lived almost 14 years in that apartment. It was a seven -room apartment, a duplex.

I had no idea what junk we stored for over 14 years. We called in our sister-in-laws, that is Bill's two sisters, and her aunt, and said, pick out all these things. We took one-third of our furniture and said, there it is, take what you can. What they couldn't take, we called the church and said, send your van for it for your thrift shop. We gave away a third of what we had accumulated. And when we came out here, I regret that I hadn't given away 50%, or maybe two-thirds. When I came out here, I couldn't find places for my books. I gave away over 400 books that I had held. I didn't need.

I read them. That was part of my growth. As a man grows in this world, he is growing from a god of tradition into a god of experience. So these were part of my growth in the god of tradition. And then I still kept them. Well, maybe someone can use them now. So I gave a friend of mine, who lives here, well over 400 books. I gave another, another 50 or so books, and all these, and I still have too many books. You grow and you outgrow, and you grow and you outgrow. And all these things that we kept and kept and kept for 14 years, we accumulated. Where we kept them, I really do not know.

Under the bed, under this, all places. And finally came the day of movement. That's why not to burden my wife, I hope I go first. That she'll have the pleasure of reading out what we have now. Because I couldn't face it, really. The thought of all that you accumulate. That we've been here now ten years in the present department. And knowing what happened after 14 years, I despair when I think of what eventually must take place when we do move, as we all have to move in this world. So the mother is perfectly right now in taking that little lesson which she had learned before. I want so -and -so, but if I really had it, then where would it be now?

And she comes to the conclusion, I really don't want little at all. We must have it. I have a sister-in-law. She's now a widow. My brother

Lawrence died. She always have, she must have the biggest of everything in the family. My sister, who could well afford anything in this world, for she really is the richest of all, because all the mothers see to it that she keeps everything that she's ever made, and they invest it for. But she has a lovely string of pearls. No, the sister-in-law had to have a bigger string of pearls, something fantastic. Well, it came now through little diamond earrings. She had to have the biggest thing in the world.

She wouldn't go to her own husband to pierce her ears. She wanted them pierced so she could carry these big things in her ears. So she went to her brother, who also was a doctor, and he, unfortunately, made the hole too low. These things are so big that they were pulled down to here. Now there cannot be the world's best diamond, because you can't have diamonds that big and only pay \$8,000 for them. For the two rings cost \$8,000. Well, you can't have an \$8,000 diamond that big and be a good diamond. She doesn't know that. So now she can't wear them. So where are they? In the safe. But she had to have the biggest thing in the world.

Had she only known this story, my friend knows tonight, if I had them, where would they be? On my ears, yes. That's why I bought them would they be comfortable never thought of that never thought of this enormous thing pulling on her low and so she has the two rocks what good are they were I she I'd give them away give them to anyone who wants to have this nonsense but no she can't part with anything that I do know and now she's traveling the world over and all of her things are in storage in Barbados more silver than you would need to open any silver shop more sets of dishes than you would need to open up and feed a hundred without borrowing a dish you have more and more so that's what one gets without thinking if I had it, what would I do with it?

now I'll tell you a simple, simple technique set your whole mind on

what I've been telling from night to night on the grace that is coming to you which means that you will do awake and when you awake you own the world you don't have a little cottage the world is yours for the world is God and you are God when you awake the whole vast universe is the Lord and you are the Lord you can separate the reality that is man from the creator of the universe. They are one. So set your hope fully upon that grace that is coming to you at the unveiling of Jesus Christ within you. For Jesus Christ is God awake.

So when he awakes, he awakes in you as you, not as another. Then the whole vast world is yours and you see it through entirely different eyes. eyes. You see everything differently. A beauty that no one looking only through mortal eyes could ever conceive. So, when you go home, try to remember what I've told you. And when you read Scripture, it's all about you. So when you read, O Lord, Thou art our Father, we are the clay thou art our Potter we are the work of thy hand remember these three are interchangeable term my imagination the father and the Lord are interchangeable turn now I'll go down to the portal where the portal is discovered is my imagination I will stand And still, and now in my own imagination, wonder, what did I this day do?

What did I imagine? Now, if what I imagine this day is spoiled, is not what I want to make real in my world, don't discard it. Rework it into another vessel, as it seemed good to you to do. You don't discard anyone. one. Just simply rework it into an entirely different vessel as it seemed good to you to do. And if one will not accept it, pass on perfectly all right. Do it anyway and let it be. Eventually, they will awake. And when they awake, they are our brother. And we will wait for eternity. It takes eternity for everyone to come back. For we are incomplete if one is missing. And one cannot be missing.

For the Lord is made up of all of us. He has no being without us. We are members of the divine body. All of us. And we share in that divine nature. The same creative power. May I tell you when you are clothed in that garment which you gave up, wherever you go it is perfect automatically perfect you don't have to raise a finger to make it so it is perfect because you are clothed in your glorified body right you dwell upon what you really are and don't turn to the left or the right don't burn incense to any false god commune with your own heart upon your bed and then be silent. What would it be like if it were true?

Can you answer that? If you could answer that, then what was said in that first epistle of John, the fifth chapter, the fifteenth verse, if we know that he hears us in whatever we ask, we know that we have obtained the request made of him. What a promise! If we know, he hears, don't I know what I've heard? Don't I know what I've just done? All right, that's the one spoken of. Well, can I really believe what I have just imagined? Can I? Well, then I must know now. If I'm putting my trust in this one, which is my own imagination, well, then I will know I have obtained it. It's already been done. Now, wait for it.

It's done. It's done. Like a shipment. I have complete confidence in a shipment coming. If I have ordered it, so you order, and then you wait. It may come by slow freight. It may come by express. It may come by air freight. It'll come. The vision is maturing. And if it seems long, wait. For it is sure and it will not be late.

Now let us go into the silence. Thank you. Thank you. Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
Thank you. Thank you. Thank you.

Our Real Belief

¶ Tonight, the subject is our real belief. And I really want this series to be the most productive that we have ever had. And by that I mean, I want everyone present to really have a goal, a noble goal, and realize it. realize it before we close in May may I tell you, you can realize it I mean that seriously so what do I mean by our real beliefs our real beliefs of what we live by real beliefs of knowing are one What a man really believes is just as though he knows it. It's tantamount to knowing. When I tell you belief, I call it faith, I call it belief. It is not complete till it becomes experience.

experience. One must experience it, and then they know it. ¶ Now, you will hear the same thing tonight. Everyone present will hear exactly the same thing. But no two will hear it in the same depth. Some will hear it on the surface. Others will hear it below the surface. And others will hear it down in the very depths of their being. ¶ It's where you you hear it. As we are told, the word came to them as it did to us, but it did not profit them because it was not mixed with faith in those who heard it. They heard it and rejected it, but they heard it. It came in and went out. It did not receive acceptance by those who heard it and so they instantly rejected it ¶ tonight I hope you will not reject what I'm here to tell you but that's your choice you're free you could accept it or reject it but I tell you if I get through tonight and you apply it because you are the operant power.

I can tell you that it doesn't operate itself. ¶ At this very moment, I ask you to think of a friend. Just think of a friend. And now hear him tell you something lovely, something lovely, about himself, about a mutual friend,

or about you. Just hear it. Do you believe that that actually took place? You may say, well, I imagined it, but it didn't really take place. I will tell you the day will come, and I hope now, that when you imagine a state before you have external confirmation of that state, to you it is as though you heard it externally. You know it. that this internal act is equal to the external confirmation of that act.

You get to that point, because the difference between God and man is measured only in terms of this imaginative power. If I would now speak of the power that is God, as we are told in Scripture, scripture, is revealed constantly as power, sheer power. Third chapter, fourth, fifth, and sixth verses of the book of Exodus. Sheer power. Moses stands in the presence of power, that is, creative power. And the distance between God and man is measured by simply power. On this level, if I'm on the surface of my being, only this is real, and what my sense is the love. But if I go deeper into my own being, moving ever towards the power of my being, who is God, then my imaginative act becomes externalized, quickly externalized externalized as I go deeper and deeper.

On the surface, it seems to take an interval of time, if I believe. If I don't believe, it never comes into some external form at all, never. Yet I'm living in a world, not understanding it, not knowing what it's all about. So really the story that I want to tell you is trying to ask you and plead with you to buy your religion wholesale. Go to the maker. Go to the source. Don't buy retail to some man in between. No one in between you and the source. You go right into the depth and buy your religion wholesale by going to the source, which is your own wonderful human imagination, your own I am - ness. That's God.

The story we told you last Tuesday, of one whose name was Eddie. Eddie had the identical experience of the one recorded in the book of

Exodus. When he heard, do not come up here, read the words. The words are, do not come here. Read it in the book of Exodus. Fourth day from six verses of the third chapter of Exodus. And the Lord said unto Moses, Do not come here. And then Moses hid his face, not in shame, but in fear. He was afraid to look at God. So A .D. saw the symbol of God, and he ran. He was scared, too. The identical story. What did he hear? The revelation of God's name, I Am.

He first heard it, I Am. No one in sight. Then it repeated itself so loudly he thought it came from above. He looked up thinking it was some machine, maybe some helicopter, with a PA system. He's broadcasting the name I .N. There was not a thing in sight. And then the third, down come a pair. Being curious, he did go up there to the hill to confront a rattlesnake. fortunately it was not called a spring it was simply a four foot long snake all stretched out the symbol of the creative power of God but it scared him it scares man when man actually sees what really is in himself that he's solely responsible for everything that is taking place in his world solely responsible it scares him it's too much until he goes deeper and deeper and hears the same word of truth, but hears it in depth, and then he assumes full responsibility for all that is taking place within him.

So tonight, let me share with you a few stories. Seven years ago, a lady, she's not here tonight, she's now on a new job, and is taken away for a while. But when she heard that imagining creates reality, she said to herself, well, if that is so, I would like to go to Egypt. She had no money. She's never been a lady of means, always working, small sums of money, could never accumulate what it would take to make the trip. And so the usual story, she told her dream. She didn't keep it to herself. self, she told him. Nothing wrong in it. If you really believe it, you can tell it. As you're told in the scripture, go, tell no man, but show John, show the world.

Well, that's, if you don't tell man before, will man believe you after the event? He may question your honesty, but if you tell him before the event, then he is assured because actually you have a witness to the fact you did tell him before the event. So that is also in Scripture. And now I will tell you before it takes place, that when it does take place, you may believe. For that is courage in the depth of the soul, where one knows the imaginal act is a fact at the very moment of the act, though not yet seen by the outer man. But not every one has that courage and that faith in the imaginal act.

So she told it. and naturally her brains criticize them. It is stupid to go to that man. You'll waste your money. It's not religion. What is it? He is telling you that an assumption, though false, if persisted in, will harden into fact? Well, that's stupid. It doesn't make sense. To them, a true judgment must conform to the external fact to which it relates. So if I say, well, isn't the lovely dog and there is no dog to bear witness to my judgment, my judgment is false. So that's what they gathered from what she told them that I am teaching. And so the whole thing is insane, is stupid. Well, the years went on. It's been seven years now.

And this is what happened this past week. She got a job. She's a nurse. And so the job moves around. She goes from home to home where the need is there. And so she found herself in the environment or the neighborhood of a friend she had not seen or contacted in a year. She had exchanged a birthday card and a Christmas greeting with a little note on the card, but no telephone call and no other contact. Finding herself in the neighborhood, she called some. When the sprain heard her voice on the wire, she said, Oh, Jan, you can have it, you can have it. She said, All right, all right, I'll take it. What is it?

And then this is the story. There was a party, a pre -Lenten party at the Hotel Philpin. Some Mardi Gras by a Catholic society, the Joseph and

Mary Society. society. There were door prizes. The major prize was a 30 - day trip, first class, all expenses paid, stopping along the way at the Hilton Hotels in the Near East. And Egypt is part of the setup. The lady and her family had spent several months last year abroad and had no desire this year to go abroad again. In fact, they've already arranged to go to New York City for the World's Fair, which opens in April. So a trip abroad is out. Furthermore, this ticket, this door ticket, only accepts one person, not a group, not a family.

So that was what her friends said to her she would give her. Jan said, all right, I'll take it. And then called me up to tell me the story. ¶Delayed, seemingly, seven years. She still now has her ticket, if she wants it, to the Norse, where Egypt is included, and she goes first class, all expenses paid, but everything paid, because she believed, maybe in the interval, her faith wavered. Maybe she justified it by saying, maybe I don't want it, or in some strange way tried to explain it away. way, but it still, in its own good time, came to the surface. I ask you not to throw your dreams away and feel that they are impossible of realization in this strange, drab world of external facts.

¶Every dream can come true if I can get through to you that your imagination is God, and that that your imaginal act, when you think of a friend carrying on the conversation, that is Jesus Christ in action. Examine yourself to see whether you are holding to your faith. Test yourself. Do you not realize that Jesus Christ is in you? If he is in you, then who is he? He is your own imagining. God is your imagination. God in action is imagining. And God in action is Christ. Christ, as defined in Scripture, is the power and the wisdom of God. So I tell you, everyone can realize if you really believe in Jesus Christ. One billion who claim they believe in Jesus Christ and cross themselves before a day piece of wood or a piece of marble or play

or something other than a living God.

And the very being kneeling before the external icons, here is the king of Greece that just died, and they brought what they considered a holy icon for the man who has died. In the eyes of God, a king is just like a serf. They do not differ. One's love for one is not greater than his love for another. To what extent have they heard the word of God and believe? So he's dying to bring a holy icon. It didn't work. Just saw the little icon, and so he makes his exit like any other person in the world. I hope that everyone here will find the real Jesus Christ. The real Jesus Christ is your own wonderful human imagining.

That's God in action. The real God is your own wonderful, lovely imagination. When you say, I am, that's God. Now let me share with you that which was given to me this past week by a gentleman who was here tonight. He's written off glorious stories. I hope he keeps it up, because they're exciting. I share them with those who came home since I received his letters, and I will share them with you tonight. He's a writer. he writes for TV, he started three years ago on this show that has been running for three years and he writes every third of four scripts, he said, when I started, my price was \$2, 500 a script, and in two years my agent got it up to \$3, 000 a script, then a year ago last Christmas my mother came west, came from the east to visit us.

And I told her what I received for a script, \$3, 000 a script. And she said, well, I always assumed that you got \$3, 500 a script. She wasn't at all impressed with \$3, 000. And then he tried to explain to her that as far as he knew, there was no writer in the field, solo writer, who got more than he did. He was getting \$3, 000 a script. She was not impressed. Didn't disturb her at all. She still said that as far as she was concerned, it was worth \$3, 500 a script. Well, two months later, the agent was called by the studio for a

contract, a renewal of contract for the next year of writing.

Before thought naturally he would go over to the studio, he would have to discuss it with the writer. And so he explained to the writer he didn't think that they should ask for more. They moved it from 2, 500 a script to 3, 000 a script, and you shouldn't price yourself out of the business by asking for more. And so the writer agreed. It was a nice, friendly relationship between himself and the producer, so why ask for more and get out of the business? So it was agreed. The very next day after this agreement, a conference was held to discuss stories, a story conference. And so the producer said to the writer, have you come to an agreement with the contract for the next year?

And he said, yes, I'm going to sign. He said, have you asked for more money? He said, no. He said, you asked for more. He said, but you're always complaining about the budget. It isn't big enough. □enough.□ And now you're telling me to ask for more. He said, you ask for more money. Again, he said, I don't want to pass myself out of the business. He said, you tell your agent to ask for more. So when he went back, he called his agent. And when he told the agent to ask for more money, the agent thought he had too many cocktails for lunch. So he said, no, I will give you the source. And he told him what had been and told him at that very day at the conference.

So the agent, now armed with this information that the very producer had recommended an increase, said he called up the business office of the studio and asked for more. And they simply blew their top, their scream. And then very generously they said, we'll forget it, as though you didn't even ask for it, so that the nice relationship between the producer and the writer can go on as it has for the past three years. Now, the agent, knowing the source, was adamant. And so when he came out of that office, he came

out with a contract for \$3,500 a script. So, says the writer in his letter to me, my mother merely assumed that I was getting \$3,500 a script.

And so her assumption went behind the backs of all of us, produces everyone, and bore fruit. So then he said, I called her up, and I told her what I was getting, the script now. And then she started to seriously study your books. And he said a problem of great burden had been with her for 25 years, a most distressing problem, which I will tell you about at some future date. But may I tell you, last Friday, he was completely swept out of her life. And now our confession is in order. When I first heard you, I couldn't understand you. And then I began to be afraid that I was going mad, because I could understand you.

Then he said I will explain that later so I am waiting eagerly for that explanation but we are told in the book of John he has a devil he is mad why listen to him you have your Bibles that's the 10th chapter the 20th verse of the book of John that is the chapter wherein he said that I and my Father are one. He had just gotten through in the previous, the eighth chapter, by saying, I know my Father. My Father is he whom you call God. But I know my Father, and ye know not your God. And for this, they stoned him. Stoned him with the literal facts of life. That's the stone of Scripture.

When you throw the facts at a man, when the man dares to assume what reason denies, what his senses deny, then you who will not go along with his death, you throw the stones or the facts of life at him to deny the reality of what he is claiming by a mere imaginal act. And so he had just gotten through making these bold assertions that I and my father are one, and my father is he whom you call God, but I know my father and ye know not your God. And so this story he said I didn't understand you and then I began to fear a form of madness because I could understand you for this is

it takes you into an entire different world for a reason on this surface of the mind doesn't really prevail that you really believe in the reality what inwardly you are doing and then it comes to the surface if you don't tell it before and you tell it afterwards they will question your honesty if you take them into your confidence and tell it before if you have enough faith go about your business if you don't they will play you and throw the stones at you and every time they meet you the fellow who is it you said you're going to have a certain home a certain job a certain sum of money where is it and so they are always is throwing the stones at you or the facts of life.

¶ Now here is something, and you listen to it carefully, it's a long letter, and he's bringing out certain points that might have escaped you. For here what we are trying to do is to find out all the little facets of the greatest secret in the world, the secret of imagining. For as Fawcett said, the secret of imagining is the greatest of all problems to the solution of which all should aspire. for supreme power, supreme wisdom, and supreme delight lie in the solution of this far -off problem, this great mystery. And he has found some light on it. So, if I can recall, it's a long letter, typewritten, four pages, but I will give you some of the highlights of it.

¶ So, when I met my producer three years ago, go. He was a very subdued and reserved sort of a gentleman. Reserved, he said, would be the right word to use to describe it, very reserved. So unlike the volatile enthusiast with whom I formerly worked, he was very reserved. In fact, he couldn't express the superlative in any way. In fact, his greatest praise was the word good. So you put in the script and he would accept the script and his highest praise was good. Well, I thought, I'm going to change this. So I lay on the bed and I heard him say to me, great, just great. Now, I hadn't started the script. I had just given him a script, and he pronounced the script good.

I am now doing this about the next script. And I heard him distinctly. I went over and over in my audio setup, as it were. So I heard him eagerly pronounce the new script as great. Just great. And while I am lying there, the phone rings. I hadn't started the script. The phone is ringing. It's the producer. And he was telling me that the script that he had formerly pronounced good was great, just great. I said, he threw me a curve. Because that's not what I was expecting. It was about the new script, which I hadn't even started. So he not only threw me this curve, but someone had their lines crossed. So, right there, I kept on now working a new, I would say, line for him to use.

And I changed it from great, just great, to terrific. And so here I am, I only heard one word, it is terrific. Well, I submitted the script, and that's exactly the word he used when he said to me, it's terrific. terrific, and with the same enthusiasm that matched my imagining. ¶ Now, I said to myself, two months later, every script I presented within two months, it was either great, just great, or terrific. It didn't go back to good anymore. So I said, now I'm going to experiment again. So this time, I'm going to make him say, absolutely sensational. So I heard him so absolutely sensational. Then he said to me, what the hell? If you're praising yourself, why not get the best?

So I am doing it myself anyway, so why be modest about it? I am doing the whole thing because he's only echoing it. So I said, absolutely sensational. So I finished the script, took the script into him, and he pronounced it good. He said, I almost fell out of the chair. it was not the role that I had written for him and he said you know how authors hate ad-libbing you know what that means in the theatrical world when the author writes a play and some actor thinks he knows more than the author and he changes the script and he ad-libs or maybe he forgets his lines and if he's

smart enough he can throw a few words in and he ad -libs but no matter how bad he thinks he is he doesn't flatter the author The author feels he knows better than any actor what should be there at that moment.

And so he said in his letter, you know how authors hate ad -libbing. So what could I do? The script had to be cut. So he gave me back the script to cut a certain portion of it. I took the script home, did all the cutting, and then mailed it to him, and I mailed it as a petulant child. I didn't even revise what he had said. But the very next day, he calls. And he said to me on the wire, it's absolutely sensational. Now, this is the point I want you to pay strict attention to. He said, you know, my experience with the producer disturbed me. greatly disturbing. To hear or to occasionally think about this isn't so bad.

By that he meant, you hear that all that you behold, though it appears without, it is within, in your imagination, of which this world of mortality is but a shadow. Well, to hear that and to occasionally think about it isn't too bad. But when it seeps in and takes hold of you and goes deeper and you realize that it's true, that that producer who is so important in the production of this great series, who is spending such fortune. He has it to spend. That is, he allows it. He knows what he's doing. He's been successful. He's been running three years. And yet he had to actually utter the word that this writer is writing for him.

And when he met him, he was so reserved, he never used any superlatives and could never bring himself to praise a thing beyond the word good. and he raised him from good to great, just great, terrific, absolutely sensational. That's an enormous accomplishment in anyone's vocabulary when he began as a most reserved party. So when the individual writer now sees what he did with a man, he said, you know, it distressed me. it distressed me for the simple reason I had to remake my world only as

I remake myself only as I could remake myself could I in any way remake the world and that an undertaking but I found a solution I will not now think of myself X number of years into the future you, I am painting a portrait of myself.

And portraits are not painted by one stroke with a brush. And so I am taking it easily. I start with the little things in my life, the little things, and I change them to make them conform to the portrait of the being I am painting think of myself. I started with a simple thing. We have a cat, or we had a cat, and it simply clawed up the entire rug. All the rugs were simply pieces of felt, all clawed up. And so we delayed buying a new rug. Lady, said he, we were hoping that she would die. After Well, she was 15 years old, and she seemed determined to outlive Methuselah. But because she still was very healthy and she didn't die, we bought the new rug.

And right away she stopped all over again to tear up the rug. And for two days I said something must be done in my imagination. I approved it with the producer. so. For I went to work in my imagination and saw this cat in the backyard tearing up a mat that we had in the backyard for just such a purpose. On the third day, she was out in her backyard clawing the mat until the day she died, she never once tore up our room. ¶ Prayer is a destructive power in the world, save in the imagination of man. ¶ If someone If someone heard that story and didn't believe it, they could this night have a camp in their house, and they will say, oh, that was just coincidence in his case.

¶ It won't work here, so I'm not even going to try it. ¶ That borrows on madness, and no one wants to be mad. ¶ In fact, to say that you were once put away is like leprosy. ¶ They don't want that. That you were once committed to some asylum. ¶ To go to a hospital because you had a pain and you needed an operation, that's allowed today because everyone has

them. ¶ But not everyone is put away for some mental, I would say, side issue. ¶ And so in his case, he did it, the average person would have heard it, And who would believe that in their own home their children could make the dog or the cat or the bird or anything else conform to an imaginal act?

¶ Well, having done this, now he sees the power within him. ¶ He's not going to go all out. He knows he's done it. He has tangible proof that he's done it. ¶ And from now on, he said, he's going to actually be faithful to what he has found within himself. ¶ He's found Christ. the day is coming he will actually stand in the presence of infinite love but before he stands in the presence of infinite love he presents himself first as infinite might and throughout the Bible you can find any basis to deny it it is might, it's power and authority from beginning to end when he presents himself it's sheer might, sheer power until one day man will see that this power on this level and in many levels below, resolves itself into infinite love.

¶ And it's man. And it's the being that you're moving towards. And it's God the Father. ¶ So here, in his own case, it scared him. Or rather, it depressed him to think that such power was in man. ¶ And yet, it's no other place. It's only in man because the power of which we speak, the greatest power in the world, really the only power is your own wonderful human imagination. ¶ Now, the lady whose story I told first, Jan, Jan said that this person, job of hers, this little boy came home from school, and the high winds we'd been having took the aerial down and plopped it. It's still on the ground, she said. And so she fired the TV, and there was no TV.

She tried it and fired it, and there was no TV. ¶ The little boy came home and said, oh Lord, he's going to be so disappointed because he's back from school and he wants to see the TV. ¶ So he goes to the TV, he turns it on. He saw the aerial flattened and he put his two hands on the top of the machine and just put them there. ¶ And she said to him, you know, there's

going to be no picture. Oh, yes, there will be. That does it. ¶And she said, what does it? take my imagination. I just imagined it. He'll do it. ¶He came back, got in front of the picture with Jan, and here comes this beautiful picture.

¶Now, Jan couldn't do it, and yet she knows this principle, but she's an adult now. We become adulterated as we grow in this world. ¶The little child could actually believe that that power in his hand was all his imagination. It'll do it. and Jan told me over the telephone because she's working, she can't come here now that the little boy only put his hand on it and swore that here would come a picture and the picture came to Jan's amazement but not to the boy. He sat and looked at it and Jan said they'd bewildered the one who has the thing now to go to Egypt. Now to come back to the gentleman's story I said, I saw an ad of a Swiss record changer.

And I went over to my electronics dealer, and I told him that I would like one. He said, there aren't in the country, and there will be possibly a few weeks before they get there. But we have 11 orders so far, would you like to order one? He said, yes, I'd like to order one. So he ordered one. So he said, at the end of the month, he received the bill for \$375 for the changer. Well, he hadn't received the instruments, so he called up the office. And they apologized and said that the girl mistook the order for a sale. And so, we have bad news for you, said the girl. It will not be here for three or four months.

But they corrected their mistake. It was not a bill. It was simply an order that they had misinterpreted. He then said to himself I will now look around the house and spent three days instead of writing to see where he was going to put the outlet for this machine when he decided where he'd put it he called the electricians and had them borehole through the wall to put in the cable for this changer up now he said I will need a stand for it so

he went out looking for a stand went to all the places and one salesman said I said, what kind of machine have you? Because you don't like these stands. So he told the nature of the machine.

The man said, if you have one, it's a miracle because there aren't any in the country. And they won't be here for three or four months. Which was only confirmation of what the agency said. He said, all right, I can't find the stand. I will design one. So he designed the stand and had it made. When this time came and he placed him where he intended during the machine, he said to himself, I will now see the machine there, which he did. Now he said, now that I have the machine, this is only fair to pay the bill. So he sat down and wrote the check out and sent the check off to the electronic firm for his \$370 in full for his machine.

Two days after this they called him to say we have your record changer he wondered why there were 12 of them on the list the man only received four in his shipment of an order of four and this friend who wrote me the letter said well it could be that I sent my check in advance because I paid for what to me was before me in my imagination. It could be that, on the other hand, I'm not asking questions. Why he gave me the first one in, and why he jumped me from 12 to number one. However, I have the machine, and now my next problem is this. It's a very delicate, complicated, sly, tricky thing.

And so I am now trying to imagine myself smart enough to operate it. So that is the story of using your imagination. I say, faith: we are understanding that by faith the world was framed by the word of God. Well, you know who God is now: your own wonderful I am. This that's God. He is framing his world, but it takes faith to hear it. Without faith it won't work. To hear it mixed with faith, it will work. If you sit down as he did, he said, "I lay on the bed." You can sit right here and carry on this inner

mental conversation from premises of fulfilled desire. For thinking follows the tracks laid down in one's own inner conversations.

You control the nature of the conversation and see to it that it's not an argument. It's simply from wishes fulfilled, filled, regardless of the nature of that wish. You carry it on the inside. Some are better at the video. They can see better than they can hear. But I find hearing so very, very easy. And I'm not a musician, so you don't have to be musically inclined to really hear. I appreciate music, but I don't play. And I don't understand music in the true sense of the word. I simply appreciate it. Yet I can hear it vividly. A man's voice, just as if you speak for us one second, let me get the tone. Then put upon that tone any word I want to hear, and I hear it as though he were here.

Now, how long it takes for what I have heard him say to come to pass, I don't know. As we tell you in that story of the book of Habakkuk, the vision has its own appointed hour. It ripens. It will flower. If it be long, then wait, for it is sure, and it will not be late. So one seed grows overnight. Another seed takes a month. Another seed takes a year. As in birth, a boy, a child comes to this world nine months, but a chicken comes out in 21 days. And so everything has a different interval of time between conception and birth in this world. So what determines the nature of that interval, I don't know.

But have faith that it is sure and it will not for its own sake be late. Not for its own nature will it be late. So if a child comes out in nine months, it isn't late for a child. And if a chicken comes out in 21 days, it's not late or early for a chicken. That's the interval of time between that moment where it was fertilized and properly nested, and then the moment of breaking the shell and hatching. So here in our case, apply it. And you will, in the next few months, I'm only here for three months, not yet three months, and

you'll be able to tell me the most fantastic stories in the world.

Because you couldn't start from anything more behind the eight ball. You meet a conservative gentleman who would never beyond, well, the wildest dream, go outside and exclaim something that's really absolutely sensational. It's all against his nature. A thing is good. That's good enough. You're being well paid for it. You've got \$2,500 and you've got \$3,000 for a script. And every three weeks you're bringing one in because it's a half-hour show. So, it runs weekly. So every three weeks you're getting a check for \$3,000. Now you're getting for \$3,500. And so, and yet the man, I'm quite sure, like all writers, he is not contracted to write only and only for that. ¶6266|And yet he would like If he has time outside of writing these scripts, there are other outlets for his talents as a writer.

He's not confined to that. And therefore, the man who is not given to exploring, Floating, he made him explode and raised him gradually to just great, terrific, and then the final explosion. And he said in his letter, it's the warmest and the friendliest of relationships between us. So I ask you to do the same thing. I don't care what it is in this world. Know what you want. Conceive a scene implying the fulfillment of their dream. and then inwardly carry on these mental conversations from the premise of the fulfilled desire. If you can see at the same time that you hear, like a TV set, all right, put them together, it's better. But if you can really visualize, and not many can visualize, you will find the audio probably very simple.

But when you begin to visualize, may I tell you, it's the most thrilling thing in the world, to be able to actually see. just like this to be in a dream awake it's like being in a dream only awake and so when you break it and return to this devil where it hasn't taken place you have no fears you have no doubts the whole world will collapse you know you saw it you're still seeing it in your mind's eye now but you actually saw it and you heard it

and so it must come to pass you saw it and you heard it and so if you meet someone who's passing through sheer hell and they ask of you anything fill in your will sing them out and hear them tell you that they have what they sought just as though they have it and then let it go don't raise a finger to make it so don't get on the phone and call a friend to ask the friend to intercede to help him out don't do a thing just simply believe in the reality of your imaginal act because if you go to the end then you can concern yourself with the means to that end.

That would deny the end by any means that you would even entertain to aid the birth of it. Because you went beyond the pregnancy right into birth. And so you saw it and you heard it. Now leave it alone and let it work. And may I tell you, it will work. And then you will find God. And when you come to the final range, I would say, the last stretch, the final stretch, When you're going home now, really going home, leaving behind you this world, this age altogether, there will come one after the other the most fantastic mystical experiences where everything said of Jesus Christ you will experience. And you will know beyond all doubt who Jesus Christ really is.

That he truly is supernaturally born, born out of the skull of a man, how he discovers the followhood of God and how he ascends into heaven and everything said of him happens to you. And so you know how true the story is. How altogether fantastically wonderful scripture is when one experiences it. And so I ask you to join with me in testing this greatest of all mysteries. Put it to the test. start with something simple the average person who would have a destructive animal like the cat wouldn't consider that a simple problem and yet in 48 hours it was resolved but one point he made when the man told him, he used the words, he expressed himself when he said to me terrific, he expressed it with the enthusiasm that matched my

imagining, the world is only response, infinite response.

It's an echo. And the whole vast world only echoes. And so what echo in this case? When he said terrific, you can see what the writer's imaginal act was. He actually caught a mood that was really forceful. So when the word terrific came through, it wasn't simply, oh I think it's terrific. He exploded it with terrific to equal the imaginative state of the man who made him say terrific. So catch it and feel it and use your imagination as a great act to do it. He has to put himself into the pot and play it. And to the degree that he feels it, he gets beyond the footlights. If he doesn't identify himself with the character that he's trying to depict, he never gets over.

He has to become the character. And so this one became the character of hearing the actor whose lines he wrote. And the actor was given a line to say. You say, terrific. And now listen carefully, because you've got to say it as I am directing it. I don't want any little terrific. I want you to really give it. And so I will now give you the mood that I want you to adopt. And so he gives it to him. And the word comes through exactly to match his imaginal act. And his use of words fascinates me because not every one understands the base of our language when he said, you threw me a curve something entirely different it wasn't what I expected that was less the script that you already said and pronounced good.

I don't want that. I want you to pronounce this new statement and say that it is really great, great, just great of the new script. I haven't even started the new script. I use my word, but you sort of predated it. You went back in time and called it the other script. And then the man comes back and actually calls it. But after he changed the word from that to terrific. That's really discovering how you use your imagination. But if you don't, and you think, well, on this level, you will never get on. For I want every one here to really believe it and try it. If I take from you this night. If you're

here for the first time and I've taken or shaken your belief in a personal God outside of yourself, a personal savior outside of yourself, I don't apologize, because I know it is true what I've told you.

I'm not theorizing. I'm speaking from experience, and so when I take this job home and tell you that I know the reality that is God. I wouldn't care what the whole world would say about it. When they say, you don't mean that God truly stood before you, or you stood before him, and you looked into the face of man, I say, yes, I did. And it is man. I am is spirit, but it needs man. It's perfect form to really express anything in this world. So it assumes the form of man. So when you see I am in form, the form is man. Just like the little girl who told her grandmother, you know what?

I went up last night in my dream right up to the sun. And you know what? He has a face. And you know what? He has hands. And he has feet. And you know what? The ocean, the big ocean, talked to the sun. and you know what? The sun came down to the earth, and you know what? He has legs, and he can walk, and he walked right over to me and kissed me on the cheek, and it was hot. Now, isn't that a silly, silly dream, Grandma? But it's true. There is nothing but God, and God is man. And so when Blake was asked, when you see the sun? Do you see a big, round guinea?

He said, No. A host of angels crying, Holy, Holy, Holy. He drew him as man. There's nothing but man because man and God are one. God is man. So I ask you to take what I've given you this night, take it home. And you try it. It cost you nothing, only the effort and the little time that you will spend in doing it. But bear in mind, when you do it, believe it. Because the words are, the word was spoken to them just as it was to us. But it did not profit them because they did not receive it with faith, those who heard it. And so when you do it tonight, do it knowing that that in itself is a creative act, that imaginal act.

and be faithful to it. Now, faith does not give substance to that imaginal act, that unseen reality. Faith is loyalty to unseen reality. You simply are loyal to it. You made a pledge. All right, now you're loyal to the unseen reality. Question, please. Yes, sir. now the the three tests are quotes from the book of Deuteronomy and man in this world the only devil in this world are the facts of life the doubts of man if you could take and personify doubt and give doubt a voice to speak it would throw at you all the facts of life that will be in conflict with your dream, that the dream in itself was reality before wearing a form.

And so doubt is telling you, well, if you think you can do all these things, then cast yourself down. For he has given the angels power to lift you up.

Peter

A man who ranks before me, because he was before me, and he will take away the sin of the world. And they named this one, and he recognized him externally and said, "Behold the Lamb of God." And the two disciples who heard him followed him. And then Jesus turned and saw the two and asked them, "What do you seek?" And they said to him, "Where are you staying?" Now that is tonight's subject. "Where are you staying?" Man is the ark of God. And like the ark, all things exist in the human imagination, which is the reality of man. Man's true being is his own wonderful human imagination, and all things exist in the human imagination.

But we are told the ark is built on three levels. The lower, the second, and the third deck. The physical, the psychological, and the spiritual. Where you live physically, that's easy to discover. However, whether you tell it to me or not, I could easily find out where you live. Where you live psychologically is more difficult. But I'll tell you where you live psychologically. That state of consciousness to which you most often return constitutes your psychological dwelling place. You may live in a palace physically and dwell in a test pool psychologically. For that state of consciousness, you may have a fortune, and night after night you are afraid of losing it. That's where you live, in the state of fear.

You may have nothing and yet live night after night in the state of optimism; that's where you live psychologically. But I'll tell you, you and I live spiritually in the same place. We live as one man; contracting our infinite senses, we behold multitude. Or expanding, we behold one. As one

man, all the universal family and that one man we call Jesus the Christ, and he and us, and we in him live in perfect harmony in Eden, the land of light. You may not know it, but you never left it. You never left the land of life. That perfect harmony. And yet here in this fragmented world we seem to be in conflict with each other.

Here we are, all of us, fighting one against the other, and yet we are one man. And that one man we call, in in Scripture, Jesus the Christ. I tell you this because I knew it. I am not speculating. I am not theorizing. I am telling you what I know from experience. You and I are more one than the fingers of your body. We are truly one being. There is only one being in the world. Call it Jesus the Christ, call it God, call it any name that suits you. That oneness, that's what we are. When the poet said, "Hold fast with both hands to that royal love, which alone, as we know certainly, restores fragmentation into true being."

You hold to that with all your might, for in the end, you'll discover that you and I are one. Without loss of identity, we are one. Now I'll show you how I know it. The story as told in the gospel is the everlastingly true story, but not as the world sees it. We have mistaken these eternal states of consciousness for persons, and they are only personifications. And we have taken the personification for the person. The spiritual states of the soul are all eternal, eternal. Distinguish between the man and his present state. We are the pilgrim passing through states from the beginning to the end. The climax of the states is called, in Scripture, Jesus Christ.

Learn to distinguish between the man, the pilgrim, moving through states states, and the state he is in at that present moment. For he is passing through these states in the form of a dream. He is dreaming this world. You and I must dream the dream of light. And it seems so solidly real and so completely independent of our perception of it, yet the whole is a dream.

And we are passing through these states, the states affirm them. But we are the pilgrim passing through the states. Now, when I closed a month ago on the 11th day of December, I told a story of a little girl. A few of you were present, not all of you.

So for the benefit of you who were not present, let me state it again. She was then only eight years old. She recently had a birthday, and undoubtedly she is now nine, but she was eight when she wrote me this little letter. And she said in her letter to me, and if I can quote it correctly, this is her letter. She said, Dear Neville, guess what? You were in my dreams again. You took me on an airplane to France. And when we got off the airplane at the airport, all the people yell, Neville, oh, Neville is here to see the king again. And then when we got to the town, they yelled the same thing.

They said the same thing. And I was frightened. And so I held your hand as tight as I could. And then you took me to a huge hall. And here at the end of the hall was a throne. And the back of that throne reached to the ceiling. And the hall was covered with red velvet. And seated on the throne was the king. And he wore a crown and a red cape. And do you know what? He was you. So I looked back at you to see the resemblance. And do you know what? You began to fade. And when you faded, the king said to me, come, come closer. So I went to the the king and I held his hand, as tight as I held yours.

But of course, he was you. And do you know what? He faded too. But then I got home safely. And that's how the dream went. And then she signed her name Melo. Melo McCasling. Her mother was not here that night, but her grandmother was. So when she returned home, she called her daughter and said, Neville told Melo's dream tonight. And the mother was so overcome, the mother could not resist the impulse to go to the bedroom and wake Melo, which she did. She went to the bedroom and

shook Melo, and Melo woke out of this deep sleep, bewildered. And she said, never told your dream tonight, the dream about the king. And the little girl simply looked at the wall as though it's now a monologue and she said he has appeared to me three times first as a man then as the king and now here as Jesus Christ the Lord then she turns and faces her mother and said he is the son Son of God.

The mother turned cold, tucked her back into bed, kissed her, and said, good night, and go to sleep. Then she said to me in her letter, I have retired to the living room and tremble for over an hour. That was the confirmation I have been waiting for Therefore, since the experience of Christ awoke within me, it's the experience that every being in this world is going to have. There is only God in the world. And everyone in the world will experience the story of Jesus Christ and know that he is the Lord Jesus Christ. and there is no other. You're told in scripture only one person knew he was the Christ until he departed this world and that one was called Peter.

And now if I said Peter you would think of a man with a beard, an old man. For we We have made hundreds of millions of pictures of Peter, and they're all over the walls of those who believe in the historicity of Scripture. And it is not secular history. But we have made them. There they are on the walls, and people pray to them. And they cross themselves before these pictures. And hope for luck. You're told in Christ there is no bond, no free. There is no Greek, no Jew. There is no male or female. We're all one person in Christ. Peter is a state of consciousness. Jesus Christ is a state of consciousness. You are the reality.

Moving through all these states, the climax of all the states is Jesus Christ. We have personified it and then made a picture of it and worshipped the personification, not knowing that you yourself are the reality moving through all these states. A little girl, eight years old, entered

the state. That state of consciousness personified in Scripture as Peter, a little girl, eight years old, enters it. the act was instantaneous and she could not resist the confession recorded in scripture concerning Peter's confession for the question is asked who do men say that the son of man is and they answered some say John the Baptist and others say Elijah And others say, Jeremiah, or one of the prophets.

And then he said, but who do you say that I am? And Peter answered, you are the Christ, the son of the living God. And he said to Peter, blessed are you, son of John. For you did not learn this from mortal man. It was revealed to you by my heavenly Father. It's a revelation from the depths of the soul of man, the Father. And here the little child, only eight years old, and she makes the confession. He's appeared to me three times. first as a man, then as the king, and now here as Jesus Christ the Lord. He is the Son of God. Now, you may be embarrassed to hear me make that claim from this platform and think what arrogance, what blasphemy.

I wouldn't care what to think. But I'll tell you this much, you too are going to have the same experience. There is nothing but God in this world. In spite of all the horror that surrounds us, there is nothing but God. He conceived the play, and he and he alone plays all the parts. His name forever and forever is I Am. Before you can say, I am unwell, you first said I am before you said unwell I am happy before you said happy you said I am that's his name forever and forever it's the root your essential being and you can't get away from it but you are dreaming you are dreaming the part that you are now playing the day will come you will awaken and when you awaken you will pass through all the experiences described in Scripture as the experiences of Jesus Christ.

And you will know from the experiences who you are. But your testimony will not be acceptable. For your witness is internal, and it cannot

be accepted. Scripture is external, so you have the written word.

In Scripture, you know that your own experiences parallel everything said in Scripture. But how can you convince anyone of this world? For we are told that no one can bring witness of himself alone. It is not acceptable. The charge cannot be sustained if only one person appears as witness. If two or more witnesses agree in testimony, testimony, it is conclusive. You say, I have had these experiences, but it's an internal, and therefore it is not accepted by the world, because it is invisible. You have the external witness, and you're waiting now for the witness, and the only one who actually saw is recorded in Scripture as Peter. How do I know the state? His words become her words, a little child.

Now, the mother does not take down these lectures on tape. The little child does not hear these lectures. She knows nothing of them. The child goes to her little school. The mother is busy. She has three children. So it's not that she's teaching the child. She woke her out of a sound sleep, and the act is instantaneous when God reveals himself. And the little child could make the confession as told us in the 16th chapter, the 16th birth of Matthew. You are the Christ, the Son of the living God. Now, flesh and blood, mortal man has not taught you this. You didn't learn it from man. It was revealed to you by my heavenly father, and blessed are you, Simon, son of John.

Now, on this rock, I will build my assembly. It's not on Peter, not on the little girl. It's on the confession. Now, following that confession, he who has been waiting for it, when he departs in the not distant future and takes off this mortal garment for the last time, then he will appear once more and first to Peter, as told us in the 15th chapter of 1 Corinthians. To Peter first, and then to the twelve. Didn't say the twelve would be all at once, but to the twelve. And then to more than 500 at once. The 500,

you're told, were not all in this world. Some had departed this world. Yet he appeared to more than 500, some on this side of the veil, the majority, and some on that side of the veil.

But when he takes off this garment, for the last time, he is the Father. And the Father is not only above all, but he is through all and in all, therefore omnipresent and imminent. And therefore, throughout the entire world, whether it be visible here, it be called the live world, or the invisible world, it's all the same world. That world is terrestrial, just as this is. He will appear at once to his choice. 500 more. Because being omnipresent, he simply unveils himself, and the act is instantaneous. And they will know he is the one he claimed himself to be while here. And then he will appear to James. James was his brother who denied that he was the father of the child.

And then to the apostles. And then, last of all, as to one untimely born, he appears to Paul. Paul is a state of consciousness. These are all states of consciousness. The last one is to that state called Paul. For in that state, you are incorporated into the body of the risen Lord. He will ask you to name the greatest thing in the world. When you're in that state, and you stand before the risen Lord, there's only one being, and you will answer in the words of Paul, faith, hope, and love. But the greatest of these is love. At that moment, the risen Lord will embrace you, and your bodies will fuse, and you'll become one with the Spirit of God the Father.

One body, one Lord, one God and Father of all. He who is united to the Lord becomes one spirit with him. There is a union that takes place, and not any power in the world can separate you from that moment on. You are then sent into the world to tell the eternal story. And you will tell it, as I am telling it. And you will tell it from experience. You will not be speculating. You will not be theorizing, trying to set up some workable

philosophy of life, as all the little isms of the world, based upon theory, based upon what they think it ought to be in this world, not as it really is in eternity.

So you will now be sent and you may think I am not educated. I am not qualified. I have no intellectual, social, financial or any other background. You don't need any background. You will speak with the authority of the one who sent you for you are the very one who sent you. He who sees me sees him who sent me. But you have never seen me. As you are told, the work that he granted me to accomplish, these very works which I am doing, bear witness that the Father has sent me. and the father who sent me himself bears witness to me but his words his voice you have never heard his form you've never seen for had you seen his form you would have seen me Had you heard his voice, you would have heard me.

You hear a mortal voice. You see a mortal frame, but you do not see me. If you saw me, you would see him. That's what he's saying. And the only one who saw was the state of consciousness called Peter. After he departs this world, those that I've just mentioned in these states they will see the truth of what I'm talking about and you will know that not one person is greater than the other we are all one there is only God in the world let no one think for one moment that the wisdom of this world will stay any chance whatsoever in the world to come The wisest of men is like foolishness in the eyes of God.

The strength of man or the power of the world would mean nothing. We speak of a nuclear age that is like a little firecracker. We speak of this enormous power that man has discovered, the nuclear age. Can you compare that to this kind of a power? That you can stop time and everything stands still? And then you change the motivation of the frozen world. And then release the world that you froze. And it executes your

change command. man. Do you know of any power comparable to that? He is the entire world. And time stands still. And you change the motivation. And then release the frozen world. And once more it becomes reanimated. All from within you.

You don't do it on the outside. You freeze it and you actually feel it stand still within you. So I started off by telling you all things exist in the human imagination. And one day you'll stand still and the whole thing will stand still. And then having changed the motivation you simply release it and it will move under compulsion believing it It wants to do it. Even the most horrible thing in the world, if that's what you did. But you will not have this power until you are first, I would say, embraced and incorporated into the body of love. Because with this power, not motivated by love, what horrible things you could do in this world.

You will never possess this power until you're embraced and incorporated into the body of love. You will stand before infinite love and its man. It is the risen Lord. And when you answer in the words of Paul, faith, hope, and love, but the greatest of these is love. Love embraces you. And love sends you. You're still weak because you're still wearing the cross. The only cross he ever wore is the human body. The only cross that Christ ever wore. No wooden cross. He was never crucified on any wooden cross. He's crucified at the birth of a child. That is when Christ is crucified. And he wears it until the very end when he comes into the state called the birth of Christ.

And you're born from your own skull. That's where you're born. Not from the womb of a woman. That's crucifixion. You are born from the skull, your own skull. And you come out of it. And then memory returns. The whole thing is the returning of memory. You never left your immortal home, save in your dream. But you had to dream the dream of life. As your

forefathers did, so must you. And in the end, we are all one. One universal family. Without loss of identity, we awaken from it all and we are God the Father. So where do you live? Well, where you live psychologically, may I tell you, is entirely up to you. I repeat, you live in that state of consciousness to which you most often return.

You could tonight determine to be, and you name it, you want to be wealthy, all right, it means nothing. It's a shadow anyway. But if that's what you want, you want to be secure, what would the feeling be like if you were? You assume that you are, and that assumption may be denied at the moment of the assumption, denied by your senses, denied by reason. But if you dare to persist in that assumption, it will harden into fact, and the world will bear witness of that persistent assumption on your part. So, that's where you live psychologically. Tonight you go home, and you may go to a place where 12 people live. And no two of the 12 live in the same psychological place.

They could sleep in the same bed. And physically, they're under the same roof. But psychologically, they're in different dwelling places. So, you can determine where you want to dwell psychologically. You want to be secure? What's wrong with that? Not a thing wrong with it. You want to be known in this world? Nothing wrong with it. I only tell you that it will all vanish and leave not a trace behind it. But you're moving towards the fulfillment of Scripture. Has nothing to do with secular history. But while you're in the world of Caesar, pick out what you want in this world and dwell in it psychologically. So what would the feeling be like were I the man that I would like to be?

Am I that vain that I want to be known? Well, all right, don't ask anyone. Do I really want to be known in this world? Well then, assume that I am. Do I want to be secure, as the world calls security? Well then, assume

that I am. And then tonight, though I sleep in a house of 50 or more, I differ. Therefore, as far as they're concerned, they have different selections as to where they are sleeping psychologically. I pick out the place where I want to sleep and I sleep in it, and night after night I return to that state and sleep in it, and then the whole vast world reshuffles itself. And then that state where I dwell psychologically externalizes itself in my world, and here I'm confronted with the fulfillment of my assumption.

Though at the moment that I assumed it, it had no foundation in fact. So, where do I live psychologically? I alone can answer that. Maybe some psychiatrist, psychologist might in some way detect it by probing and probing. But you know, or you should know, where you live. That state to which you most often return, that's the place where you're living psychologically. And physically, what does it matter? This night, many a miser who has a fortune is living in a horrible state. He's afraid of the loss of his fortune. There are others who, they also have in a peculiar way, a sense of loss. You read in the paper here this past week, Thank you. Thank you.

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Poor Brother Donkey

The title is Poor Brother Dumbley. As you know by now, the New Testament is only the fulfillment of the old. So the central figure in the New Testament makes the claim, ¶I have come only to fulfill Scripture. And the only Scripture known at the time was the Old Testament. The passage of the Old Testament concerning this donkey we will read in the 9th chapter, the 9th verse of Zechariah. The word Zechariah means Jehovah remembered. And the passage is this. ¶Lord, your king is coming. Triumphant and victorious Child is he. Humble. And sitting on an ass. Now in the New Testament. In the 12th chapter of John. ¶It is written. Jesus found. A young man. And sat on it.

As it is written. Behold. Your king is coming. Sitting on an ass. ¶Well, that was the music that brought him in. Are we all ready now? Well, I hope it didn't disturb your thoughts. now when you make a mental picture of this you think of a donkey and year after year in this great pageantry of the Christian faith here is the donkey and from the pulpit we are told that the Lord came riding into Jerusalem triumphant and there spread all the palm leaves before him and he came triumphantly and victoriously into Jerusalem, riding on an ass. ¶Tonight I will show you what the ass is. Francis of Assisi, they call him now Saint Francis. ¶He was not a theologian.

He was a The very rich handsome young man. And he had a vision. ¶And the vision changed his life completely. Those who are changed by a vision. Must walk by faith through the mile of doubt. He so believed in the

vision. That he took the vow of poverty. And gave up all of his wealth. including the clothes that he would wear and stood in the nude. And the bishop of Assisi gave him a cloak to cover his nakedness. ¶ He died at the age of 43 and he believed his austere life was the cause of that short life. I do not go along with that or I go along with scripture. ¶ There is a season for everything.

Time to be born and a time to die. Time to laugh and a time to cry. So, forty -three years was enough for the work he came to do. But on his deathbed, he asked forgiveness of poor Brother Dunphy. ¶ My body, for all the hardship which I caused it to suffer. ¶ The donkey is the body that you are wearing. Scripture tells us when you find it, it's a wild act of a man. It's into the words in the 16th chapter of Genesis. and the angel of the Lord said unto Hagar I will so multiply your descendants that they cannot be counted for multitude and you shall bear a son he shall be a wild ass of a man his hand against every man and every man's hand against women.

¶ It's a man. And when you, the individual soul, descend for you are the son of God. ¶ We are the sons of God who came down into this world of death. and we penetrated these bodies and annexed their brains and then we had to actually confront all the vicissitudes of this annexation. ¶ We took upon ourselves these wild assets, these bodies, which all are the passions of the body, all the weaknesses of the body. ¶ This is the only act on which the king rides. So behold your king is coming, he is in you now. It is the Lord, and his name forever and forever is I Am. He has no other name, that's the Lord's name, and he's riding this animal.

He has to ride it until it becomes humble. ¶ The Bible means He means not to grovel on the floor, but to become self -disciplined. Possibly the most important and the most difficult thing in the world for man to become is a gentleman. You may become a dictator, a king. Hitler was a

dictator. Kaling was a dictator. In my book, they were not gentlemen.

¶The most difficult thing in the world for a man is to become a gentleman. And for a woman to become a lady. I know of nothing more difficult in the world. And that's what the book means by meekness. ¶Blessed are the meek, for they shall inherit the earth. That is the humble person.

Not godly, no. Know your head high, for you know who you are. You know who the king is. You know where he dwells. And he dwells not in space or in time, he dwells in you. ¶As your own wonderful human imagination. And you're ever on guard as to the use of this being that you are, which is your own wonderful human imagination. Your conscience. So here he is coming and he is humble but he is victorious he is triumphant as he comes riding on an air so when Francis asks forgiveness of poor brother Duncan and then he states it quite clearly, my body for all the hardship I had caused him to suffer on. ¶How could you see any clearer and more beautiful than he did?

It was his body. He denied his body that walked in need. He stood in the nude and was clothed by the bishop. He would not teach what the body needed. ¶The body needed to be clothed properly, to be sheltered, and to be fed properly. And he thought the denial would be thing for making closer to God. ¶No, you aren't closer to God by denying the body of these things, the essentials of life, and today we have all kinds of cults in the world concerning diets. We are warned in scripture: food will not commend you to God; you're no worse off if you do eat, and no better if you don't. It is not food, it's simply taking this body of yours with all the passions of the body and bringing it under control.

¶Actually controlling the body. But you don't deny it. It's normal, natural, essential things in this world. As Francis did. But he learned a great lesson. And you and I can learn the lesson from him. ¶Most of us have

been dulled, all right. You can only learn by possibly overdoing some things, as he did it in the other direction. ¶ But the donkey spoken of in scripture is the body that you are wearing. This is the coat of an ass, the young ass. ¶ You've penetrated it and you annexed the brain. And then from then on, you aren't pretending that you're a man. You really are the Son of God, but you are pretending that you're a man, you're so identified with it, it's become a temporary portion of your soul.

¶ As Blake said, man has no body distinct from his soul. That cold body is a portion of the soul discerned by the five senses in this age. ¶ So this is now a temporary part of the soul. It's only retentive. But while we wear it, it is actually the soul. It's not something aside from you. You feed it, hold it as yourself. I said, I'm going to take a tooth. I'm going to take a drink. I'm going to buy a stew. I'm wearing it. I'm speaking of myself, the body, but I am wearing it. I'm eating. I'm doing all these things. Until the day will come when I will take it off for the last time.

I don't take it off in death. I am instantly restored to a body just like this, only young. When I say young, I don't mean an infant. I mean young, about 20. And here I find myself in a world just like this, with all the problems that I thought I would leave behind, just like this. And I go through life as I go through it here, learning my lessons and still trying to overcome and bring this body into subjection. And make it abating and make it certain that I can ride it as I will ride the ant, the donkey. In time, I will take it off for the last time and then I will ascend to where I was prior to my descent.

But when I go back, I am not the son of God. I am God himself. himself. We came down for that purpose. We are the son. Collectively we make God. The word Elohim is plural. It means God let us make man in our image. In the likeness of God, may he then. So the sons came down and

he is put a bound, a lily, to the peoples of the earth according to the number of the sons of God. As you read in the 32nd chapter, the 8th verse of Deuteronomy. He is put bound to the of peace according to the number of the sons of God. Although the promise to Hagar was that she could not number her descendants for multitudes, nevertheless still a number.

They cannot exceed the sons of God. For if God's son did not penetrate the body and annex the brain. The body couldn't live. The body couldn't breathe. That is the breath of God, the very spirit of God when you say, I am. And so when the work is completed, and what work? The transformed you seem to God the Father. For the body of God is a living form, a transforming form. And through union with him he fashions us into the image of himself who is God the Father, so his name forever I and so he came down and for reasons which I think one as you dwell upon it could begin to grasp you took the limit of contraction upon you when you became man.

Having worn it for a while, you will break it in vain, and then you will ascend into expansion. It's a constant contraction and expansion, contraction and expansion. And so the day will come that your consciousness will expand beyond anything known to mortal man. At that extent, you will take you into the actual being that you and I call God the Father. You were awakened one day to know you are God the Father. They said of him, "Are you a king?" He said, "You say that I am." For this I was born, and for this I came into the world. Now read these words from the 34th chapter of Ezekiel. David shall be their priest. David shall be prince among them.

I the Lord have sworn it. David shall be prince among them. I the Lord have sworn it. If he's a prince, then his father is a king. They will call him my Lord. called him my father. I tell you from my own experience: the day

will come you will know that you are David's father. He will stand before you and you will know without any uncertainty you're looking into the face of your son, and he is your son, and he knows you are his father. You are the Jesse spoken of, but Jesse simply means Jehovah exists. You will know that God does exist, for he is the father of David. David being the sum total of humanity, having played all the part that man is capable of playing, you will awaken, awaken from the dream of life, and you will encounter your son, and your son, and only your son can reveal to you who you are, and that son is David, and you are God's father.

You do not yet know it, but I tell you you will know it, and I am not theorizing, I am not speculating, I am telling you what I know from experience.

David is not of the flesh. God is spirit. His son is spirit. The whole drama is a supernatural drama. He did not take place there in this world of flesh. So let me quote now Paul's letter to the Galatians. And Abraham had two sons, one by a slave born according to the flesh, and one by a free woman born through a promise. The children of the slave are in slavery with her; the child of the free woman is born of new Jerusalem, Jerusalem above; he is our mother. Everything from the womb of woman is the child born into slavery. And the womb of a woman in Scripture is Hagar. He tells you this is an allegory.

Like a parable, it's a story told as if it were true, leaving you who hears the story to discover its fictitious character and then extract its true meaning. So he tells you the story of Abraham is an allegory. He had two sons, one by a slave, a girl, and then one by a free woman who was Sarah. And the one by the slave bore children into slavery— more than you could number. Look at the people of the world, three billion plus, and then the one by the free woman: she only bore once. Only one son. So that your son

is my son. And our son will be every person's son to awaken. That will prove to us the unity of life.

My son David, your son, then you and I are one. So here, O Israel: the Lord, our God, the Lord is one. There can only be one God the Father, and therefore one Son. But God the Father became fragmented into the unnumbered Son as became God into this world of death. He'll return individualized, no loss of identity, and yet wearing the form of God the Father. And we will go back knowing we are one. Yet I will know you as my friend, and individualize that you are, but I will see you in the form of God the Father. And know you, still know you, as my friends.

So here is the mystery of Scripture. It's not secular history. Man insists on reading it as secular history, and it is not. It is completely supernatural. The whole thing is a vision. A delightful, glorious vision. A vision that cannot not be logically proved to anyone. I can prove things of earth, but I cannot prove these things of scripture. I have experienced scripture, and I can share my experience with you, but I cannot prove it as I could things of earth. ¶ So here we are told, the two sons: one is of the flesh and it that makes a man a slave. And the other sets a man free. When he brings into birth. The other one, called the Christ.

Now listen to these words: ¶ In the third chapter of Galatians. And the promise was made unto Abraham. And to his offspring. It does not say offspring, referring to many, but to one; and to your offspring which the Christ. I have quoted accurately from the 16th verse of the third chapter of Galatians. The Christ is the offspring of Abraham. Abraham is the father of the multitude. We are all the descendants of the multitude. But a true Israelite is not a descendant of Abraham after the flesh, but the elect of God of any race or nation. We are called one by one and incorporated into the one body who is the Father and God of all. And that incorporation

into that body, that body becomes our body.

And he in whom I am incorporated is the father of David. And therefore the individual is my son. ¶ So I will tell of the decree of the Lord: He said unto me, Thou art my son; today I have begotten thee. And so David finds him. And David cries unto him, Thou art my father, my God, and the rock of my salvation. Now we are told David hides in us. Today will come, you will expand to the point where it can explode and David is released and that release depends before you. And here you're looking now at the mystery. ¶ God kept his promise. It is perfect to give himself to us: His son. As though there were no other in the world, just you.

And God's son, and God's son is David. And so when you look into the face of the son of God and know him to be your son, then you know who you are. There's no other way you'll ever know. I could tell you from now to the end of time that you're God. You won't believe it, not really, but you will have the day it happens to you; when it happens to you, there is no doubt and no argument in the world that could persuade you that you are dreaming or that it's some strange hallucination. It is simply a vision that you cannot let go. So the man who is changed by vision must walk then by faith through the mill of doubt, and so he is faithful to the vision in times of trouble.

It doesn't matter what happens in the world; you know what happened to you, and it sustains you through everything in this world. So the donkey is spoken of that act that every year, year after year in the Christian faith he dramatizes, and yet the act is the body: the two way up. That is where the king is riding. And he's riding in triumphantly into Jerusalem. But the Jerusalem above is the Jerusalem above: she is free, and she is our mother. ¶ Now we are told in Scripture, Zion, Jerusalem, City of David, Bethlehem, are synonymous terms. In the 87th Psalm, you will read Zion. And in Zion

it is said, this one and that one were born in her.

And that one was born there. And all these are recorded for the Lord recalls his people and registers his people: everyone that is called. And we are called one by one to be born out of Zion. And Zion is not in the Near East. In spite of what we read in the papers. In spite of what many believe. Zion is your own wonderful town. That's where where you are born from above. That's the Jerusalem from above. He is your mother and she is priest. And when you are born from above you are set free. As you are brought into slavery, when you are born from below, through the womb of a woman. For when you are born from below, you penetrate into his garment.

And as you are told in a strange way in scripture, and Abraham was put into a deep sleep and darkness fell upon him. And the Lord said to him, your descendants shall be enslaved in a land that is not theirs for 400 years. Then they will come out with great possessions. Possessions being the world itself. Because when you come out, you are God himself. And therefore the whole is yours when you come out. But for 400 years, It has nothing to do with 400 as we measure years. In the Hebrew alphabet, every letter has a numerical as well as a symbolic value. 400 is the numerical value of the last letter of the Hebrew alphabet, the letter T.

Its symbolic value is that of a cross. This is the only cross that God ever wore. This is where he is crucified, and this is where he remains crucified until the journey is completed. From the moment of penetration until the very end is called the purgative of the Son of God. And in the very end, you're told be perfect now as As your father in heaven is perfect. And that word perfect is. Stellar. Which means. To have a definite goal. A definite end. And to. Complete. And. Well not only to complete it. But. To follow closely. To the nth degree. The original image. You simply. must fashion

within yourself that original image which is God himself.

But who is doing the fashion? It is God who is doing it. Molding you into his own image and it takes the journey. This pilgrimage of ours to hell. For this world is hell. This is the world of death. But at the end when we reach the end we break the shell. our own wonderful car. It's all done in a supernatural manner. And you hear the explosion. And when it all settles, you're looking at your son. Who would have told me, a man born in this century, that I am the father of one recorded in Scripture as having lived 3,000 years ago. And I'm not talking of any reincarnation. It has nothing to do with any reincarnation.

I am individualized and I change forever and forever towards the ever greater individualization and so do you. So no reincarnation. Here is a drama. We came down into a state of sleep, a state of complete forgetfulness. And then comes the end. At the end, memory returns. And the one that I'd completely forgotten didn't know that I was his brother. I read the scripture and thought of him as an ancient being, some patriarch of the old, old world, a thousand years B.C. And then to discover that I am his brother? That I, a man in the 20th century, the father of one who is supposed to have lived 1000 years, you see, and I know from experience I am.

I also know that you are too, but you do not know it yet. And you must know it. And one day you will know it. ¶3631|And ¶3632|it. ¶And then you and I will meet in eternity as the one being, for in the end there is only one being, one spirit, one Lord, one God and Father of all, and may I tell you, one body. ¶You wear the body of God the Father. I wear the body of God the Father, and yet I will know you and you will know me in that day. ¶There will be nothing but love, nothing but love. ¶For we are brought under control. ¶These garments that we had to wear. ¶For these are the

slave garments.

¶ These are the garments where one's hand is against every hand, and every man's hand is against you. ¶ Isn't that true of the world? ¶ You think you have a friend to find his distance. I think a man's greatest possession of the world is a friend. ¶ I can't conceive of anything greater in the world that I could ever have than that of a friend. ¶ Money can go. All things can be taken from it. But a friend. ¶ I can get on that phone and call a friend. ¶ If he really is a friend, he will come to help. ¶ I have had experiences of that. ¶ And I know what a friend is in this world. ¶ And I can't tell anyone what it is to have a friend.

¶ If you haven't a friend, well, try to find one. ¶ But first become a friend. ¶ First become the friend, and you will have friends. ¶ But I can't conceive of any greater possession in the world than that little friend. ¶ Nor can I conceive of any greater accomplishment of the world for a man than to become a gentleman, and a woman to become a lady. ¶ To be a dictator, to be a billionaire, means to me nothing. ¶ I cannot, I have met many of them, not dictators, I have met many very, very wealthy people, and I cannot put them in my book as gentlemen or ladies. ¶ I may be a gentleman among the few. ¶ Maybe there are others who have great wealth who are gentlemen and who are ladies.

¶ But I haven't met them. ¶ I've met wealthy people, very wealthy people. ¶ But I cannot, in my book, call them gentlemen and call them ladies. ¶ Because I know many gentlemen and many ladies who are not wealthy, but they are gentlemen and they are ladies. ¶ Under any circumstance, they are gentlemen, and they are ladies. ¶ And they may be denied doing a job that is mean to them, but they are gentlemen. ¶ So the ass of Scripture is the body that you are wearing. ¶ This is the one the king is riding, and eventually you will ride triumphantly and victoriously into

Jerusalem. ¶And you will find as you rise into that state, you are the king of kings. ¶And your son David is prince forever among all.

¶I've told this in the 34th of Ezekiel, for I the Lord have spoken. ¶And I will not take back what I've said. ¶I the Lord, says he, have spoken, and David shall be their prince forever. ¶It comes as a surprise and as a shock to those raised in the Christian faith as I was to discover David to be the Christ. ¶David is the Christ, and the one in scripture called Jesus is the Lord himself. ¶It's a drama, it's a play. ¶He is simply dramatizing the story of God himself. ¶And he has that one son. ¶And David is the essence of humanity. ¶He symbolizes the whole vast field of humanity. ¶If you took all the men in the world and all of their experience and fuse it into one single whole, that concentrated time into which it is fused, if personified, would come out as ¶That's Davis.

And there is no doubt in your mind when you look at it. How on earth can you look at it with such certainty? But you will. You will not have to for one moment ask. Ask you nothing. Memory has returned, as though it suffered from total amnesia, and then starts it. ¶The whole thing is returned. And you're looking into the eyes and the face of your everlasting son. And he's David. Yes, the David of biblical faith. So, Francis was right when he asked forgiveness of poor brother Duncan. For all the hardship He had caused it to suffer. ¶You don't have to go through that. I did it for 70 years and tore my body apart.

I became knowing nothing of nutrition. And those who go on diet, they know nothing of nutrition. They're not scholars who studied it. And they would take any little suggestion and go on, as I did. ¶I was told to become a vegetarian. So I became a vegetarian, for my soul's sake. When I went into a restaurant, I was a dancer in those days, I would ask the waiter, does the soup have beef stock? Well, he would say, yes, sir, but I can't take

it. Well, what kind of soup in this world is there without a beef stock? Plain water. But all soups have some kind of a meat stock, chicken stock, If you could have good soup, I would say no, no soup.

¶I wouldn't even eat eggs, no fish, no fowl, no meat. As a result, dancing as I did, I simply became a thin little thing and I lost all of my strength. Seven years of strict, strict vegetarian and tore my body apart. It has never really been rebuilt. ¶And I was strong and strapping prior to this experiment. but I believed what I read and what I was told and I tried to discover in the end that was not the way it was not diet it wasn't anything that I did faithfully for seven years it was a blind alley and I who knew nothing of nutrition denied this body of mine what it needed badly and I could well afford to give it what it needed but I didn't have the intelligence to know that I was doing the wrong thing.

And so I did it as a blind fool. ¶But I could tell you tonight, and I could not persuade you, if you are strict vegetarian, you'll say, well, maybe he didn't know. A friend of mine went on a bench age on sunflowers as though she were a parrot. But parrots eat them. Parrots can thrive on them. But she couldn't, so she just simply dropped from sheer exhaustion and picked her up on the streets of San Francisco. She was gone. For she was advanced, I must confess. She was advanced in years. But she tore her body down to all these silly little diets that people give each other. ¶Now, I am not an authority on any diet.

Today, I simply eat four platters. I eat what I think I would like to enjoy. I feel that this body has a talent for a purpose, and I should exercise it. And so I simply look at the menu, and I pick out not because of price. I blind my eyes completely to price and pick what I want. And when I feel like a martini, or a double martini, and two double martinis, you may tell me it's so good for me, I would say bring me my martini. Bring me whatever I ask

for. ¶ Now as the time for my departure has come it doesn't make any difference now. I'm like Paul. ¶ The time for my departure has come.

I have fought the good fight. I have finished the race. I have kept the faith. Henceforth there is laid out for me the crown of righteousness. ¶ Now righteousness in the Bible, you're told, that Abraham believed God. And it was reckoned unto him for righteousness. The man who fulfills that which is placed upon him as an obligation. As he fulfills it, it's a relationship. Then in biblical terms, he is accounted righteous. ¶ I tell you a story. It's a true story. It's in Scripture, but not as a story. I have brought it to life through experiencing the story. I share it with you. I ask you to keep it alive. It will be reckoned unto you for right.

You keep it alive. ¶ The only Christ that ever lived is in you. He is buried in you. And he will rise into it. And the only God of scripture is in you too. That's God the Father. ¶ God himself entered death's door with those who entered it. And death's door is not in the cemetery. Death's door is your own skull. God got that. That's where he's buried. God himself entered death's door with those who entered it. And he lay down in the grave. ¶ this in visions of eternity until they awake and see the linen clothes that the female had woven for them. Yes, this is the linen clothes, the body that I wear that my mother wove for me, my first mother.

And one day I will awake from the dream as I have awakened from it. ¶ An entirely different body then in which I am clothed. Face, yes. Hands, voice, but not the body. And that cannot be described. ¶ To tell you that you have a body of light, a body that is altogether alive, a body that you can't describe, that is all power. ¶ and yet it's form I can't describe it I can only tell you of my experience in it and what it does when you wear it it's all love and it's all life and yet you are recognizing and no need to be your friend and yet I am wearing then the garment of the risen Lord and I will

not for one second take back one word that I've told you and no one in the world or all the world could in any way force them to take it back because I'm telling you what I know from experience which is the truth and our Bible is the greatest book in the world but it is not secular history it's divine history and one day you will experience this and when you do you are at the very end of the journey and then you are not restored to life as all are who are not yet born from above you will simply take off the garment for the last time and you are one with the risen Lord and you are the risen Lord ¶now don't forget get who the donkeys is.

And treat him well as you should treat every animal well. ¶I know in my own case as a boy, if anything that annoyed my father, it was when the animals were not well fed and watered. He would fire a man on the spot if he came home at night and finally had not fed and watered his animals. The donkeys, the horses, the sheep, the goats, Everything. The cows. He could not stand having one animal being abused. Yet, he had a slaughterhouse. That was all right with him. To slaughter them for human consumption, but not to abuse them. You get all these things, but you could not abuse an animal. He would bring an old mule, I see him now, that mule served him through the day and through the night.

If at one o'clock in the morning a ship came in and needed something urgently, had no, not a thing in cargo for the island, but they needed something for the crew, and my father would go off and get the order and fill it, and the old mule will be awaking from its sleep and harnessed and taken up to deliver the things. And when that mule came to the end of its day, there he said,

Power

Today's subject is power. I do not mean the power of Caesar. I am speaking tonight of the power of God. Where in the world is Caesar? I think all nations will admit that the land of ours is by far the greatest power in the world of freedom. Economic power, military power. And here we are against a ten -threat nation, who is trying to win the longest war in our history. We say we have an objective, and that we have the means to achieve it. but we are unwilling to use the means that we have, will then modify the objective to fit the means that we are willing to use. That belongs to the world of Caesar.

If we do not modify the objective to fit the means we are willing to use, we will then cut bait and forget, and forget the so -called saving faith. But I'm not speaking of that kind of a power. I'm speaking of the power of God, which is called in Scripture, Jesus Christ. Paul defines Christ as the power of God and the wisdom of God. Here we find wisdom and power. Exalted and personalized as God's companion in the creation of the world. That power is your own wonderful human imagination. That's the power of God. That is Christ, for I am concerned that is Jesus Christ of the scriptures. Now tonight, we are talking just about this power.

The early gospel is Mark, and the first word you find on the lips of this power. Now, the time has come to end, and the Kingdom of God is at hand. Repent and believe in the Gospel. Now the word repent, and the use in the word, is not what scripture means. When the use is held, you mean to feel remorse, regret. That has nothing to do with the word repent. It's

beneath metanoia. A radical but radical change of attitude. A radical change of mind. Can I see an objective when everything tells me that I can't be enlightened? Or do I have the power to be a life objective? I tell you we have. We have the power.

But what is the deeper meaning of power? What affected it in achieving one's perfect in life? But why not perfect? Why not power? I tell everyone, yes, just imagine the end can't you? Can you imagine what it would be like if it were true? Can you feel what it would be like if it were true? Well then that's the power. Now can you be persistent in it? Can you remain faithful to that end? I still hear with you. I don't care what the objective is. You have the power to achieve it. If you know this power is the power of Christ. All things are possible to hear. These personified in Scripture. Let us go back and see how the first personifier was.

If you were reading in the 8th chapter of the book of Proverbs, The twenty second word, through to the end, the thirty six words. And these are the words God put together for me. In the beginning of His Word, the very first of His Acts of the World. One translation has each related to me, but that's not a good translation. I can't cite three pages like the family to think I can develop it. for it was with me in the beginning. I can say that I created my capacity to imagine. It was with me. I may not imagine correctly, but it was with me. So, God was present in the beginning of the way, the very first of the taxable, before he brought forth the universe, before he laid out the foundation of the earth.

I was beside him like a little child, I was daily his delight, rejoicing before him all, delighted in his inhabited world. Now my sons, listen to me. He who pines me pines I, and obtains favor from the Lord. But he who misses me pines himself. himself. All who hate me love death. You read these words in the 8th of Proverbs. Can you trust the light of the little

child? God's companion in the creation of the world. When you read it, it doesn't make sense, but I've had my own personal experience. Having practiced the art of repentance, and having experienced the virtue of love with But the little child, I know exactly what the prophet meant when he was inspired to write the whole book.

One day you will encounter the creative power in you to glorify as a little child. The whole vast world has completely misunderstood it. And think it's a little child wrapped in a golden cloth that was found by the shepherds 2,000 years ago. That was the sign of the birth of man of the creative power of God. So God is actually bringing forth his creative power through man. And God is brought to birth in man. So that man actually becomes part of the creative power of the universe. The sign of his birth, the sign of his awareness of it is that of the libertine. So here I was distracted, I was distracted like a little child when he got to the universe.

So in every one, in bringing me to the thought of the created power of the universe, then the sight of my arriving at that point is symbolized in that of a little child. When I find the child, I have found light. Now I have light in myself. I am no longer an animated body. I am a life-giving spirit. If I miss it, I injure myself. All who hate me, not them. Now this world is the world of death. So you tell the story to the world, and the majority, the other half, the building across the street, or the building, something to them that is pure. Now you know, remarkably, about power. Take the building away, destroy the building, but leave me the power to recreate it.

Don't take from me the creative power, but take all the things I create. But the world would rather have the thing to eat than the power to create. And so don't do hate me. There's a depth. There is love for the whole dark world that we take. For everything that is built today gradually fades. It comes into the world, it waxes, it wanes, and it vanishes. But leave me the

power to bring anything into this world, and take from me, if you will, anything that I bring into the world. For don't take from me the creative power, that I may actually create anything in this world. Now what does it mean by refinement? It means this, to test the individual's ability to enter into and partake of the nature of the opposite.

I become one and they are, well, they are behind the eight ball financially. They have to clear rage, they have to bite wolves, feed themselves, or maybe they have obligations to survive. Others to feed, others to float, maybe a parver model. But I need them and they are not employed. ¶ Now it tests my ability to put them into the state where they are dangerously employed. I bring them before my mind's eye, I represent them to myself, I have gainfully employed. And to the degree that I am self-persuaded of the reality of what I am seeing, and hearing, and doing, to that degree they become exactly what I am doing, followed in my imagination. For if tomorrow or any minute threaten, they act with an informed output to what I am doing, every inquiry I have problems created from.

I play the game with another one. I fight with another one. I keep on trying. And it works. So then I tell it. I tell every one who listen to me, I'm believing it to try. See if you can exercise that same power in you. It's not a different power, it's only one price. There are a multitude of primes running around the earth, only one price. And that Christ is your own wonderful human imagination. So I exercise my imagination and it proves itself in performance. And then you exercise your imagination and it proves itself in performance. It's the same imagination. ¶ The individual eyes never individualize you because of your name. Then you share it with another and you tell it to others.

But if I can tell it to the point where they are frustrated or trialed, I

mean trying to prove itself in the text, for we have done that. You read in scripture, I have come to you. I have come the one of whom knows you in the Lord and the prophet's rep. Jesus. Yes. For the word Jesus simply means what Jehovah means. It means salvation. It means to stay. I say to one from poverty, why pray me to a state of affluence? And that's the truth. I'll take this all to the same power. If someone had done well, and I represent him to myself as being with an embodiment of health, then he conforms to it.

That's the truth. You say this, from what? From being? From well? But it takes trying and trying and trying, and it proves itself. ¶ What does it matter what others think? What does it matter what anyone thinks about what I am talking about? I only know that it proves itself in works, but every work will enthrall it. So this is the power of which I think. Not something you is looking on the outside, you don't buy it. It's in nature. You exercise. ¶ So you're told to rethink. It's the beginning of the exercise of the power. And when you reach a certain degree of intensity, that power is born. And it's born in you and then personified as a little child.

And you actually think yourself coming out of your own skull. And here is the little child wrapped in twaddling clothes. And it is your child. Now you didn't form some little child in your head. ¶ The child is a sign of your virtue above. It's a sign of your right into the greatest dream of God. Once down you're now one with the creator power of God. And with only God. Nothing but God. Man is all imagination and God is man. And exists in us and we in him. The created power of God is man's imagination. That's the act of Jesus Christ himself. That is the order of Jesus Christ. And all the time you find this is what the world is talking about.

What they're putting on the outside. I made the middle door up. Putting powers in everyone. And let me show you from my own experience what I know about this law. I can raise power in the world of Caesar. We're

doing it by the billions every year with our little war. And all the nonsense we have in the world. This power you can't waste. You can misuse it, but you can't waste it. I can misuse it every moment of time by imagining unlovely things about people. Unlovely things about myself. No. Why can you look hatefully? I can't waste it. I'll tell you why you can't do it. One night, many, many years ago, I suddenly became aware of two beings.

I am the one perceiving them. From the three, I am the perceiver. Here, a prophet tells them of a beautiful woman in action. An angel of beauty. An angel of beauty and of everything. It was that. And below me, the most monstrous thing that men could ever think of. Covered in hair, like a veil, but I could speak. It broke better. I looked at it. Then it looked at me, and then it pointed to this beautiful angelic thing. And it called this woman, Mother. For I was so annoyed with this monstrous thing that I'd come up with. They gloat it, they love violence, they prey on violence. Every time I am as violent it begins to show up.

And it's a beautiful thing, knowing that this one is calling it mother. And suddenly as I am thinking this thing, I realize that this is the embodiment of all of my misplaced energy. And this one is the embodiment of the solidification of every noble thought I have ever entertained. I looked at this thing, I had no one with whom I could pray. I felt a compagny that I had never known before. I looked at this monstrous thing and realized it was the result of my own misused energy. It never should have been given birth. And I prayed to myself, I will redeem you if it takes me to heaven. I prayed to myself to redeem it.

And you know what happened? At that very moment before my eyes, the whole thing was dead. That monstrous thing, the embodiment of power, horrible looking thing, it all got smaller and smaller and smaller. And it had no trace of ever having been present. But as it got smaller and

smaller, and disappeared, the end of it returned to me. I felt infinite power. I felt like it was about anything. The power returned to me. It wasn't wasted. It was with you. you, but not lost. Nothing is lost in all life only love. So you can't lose the power. You can use the power, but you can't lose it. But you will confront it one day, in a monstrous thing like that.

And you'll exactly what I did. You won't wait to redeem it at the very moment that you pledge yourself and you mean it. I'll redeem you if it takes me eternity. At that moment, that monstrous thing will get smaller and smaller, and death one It becomes radiant like a thunder. She is the involvement and the permanent the tonification, getting ever greater of your own noble, wonderful, point. Every lovely act of yours feeds her. Every ignoble act of yours feeds him. And they walk with you. This one whispers the lovely things encouraging you to be noble. And this one whispers the violence. If you are the crossroads as to what you should do, this one wants to be free.

He can only feed on violence. And this one can only feed on the noble, lovely thoughts of man. And when you create, you see your own creation. And it's all the same power of your own wonderful human imagination. From then on you know who you are. You are a created power. And you go out and change everything in your world to make it to the point of something larger. And you don't do it on the outside, you do it on the inside. You do it all in your imagination. Imagination is God, and you're easy about that. His name is I am, forever and forever and forever. And yet when you do meet the photonic occasion of your own imagination, it'll be a man.

And that man is you, for not now. You also meet him in another garment and he is in full equality. He is in full equality. And you realize that the being that you really are is approaching the being. He plays all the

parts. When you meet him, his fundamental being is love. So the alter is thought and you see him as love. And he also is wisdom and you see him as wisdom. And you don't have to ask any question as to who are you. It's not obvious that you take the strategy of infinite power or infinite wisdom for infinite love. And you know the truth of the statement of Scripture when you say, God is God, you take the strategy of God, infinite trust, infinite command.

Our guidance, sir, of that impersonal form is not impersonal. It is very personal. God is a man. You are a man, not an informal. Your own humanity learned to adore. For everything here is God. And God being man, his every attribute is personified. So you meet God as power, it's man. Meet him as wisdom, it's man. Meet him as love, it's man. So I tell you, this thought of which I speak is right here. In your own wonderful humanized place. Don't turn to another. Don't charge anything on the outside. is all within you, the kingdom of heaven is within you. And God said to the devil, I turn within, I turn, I turn to my own wonderful human imagination.

And then I imagine what I want, and it's built in my own world. And persuade myself that it's true, to the degree that I am self-proclaimed a construct. In fact, this closed itself in what the world thought was reality. But the reality is not the visible thing they see. The reality is the unseen state which I've imagined. To take the open, cut it down, to reuse itself by the invisible. The little lamb is playing with the light. But the reality of that lamb, that throne that is forever, is unclear, my man. So here in this wonderful world of ours, you have the power. You don't need financial power, that won't do it. You can buy health.

You can buy respect, or you can buy it for a little while. But they don't really respect you. Let the money go and they don't respect you. You don't

need anything in the world of Jesus to buy what you want. Come, you're told, buy it. Without price, without money. You say, buy it without price, but then you see it's not Jesus' coin, if you will. You knew your own wonderful human imagination. How did you get the job? The friend of mine comes down. He went to the barbershop. There were four barbers. He went to the barbershop, of course, and after about three visits, the barbers came checking his day, and he took the top one, the rancher.

He rather liked the way that Ben cut his hair. He got into it. And he realized the man loved barbering. He loved it. That's all my friend needed. Do you really love it? He said, I just love it. I wouldn't do anything else but cut hair. I just love it. That is what my friend did. He imagined that man, the head of the shop, didn't consult him, didn't consult the barber, didn't consult anyone. Yes, this one. He liked him. He imagined that he was the head, no, the head of the shop. Six feet later, the barber decided the owner to unload the job. When he raised the money, my friend never told me, but he bought the job.

And moved on the port man, the no man of the children's balls, to the bar. In the last year, this one sold out and he came here to the city. About two months ago, there was a dumb meeting here of pub guests among the barbers. He brought two his Harvard victims. One was committed, he couldn't come that day. He brought two. They took back, out of five prizes, they took back four. He won two, a first and a second, and two for Harvard's one, two seconds. He just entered another contest of the entire region, that is the seven western states, and he won it, plus the Pell Snows, a big brand you'd never want to go on.

All because of my friend's use of imagination. This man has terrific control of this power. He never dies a agent. About, I would say, the early part of the year. The important thing to him is to develop that account.

And I don't want to lose it. But you know the industry today is on the kids. And he has to do dumb things to pull it out. So all these guys get out, get the magic, and we each be on our feet. ¶My only problem would be to face these men who believe themselves so wise and persuade them to let me go all out with my campaign. From the premise that it's already an accomplished act.

I can't advertise that the thing is profitable. I'd rather say it had been tried and proven in my act. He worked up the entire thing. When these 20 men, all the multi-millionaires, started to want to use the energy to the world, this is international industry. When you work the entire thing out, as regards to these 3 men and the 4, they thought themselves above all that. They were ethically above all things. Their world, clothing, would not allow it. But my friend persuaded them, based it out on the operating, that the imagining, creating, triumphant. So you want something creative? Leave it to me. I will take your desire. I'll make it something that is already a fact.

You've lost it. The first quarter of this year, that thing that picked up on the rest of the ocean down, turned it around, and their profits, their profits the first quarter of this year, was \$25 million more than the first quarter of last year. \$25 million more. I'm thinking of a net profit. Now these wise men with their wonderful ethical clothes, they are lowing. They saw the money in the bank. They saw all these things, and their so-called ethical, moral clothes back to the window, because they saw another principle which they did not know. It compared to, I saw the letter, it compared in the advertising field, not the boss, my friend was. He said, you know, I take my hat off.

You knew of the principle that we all were doomed in our work, which the Don and I never did know. So I'll explain to you what you did. He's

trying to figure out the point of what he's doing. And in this matter, he makes the claim that he actually knew and all were doomed, and no one can work for our principle unless he's aware of this principle and lives by it. We aren't concerned about his religious background, he could be a Catholic, Catholic Jew, or atheist, for he has to live by the principle. And I saw that letter. The man was thinking. He had the thinking to get the one who made him believe it to come forward and telling what he did.

Well, here is the same one in the Barbie doll. He goes there every half of the morning by appointment at the post, Barbie doll, and waits for them right on the doggone. Every time he is right there for the camp, he loves it. And he took him from the poor man on the token pole, a bushing rider. He realized a man likes studying here. That what he likes, he loves it. All right, then be the best. If you like it, be the very best in the trade. Tell me what you want. Maybe one of your wives. Some, uh, leaving a home. But what will that? My mother doesn't go to work. She yet had ten children and lived at home.

with her full company of servants. My sister would never work, so she lived at home with her servants. My wife worked until I could afford a keeper. Then when I could afford a keeper, then I said, oh you stop. So she stopped. That's almost two years after we got married. Two years after, I said I could afford a keeper. She said, from now on you don't work. So she hasn't gone back to work. So tell me what you want, and then let me persuade myself that what you really want, you have. To the degree that I am self-persuaded that you have it, you get it. If I can't persuade myself of it, I fail.

But I have discovered this thing called energy, because I try and love it. So any time you use your imagination lovingly on behalf of an other, you use it wisely. Even if you didn't succeed in producing the results that you

were seeking, you used it wisely. You were not then in front of the monster that I be. But the chances are, everyone in here, by knowing it, built that monster. For everyone is talented to use the energy. And it formed and started to become a horrible, horrible thing. Did you ever sit down and you want to flip on 30 that door come from? It wasn't a healthy thought. They claim to be the thing that you live, that mist pain and anger.

And one should be the one they will meet for the treasure and can punish you and do not to redeem it. Because Christ must be redeemed. And although he is the redeemer, he also is one to be redeemed because he is only energy. He is power. Infinite creative power in Christ. The power of the world. The power of which I speak is your own wonderful human imagination. That's God. ¶ See, when I tell you that man is all imagination, and God is man, and exists in us and we in him, the eternal body of man is imagination, and that is God himself. The divine body is Jesus, and we are his members. So every one can imagine that all are members of the one one.

So, this is what was spoken of in the chapter 12. ¶ I was beside him as a little child. He climbed me and you find I. He missed me and you injured yourself. He kicked me and you got dead. The one who finds him is born from above. And when he be born from above, you cannot think of the kingdom of God. And the word above is simply symbolized in that of a little child, wrapped in swaddling clothes. So it's not some little event that took place 2000 years ago once and for all. It is taking place. ¶ So you started with repentance. Repent and believe the story of the God -in -law. And to repent is to tell you, to tell you, can you take a man from the lowest point in the barbershop or barbershop, or making a bond.

Can you represent him to yourself as one who really enjoys it, who loves it, and you love him? Well, then try it. So he loves him. According to his mind's eye, he is one to plead for the importance of his life. And the man

suddenly rolled, tumbling to the highest place in his job. And now with the entire wealth to the area, he is one of the brightest. And then one, he lists. advertising agency. He can write his own ticket today. The boss said to him, you do what you want. The boss gives him, well, I would say, three, four times a year, a huge, great, unsolicited bonus check. He wants to keep it. My friend has no desire to quit.

But the boss is so eager to hold him that one bonus happens the other. And my friend, why are you taking it? Why shouldn't he? So I ask every one here to try it. ¶ Don't yet listen to it or not try it. You are the offering power. It doesn't operate itself. So when I know what I can do, what I do it. So I sleep tonight, alright. How am I sleeping? In what state of consciousness do I sleep? As someone that if I wanted, or if I didn't, I would rise tomorrow to find myself unwanted. Ignore the facts of life and assume that you are wanted. Ignore the facts of life and assume that you are affluent.

And see how things work in your world. They all come your way. ¶ You are creating out of a power that is infinite. And you don't need any contacts in the world. You don't need to know the right people or anything else in the world. All you need to know is Christ, and Christ is your own wonderful human imagination. What else do you need to know but Christ? But no one tells him he's up there and he looks like this. ¶ There is no personal representation in Scripture concerning Jesus Christ. Not one little thought is mentioned concerning what he looks like. Yet our churches have hundreds and hundreds of paintings. No two alike. Each tell you that is what Jesus looks like.

He looks just like you. As you're told in Scripture. It does not yet appear what he should be, but we know this one. When he does appear, we should know him. Why? We should be like him. Just like you, when he appears. So

let no one tell you that he looks other than you, because that's not Christ. And yet in spite of the second commandment, make no grave or image of him. We have all these little indulgences. People buy and they bow before it and call that price. Something made with the human hand. And then they forget the maker and worship the thing made. Don't forget the Creator. The Creator is your own wonderful human imagination.

Whatever you create is left in you, the Creator. So you can create a fortune, or you can take it from him. You can create another one. So whatever you can make to keep on making, you can take it from him. So this is the power of which I speak. I am not speaking of any earthly power. Many a man this night, actually I was in Barbados for a few months, and my brother, who has made quite a fortune, he was talking about these men. And he didn't realize what he was saying. He mentioned five men, all multi-millionaires. Somebody got through telling me how they worked so hard, and they did all this, and all this much.

I said, Vic, you admire them? I said, Vic, they're powerful. They was powerful. You just painted five biographies for me. Word pictures of five men. The last one you painted is only 63 years old. She has, you tell me, about 25 million. And you have to tell me when to eat. He doesn't know. Doesn't know his name. Doesn't know anything. And all of a sudden, the poor miss loves, and they say, Jews. You mean Jews. And he promised you forever. And they'll say, Swallow. Please follow this. And you call that a man? So he has 25 million, so what? And the others, so they begin all their time what? Making money. Just making things. And everyone you've mentioned, I'm just buying for it.

For I wouldn't put anyone, my worst enemy, if I had one, in his place. So he has money, and he's totally unaware of the fact that he has one nickel. So he has 25 million. And that's what you call a man. But that's not my

concept of a man. I am telling you something entirely different, Rick. Deals of money may never happen to you. So you have millions too. You don't want to be like that. All these fellows are the vintages. They get their entire lives to the making of the massive of things and they start to worship things. Don't you start worshipping things. You start worshipping God, and only God, and God is your own wonderful human imagination.

And don't you forget it. So if this building is yours, boy, it burns tonight. So what? You know what you did. You build it. Build another one. Tomorrow you may have the whole thing burn flat. And so don't be concerned about what you're accumulating as things in the world. Find God and worship only God. And God is not on the outside. You will never see it on the outside. It's the same with him because can you see I am? You can see I am a man and see the man reflected. You can say, I'm a poor man, and see the manly effect it in the eyes of those who know he's poor. And you can see every concept you hold of self, but the conceiving being you don't see, that's God.

My concept of myself could be this, that, or the other. The concepts would be effective in society. And men will tell me who I have conceived myself to be, but no man knows who I really am. I, the conceiver, they don't know. But they know what I've conceived myself to be. My bank balance will tell the banker. So I've conceived myself to be the financial world. And all these concepts, they will see concepts, but they can't see me the conceiver. Well, don't forget the conceiver, that's God. And that being in your own wonderful I am at that time. And I've never got enough of him. I never will be enough of him. So God is bringing forth his own being.

Because he's buried it out, and he's bringing it up to enter the stream of creativity. So that the same one being, God is infinite in potential. But God is not infinite in practical facts because then he would be dead. He couldn't

expand. He couldn't go beyond what he is. So God is ever expanding. There is no limit to expansion. There was only a limit to contraction. He took upon himself that limit when he became male. That was the limit of contraction, the limit of opacity. Now he breaks the shell by my exercise within me of the law of repentance. And so I exercise my imagination. And then he breaks the shell. Now there is no limit now to expansion.

No limit to translations. There is only a limit he breaks about himself, which was the limit of death, which is capacity and contraction. So God is infinite in potential. And everyone here is going to join that wonderful stream of creativity and be one with God. Now when you hear it, don't just hear it and forget it. Try it. Pull it to the extreme test. And then tell another. And have the other tell someone else. And spread the good news. This is called the Gospel. For the word Gospel to me means good news. It's the good news about God, how God became man, that man may become God. For if God's name is I Am, I know I say I Am, it's the core of I Being I can say I'm a slave.

But I can get over sickness, but I can't get over being I Am. I can get over being rich and become extremely poor, but I can't get over being I Am. So He actually became the core of I Being. That's the thing then, that's I Being. For if that is thine, and that's thine, well, he became me. God acts in me in things, that I may become as he is. He gave upon himself this limitation, that I may become what he is, which is infinite, and grand for all. So you try it tonight. Try it with anything in this world. If you're unmarried, if you desire to be married, what symbol in the world would imply that you are married?

A little band, this best in the world, a little band around this finger. Not around any other finger. Around this finger. It doesn't have to be the biggest, after -bastard world. Just a plain little gold ring. If you wore it

there, it would imply you're married. Sleep tonight as though you wore one. Don't put your physical thumb on it. Put your imaginary thumb on it. And feel it in your imagination. You can do it. Feel the ball. Can you feel it? Then feel these as well. Feel this, one after the other. Can you discriminate between all these different sensations? If you can discriminate between this, the tennis ball, and the baseball, please feel it. Then you can't discriminate between nothing.

They must exist, though unseen by your eyes, they still must exist. So if I can discriminate between these unseen objects, these objects, though unseen, must be real. Well now take that and put it there. But feel and beware it that you are proud of the one who put it there. You don't have to see what it looks like. When they put there, you'll be proud of his name, to bear it, and you'll be proud of him. Just put it there. You know how I know that? My wife did it. She did it. Actually she did it. One day she was in the bedroom, and she was talking about sensitive. And this one said to her, why do you take off your wedding ring?

She said, I am not married. Oh she told me, take off your wedding ring. But I said, I am not married. Now you can tell you with me, that she started off with nip, nether, nither. She didn't quite get it, but she was coming very, very close to it. She was actually sensing what my wife in consciousness was feeling. When I first met her, I wanted her the very first day I knew her. I wanted to marry her, but I was entangled. Was I entangled? But by this law, I disentangle myself. Without hurting anyone, I disengage myself from all these complexities, so that I could actually legitimately say, will you marry me? But in the meanwhile, she was wearing the ring.

I hadn't yet put it there, but she allowed me to put it there, and stepped as though I had put it there. So I tell you unmarried ladies, if you desire to

marry, if you don't, if you do, that's the way to do it. and you'll come out of nowhere you don't have to go and buy anyone or try to meet the right people usually when you try to meet the right one it's always the wrong one so don't go searching those who are searching for love only make manifest their own love left there and the love left never finds love only the loving find love and they never have to seek for it when you're born in love you don't have to seek for it you go, they come to you So here, this is the power of which I speak.

The power of the universe. The power that created and sustains the universe is resident in you as your own wonderful human imagination. That God. Don't forget it. I know it's difficult when man has been trained to believe in an external God. And he goes to church, he gets on his knees and he prays to an external God. And he goes home at night. Maybe he does say his prayers and gets them on his knees and he prays to an external God. All right, maybe that's a nice thing for someone to do. But I tell you, he is not there at all. You won't be criticized for it, but he is within you. Very personal, I tell you.

He is very, very personal. I am within you. When you are told in Scripture, of the rock that begot her to be our mindful, And that seems to be all a figure of speech, and how true that thing is. One night, sitting in the silence rather than afternoon, I was thinking of nothing in particular, and suddenly before my eyes came this quartz, an enormous quartz. As I looked at it, it fragmented itself, broke into dumbness and obedience, and then it reassembled itself. And the reassembled was not into a corpse, but into a man, seated in the lotus posture. I'm looking at this man, all seated up, perfect man. As I looked at him, I'm looking at myself.

Here I am, the prasiava, observing myself, seated in the lotus posture. This deep, deep meditation. And as I became aware, as I looked at myself, it

began to glow. And it glowed and glowed and glowed, and with the intensity of luminosity, it exploded. And then I returned to this world. Where I feel within me. That being is meditating this. This is my dejection of itself in the world. And when he wakes within me, completely wakes, I am he. God actually became me. He said, I may become God. And he put me through all the pages, allowing me to make all the mistakes, to make a month left for things I talked about earlier. I made that, and I made a lovely one.

And he allows it in his meditation. ¶ He is the dreamer in you. And he is dreaming divinities. And dreaming everything that I dream in this world. And when he awakes, this will cease to be an I am who. And he is God. And he is God. I tell you, go out and try. Begin tonight. I make you this promise, if you try it, faithfully, you will not fail. ¶ All the questions please. Negative full evening. I have taken two nations unto my own. The Scripture tells us we take our death and law in the world of peace that is based upon it. The testimony of one is not acceptable in court. There must be two witnesses.

We have an external witness in the form of Scripture, the written Word. Man is the living Word and he has to duplicate it. All the stories in Scripture he must experience. So when he actually experiences Scripture, there are two witnesses. His inner testimony of the Father and the outer testimony of the written Word. So we speak of the two in the eleventh chapter of Revelation. My two witnesses. If two different persons agree in testifying, it's concluded. If one comes and swears even though it's true, it's not acceptable in court. You may be telling the truth, but there might be a second to confirm it. No, God's witness is the Bible. Is the literary true? I care to experience the literary truth.

But it's not secular history. It's supernatural history. So when you

experience it, you will experience it in a remote region of the self. It will duplicate the written history. That is supernatural history. Salvation history. But certainly, my dear, you wouldn't be here. You wouldn't be here were you not hungry to experience God. ¶ The world isn't hungry enough for it. You're told, I will send a famine upon the world. It will not be a hunger for bread, or a thirst for water, but for the hearing of the word of God. And when you have that kind of a hunger, only an experience of God can satisfy the hunger. Or the mind of the world can satisfy it.

When that thirst is upon you, nothing in the world can actually quench that thirst but an experience of God. And his whole story is told in the Bible. When man experiences Scripture, Scripture must be fulfilled immediately. So, the two witnesses, the living witness which you have experienced, and the external witness of the written word. Any other questions? Come on, make it night before evening. We still have ten minutes. When you imagine, you are showing, but we do not recognize our own orbits when we see the imaginary act projected from the cleanest place. The type would never imagine a thing like that, but we must do it, or we could not encounter it. So the act of imagining is sowing, and in its own good time it crops out from that unseen journey and appears on the cleanest place, and you see it, but you don't always recognize your harvest.

I'll tell you one thing. Do not concern yourself with the me. Always go to the end. Go in the end. And you'll hurt no one. But if you try to devise the mean, you're... well, that's the whole thing now. I've had people tell me, you know, I want that man and no other man. I say, no you don't. You want to be happily married. You don't want that man or no man. Oh yes, that man or no man. Then of course it always shocks people. I say, if he's all dead right now, Do you want to be married? What? She isn't going to drop dead. I didn't ask you that. If he drops dead right now, or we advance to the

very moment of Q, of being the world's greatest thief, or murderer, they'll want it.

Well, now, why ask those questions? I want that man. You see, they want that man. They want to be happily married. I have gone to so many weddings where it was either that man or none, and it wasn't that man. And they're embarrassed when they see me sitting up, standing in the aisle. Because they had to be that man or no man, and here they've beaten that man at all. And they walk down, they're happy with their new mate, but a little sheepish, it's a fast -fire. Because they know, I know, he was not the man. You want to be happily married. All right, so to the end, you're happily married. and let him come.

Clone in all that it takes to be happy in your world. He doesn't have to be cloned. Imagine that idol. What their so -called world. They divorce one after the other anyway. So what does that do to the girl? It's for she to him. So that's not what you really want. You want something of the man. So he comes home. The house is closed. Friend, he comes home when you want that house empty. I know that's what I would like. I have that. If I come home and Billy is not home, I have pains at home. I may have a party going on at the hotel. Same thing for Charles. Where is Bill? Why, she isn't here.

You know the whole thing is empty. She comes, and if she goes home, she'll be back at five. She isn't five. She goes back at six. Well, between five and six, I am not myself. Where is she? Everyone should have that kind of relationship that the house is empty when the maid is not. May or may not be. If I could come home and it didn't matter whether she was there or not, what on earth am I doing being married? If she isn't there and it makes no difference to me whether she's there or not, what do you mean that's not marriage? The house must be empty when she isn't there or you are. If I knew in her heart that I could go and come and I watched and she wasn't

concerned, oh, that got my wife away.

I know that before Sunday I leave her behind me, or she goes and leaves me behind. That I know is inevitable. But while we are together, I want it to be so that the house is empty if the hour is left. And I'm selfish enough to want her to feel the same way. Any other questions? I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point.

I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point. I think that's a really good point.

Just as concrete, man creates unwittingly just as well as we can do. But in the grown of ours we should learn to create unconsciously. What I can't deny is that the so -called unconscious created is just as effective. We walk the earth and we see a head rise, we don't want people, we resolve and we react. That reaction so intensely was a creative action of ours. And so if you do it witty or unwitty, it's still easy.

Therefore become aware of what you're doing. Why is it every one become more and more aware? So that all the time you are selective. You and I are not going to assume that, give me a time to select it. I said, what you bring me three times, let me see them times. 50 colors, 100 colors, and I pick up one. Maybe if you don't kill. I'm not going in the same way as you do. I give you some food links and tell me, say, the year. But that's not more. I select one. Texture, color, what I think I need in my wardrobe to augment the wardrobe. I pick it up. Let me make it happen.

So I don't let him tell me what I should want. But you... No, just the text. All day long people are reading about all the things in the world, and it

all is what they've painted unwittingly. They sit down, even you often read it, and buy the little paper that's new. And beginning to end, it's the biggest paper in our country. It has a daily circulation of over two and a half million. I think the Sunday circulation is about five minutes. It's a little tabloid, and not one word in it is anything but nakedness. Who murders whom, who is raping whom, who is living with whose wife, and all this is all in the... and they love it.

And of course the little lion is a crab anyway, so it's not a book character. And they're strapping themselves with all their nonsense as they go to their cell. Once on an hour they're reading it. Now, same thing happens in their world and it simply happens in an abnormal manner. They don't realize they're doing it. The whole thing is done by them. There's a taxing line. No discrimination at all. There are people who go into a restaurant and say, What does the chef want to get rid of today? Same thing. And he said, oh, he has two months of the still. He had it before his age. He had it. And that's what they want to unload.

I want to find different names today, but I don't know for that. He said, we'll mail you. A friend of mine told me this as it was. We met at your restaurant, and the waiter was very, very careful. And he spilled a little bit. And I bring him all the movies that tell me. Is this carrot? On the way to it, he said, I'm asking a very simple question. Is this charity? And he said, What do you mean? Do I pay for it? He said, I certainly do. Then take it back. And bring me a nice clean plate and fun silver soup. The man said, Because I am born in a nice clean plate and fun silver soup.

If it's charity, leave it there. I can't complain. But if I'm paying for it, who takes it back? Oh, that is a lesson we should all learn. Too many pianos things go on and no one gets them up. I think it's important to understand that the piano is a tool. It's not a weapon. It's a tool that can be used to

make people laugh.

First of all, I don't divorce myself from God. I do not divorce myself from God. He only has one name, and I have the name. So I can't point out to him that he is real. Even if I say he is real, I am divorced from God. So I ask myself, what do you want from me? No, because the whole vast world is about myself. You aren't going to answer anybody. But you can't deny that you still desire it. You want that thing. So you want it. Well, you assume that you have it. And they left being happy. If it takes a thousand or ten thousand to see the birth of their adopted, then they'll be used.

And they'll be used either knowingly or unknowingly. But if I have to wait for it, it is God's will. I'll wait forever. I'll wait forever. It is God's will that I prepare it, or we just perish. So then if I were to wait seven hours, that would tell me first, because maybe some friend would say, you know, you need that experience. You need all this thing to be fired up. I've had it. I learned the same lesson twice. I've had that. When I taught dodge fail, and I allowed him to do it, and I taught him and did nothing, then came the end of the month, and you can't pay rent. And then he said, you know, I can't carry you any longer.

Out you go. I have had that experience. I went to God to tell me what to do. He never told me. I had to do it. And so when I got married, I knew I had an obligation to do it. I had another one. Then came a child. I had another one. This is my obligation. You have some external being telling me now, I know what I have to do. But if I might give a some external being to talk to me to say, well, maybe she shouldn't go. It would be easier, I think. I'm passing the buck. The whole past will happen. No, my dear, make your decision. Even if you're wrong, make a decision.

What are we going by? What are we doing? But to be undecided so that you will not make a mistake. Well, you know that story in Eastern Reveille?

Would that you were hot or cold. But because you are neither hot nor cold, and that you are lukewarm, I feel you are. You can make coffee or tea with lukewarm water. Let it be hot or cold. Sometimes it means quenched. You know the people who are toasty and they never lie that you are not. I think you are as insane as they come. Oh, I will tell them that time, I think. Those who really oppose become my best students. But those who come and tell them, I think you're wonderful.

First time they hear you, I think you're wonderful. Never come back. But those who say I can get married and say it. I've had them. I was in 49th Street in New York City. I came on two ladies. One lady was showing the other some thread. All over New York City. And a picture of mine was in the window with my book. And one said, you know who he is? She said, no. But he is the mad mystic of 48 Stringswood. Oh, you've got to go and hear it. You've got to go and hear it. He's as mad as the heifer. We all go to hear it because he's so mad. It's fun, she said.

It's fun. You want to sit down, postulate it. In those days it was all a voluntary effort on their part. And so a thousand people would come three times a week to hear the mad mystic of 48 Stringswood. But those who heard and thought, now he really did serve, and they were challenged from the platform, from the audience, they became the students. Those like the ones on the street who just don't have any mystic, don't have fun, they never became students. There we have their little icons. They never answered them, but never at their prayer anyway. In hope. My dear, I have an interesting thing that is specific on camping. I just knew what I wanted so often on certain things and wanted it in detail and got it.

If I cannot be that specific over it, I will take an aim, an overall aim. But if you read God's scriptures, God is very gifted.

Power and Wisdom

The power and the wisdom. God the Father has given himself to us. Yet the gift is still to be realized in experience. He chose us in the form of the foundation of the world. So that our kingdom of God is the consequence, not the condition of his choice. It is the Father's good pleasure to give you the kingdom. the kingdom. Therefore we do not earn in spite of others' speech to the contrary. You've got to earn. You've got to do this and do that and do the other. It's a gift. It's a gift. If it is earned, it is no longer a gift. It's your duty. For this is a gift. And everyone in the world will receive it.

will be seeable. That's why we were chosen for the foundation of the world. This teaching Paul tells us is a stumbling block to Jews and false to Gentiles. For we preach that he Christ the power of God and the wisdom of God. Now we must not confuse wisdom with knowledge. We deepen the issue when we regard wisdom with knowledge. Wisdom is revealed and not logically proven. Knowledge is science. You can prove it. You can prove the theory that you had concerning the movement that can be proved Einstein's theory there was theory but in time man devised the means to test them and either prove or disprove them so far they have been proved but they have been proved that's knowledge but visions are described in scripture as wisdom they are revelation revelation of divine truth.

In the end, all knowledge will cease to be, but wisdom will remain. These visions are eternal. So Paul speaks of Christ as the power of God and the wisdom of God. Now what do we mean by power? Certainly, the most well, I would say the definition of, will be affected in achieving one's

purposes. But these are the purposes of God. Yet we can use power on this level to achieve a certain objective. But I'm speaking now of the power of Christ. It's entirely different from anything known to man, unless you have the experience. You've tasted before the end. Before you are awakened from this dream, you will taste of this power. And may I tell you, it is dark.

It's not destructive in the sense of a city with a hydrogen bomb or many bombs. It's got a thing to do with that power. Here is a taste of it. You come into a place just like this. When I first tasted of it, many years ago, I found myself moving in time. I would say backwards in time, judged by the costume, judged by the clothes. I would say it was 150 years ago, land of ours, in the East. I would say it was in the New England States. Looking at the people that I saw. I was taken into this place, and here is a wonderful restaurant of the day, 150 years ago. It was a Sunday afternoon.

I saw a table of four, two young men in their early twenties, undoubtedly college students, and then what would be their parents. And then came a lady, a lady, bringing a tray of food to the table. She had already served the course of soup. There was a huge bay window through which I could look. And through this window, I could see the grass moving. The wind was blowing. It was fall. I could see the leaves falling. They were dropping. I could see a bird in flight. I saw other diners. And at that moment I knew that if I could arrest an activity that I felt in me, everything would stand still. I knew it I knew it I no sooner knew it than I tried it and I arrested the activity in me or in my head and everything stood still the bird flying flew not the grass moving the leaves falling the waitress walking the diners dining, And everyone was as things in the museum, as though they were made of clay.

I examined them all. They're all dead. One moment before, they were all living beings, and everything was alive. The bird in flight, arrested, should

pour, should gravitate to the law, to his absolute. If it is arrested in flight, that thing should fall. It didn't fall. Stood still, just as I am arrested. Leaves I could see, but they did not fall. Everything stood still. The grass stood still. The waitress stood still. Understandable. If you talk to the floor and hear these dying, one patient, one young boy, two years of age. He had the spoon almost to his mouth. And it was perfect. He could not move it. I looked at it. I looked at it. He looked like death itself.

Then I released it back where it was in me. And everything continued in its course. The bird continued in its flight. The leaves continued to fall. The wages continued to fall. and he brought the human that was fair to his mouth, and he completed the act. Then I knew that everything was within me, that all that I beheld without, he was within, in my own wonderful human imagination, of which this word of more terror is but a shadow. It is not taking place there at all. It's taking place within me. And I take it of the power of God. That's tasting of the power. For he defines Christ in the first chapter of his first letter to the Corinthians.

The 24th verse. Christ the power of God. And the wisdom of God. Now wisdom is now defined in scripture as a child. personified. We speak of wisdom as a person. But may I tell you man is everything in this world. So everything we read can be personified. The 8 chapters personify wisdom. And now wisdom is made to speak. These are his words. God possessed me at the beginning At the beginning of his way. The first of his acts of old. When he laid out the foundations of the earth. I was beside him. Like a little child. I was daily his delight. Rejoicing before him all. Rejoicing in his habitant work. Delighting in the son of man.

Now he talks. Now he talks now. to the sons of men. And he tells them, he who finds me finds life and obtains favor from God. He who misses me ages himself. All who hate love death. You read it? You said, what is he

talking about? He's a little child. He's a little child. This is the one child in Idaeon. The personification of one day you will find the child. When you find the child then you receive favor from God. Or the child is but a symbol of his creative power. His creative wisdom. You'll find that child. Those who Those who make me into themselves, those who hate me, I tell you the world, they have no interest in it, none whatsoever.

They do not wish to hear about it. To them it's stupid. It's folly to the Gentiles, folly to the Greeks, and certainly a humbling block to those who look for it in some other form. Who is the child? The child, personified in Scripture. It's called the infant child. One day you will be facing your head, and you will see him as your child. But he also is a youth. As told in the ninth chapter of Isaiah, to us a child is born, born. To us a son is given. The son is given. For no man knows the father except the son. And no one knows the son except the father. And anyone to whom the son is revealed is to reveal it.

So like no man has ever seen God. The only son who is in the bosom of the Father has made him known. So unless the son makes him known, you will never know the Father. I'll tell you who he is. Now, this is only a symbol. But when you meet the symbol, it's a living thing as you are now. And it's David. David. Robert Browning in his poem, *Saul, Saul*. Now Saul was a demented king. An insane man. And in this poem he has David. And David is about to tell the king of the coming of Messiah. Of the coming of Christ. And standing in the presence of the king, Browning has him say, day also a face like my face shall receive me.

A man like unto me thou shalt love and be loved by forever. A hand like this hand shall open the gates of new life to thee. See, see the Christ stand. It takes the Christ to reveal the Father. He tells you, look at me, Saul, and see the Christ there. But Saul was demeaning. We all are. We were suffering

from total amnesia. I could not recognize the Son. So the Son is screaming out, morning, noon, and night, to the Father in all. But we are come to see you and do not recognize the Son. One day he stands before you and then there is no uncertainty as to this relation, none whatsoever. And you recognize your son.

Memory returns. And then you realize that God the Father actually became you. That you may become God. God, and you look at his son, the only begotten son, and you know he is your son. And he knows you are his father. And then you realize the gift that was given, that was bestowed upon you. He gave you his power, and he gave you his wisdom. And you were tasted before you before you depart the world, after you have had these experiences, and when you take off this garment, you'll be clothed in a highly different form. For with all the identity of this, I'll know you in eternity. There is a radical transformation of form. Yet I'll know you.

And I'll know you but your fall will be entirely different and I'll know that faith raised to the degree of beauty and magic same faith but oh what a glorious faith that was so just by the light we live while here and I am not speaking of any reincarnation I tell you you're not reincarnated You are individualized. And you came for whatever greater and greater and greater individualization. You are now completely individualized. I'll know that. The face is raised to the degree of beauty and magic and a strength of character that you could not believe that eternity would be long enough to produce. That's the being that you are destined to one day and it's you.

And I'll know you as the risen Lord. I'll know you as God himself. And yet I'll know you as my friend. I'll train that I know and now I'll know you as my friend. I will know you as God himself. himself. So he tells us in his wonderful chapter concerning life. You will not come to me. You search the scripture because you think in them you have eternal life. I it is they who

bear witness to me. Yet you will not come to them that you may have life. You think in them, you find it.

And people will all day long search and search and search. And one comes upon the scene. It's not what they were looking for. For listen to the one who comes upon the scene. He is clad in a robe dipped in blood.

And the name by which he is called is the word of God. of God. Are you dipped in a row of blood? Are you not now wearing a flesh and blood? Is this not something you are now getting in blood? Fetch yourself and see if it's not blood. And who wears it? The word of God. For who is the word of God?

Are we not told in the beginning was the word and the word was the Word was with God and the Word was God. It's God Himself. God actually became as we are. That we may be as He is. That is the myth. So you're now wearing a gift in blood.

And the name And thy name by which you are called is the word of God. And there is the greatness. And the word became flesh. And dwelt. Now the translation is among us. But the preposition is within. It is not among us. It is inner.

God cannot be so far off as to be near. For nearer lies separation. separation. Or then, where is it? Name forever and forever and forever I am. I can put the body out there and look at it, but I can't think I am out there and look at it. I am the observing being. I can observe all the things around about me, but I can't observe the observer. the observer I can see my self in the office revealing all the activity within me but I the observer can't look at it as another observer so

God can never be so far off as to be near because near no matter how near implies separation and he is not separated from you he actually is your

very being, your true identity of man, is God.

Now dismiss the unholy good deeds, and you will taste the power unknown to mortal minds. You will taste of a wisdom. You will be able to interpret all the phenomena of life. For everything in the world within itself has the capacity for some symbolic significance. Significant. And you will see something that means nothing to the mind as it walks by. And you will interpret the action. You'll actually be able to interpret the dream, the vision.

Because it's all the language of God. Three men walk by. And to the average person, three men walk by. They're not just three men walking by when you begin to unbowl. both. So a woman gets upon the bus, followed by a man. Followed by a man. And you interpret the phenomena that is unfolding before you. That's wisdom.

Everything in the world dreaming at you and telling you what it represents in this world. But man is completely blind and he confuses wisdom which is revealed to him with knowledge which is which is science. ¶ Now he is not science, no. But in the end it will all say that Zoe would never part of the world. So here, power and wisdom, the gift that God gives to his son. Now he delights in the sons of men. Well, who does he call himself in Scripture? He speaks to himself more often than any other title, as the Son of Man, as the singular of the sons of men. What does he mean by it? A son of man is that which comes out of man, as told us in the seventh chapter of the book of 2 Samuel.

Go and tell my servant David. And who is David? I have found in David the son of Jesse, a man after my own heart, who will do all by my will. Now the central figure in the gospel speaks of himself as the son of God, but he speaks more often as the son of man. of man and he tells you I have come to you to do the will of him that sent me not my will but thine be thine for

then who is that one? We are told that David was the one that he chose and he called David the one after his own heart who will do all my will and who was David?

And who was David? He was the son of Jesse. Jesse means your hope will exist. That's what the word means. Any form of the verb to be. In other words, I am. He's the son of I. So in the seventh chapter of 2nd Samuel, he turns to his prophet. Go and tell my servant David that when his days are fulfilled and he lies down with his father. I will raise up a son who shall come from all people but his body. And I will be his father. And he shall be my son. Something comes out of man. It is you. It is your own identity. Not another. But what comes out? For all the... I would say...

I would say that the person that you are, there's going to be a radical transformation of form. It's not the same form. It's not feet and things that you have there. No. You're building the same identity, but a form that is altogether different. It's a form that is power. It's infinite power. And you do not have exercises in the sense of doing this or doing that. This is what I mean by it. If closed in that body you don't inhale, instantly you will be transformed into heaven without raising one single of the transformers. ¶ I know this from experience. The year was 1946, and I tasted of the wisdom of God and the power of God.

I was on a ship coming to the Calvary from Fort of Trinidad in Mobile, Alabama. Seven days at sea. It was a freighter bringing bauxite into the oven in Alabama. The only carry twelve had I retired early, my wife and my little girl. Now the thing to do aboard a ship like that, other than simply enjoy the flea -meagol breezes, and then see, so I turned in quite early. And in the wee hours of the morning, I felt myself like a fiery beast, Being pulled out of my soul in the form of a step, like a spiral motion. And here I am, here I am, clothed in tally -dip. I am fire and air. My body is simply one living

body, unlike anything I had ever experienced.

And as tall as my eye could see was a huge scene of human imperfection. The blind, the faint, the bald, the poor, everything. Everything. All imperfect. I glided in the body of light. I did not need the sun. I did not need the moon, the stars, anything. To illuminate my world. I was luminous enough. As I delighted, I became the illuminator. The air that I wanted to see. As I came, I knew they were waiting to see me. Waiting for me. As I glided right into the perfection that I felt myself to be, I was made perfect. And as I walked by everyone, I had to be perfect in my presence. Eyes that were missing came out of nowhere and filled the empty sockets.

The hands that were missing filled the empty sockets. Those who could not walk, they walked for joy. for joy, everything with paper, and this heavenly chorus, of complimenting, and called me by my earthly nephrol. They said, nephrol is risen. And I first came up, and then from then, that wonderful choral group sang my praises, and all words, nephrol is risen. But I can't describe how this heavenly chorus, They called me those three words. And you, and you, in such a dramatic, wonderful way, changing the words. The music was fantastic. And these voices formed the music. I only heard the voices. Just the words. Just the words. But they could take it and blend it. Beautiful, beautiful.

At the very end of the very last one, was made perfect. This heavenly chorus rang out, it is finished. And then I felt myself actually come down into this garment. And this was like a straight jam. This was something so cramped, so complete, so cramped, that no straight body could be more confined than this body was when I came down into it. So I take of the wisdom of God and the power of God. So I didn't have to do a thing to transform these people. My very presence transformed. So I know the kingdom of heaven is a body. And close in this body, wherever you go, is

heaven. Milton said, if I make my bed in hell, thou art there.

Make it in heaven, thou art there. If I take my wings and fly, and put the words into the mouth of Satan, it is hell, for I myself am hell. If I am hell, where I go, it becomes hell. comes here. Confucius. Confucius. Haven't you met people, no matter where they go, that they're disturbing the entire evening, whole day? Bring the mean, it's a place. I had a friend of mine in New York City. His name was Milo. I was the funnel. Take him to Carnegie Hall and put Milo at the end of the pile, standing standing in the back, and have Milo walk them that third or fourth row. He bumped into everyone in this world.

He could no longer walk them an aisle and go without hitting them. He struck this one, struck this one, struck that one, struck the other one. One night at home, he shook my hand to say goodbye, opened the wrong door, and went right into the closet. Milo could no more stop that. He just simply could use everything. If he came home and died, well, I had to wash everything on the table. He would use everything with wrong, and yet, he was a delightful person. But Milo was so confused. That was Milo's life. Well, now this is the harmony, the on -nation, the body that is young, when you awaken. And wherever you are, If you stood in the petrified forest, the whole vast forest would burst into foliage.

¶ If you went through the desert, you would blossom like the rose.
¶ Things long day become alive because you are alive. ¶ For you are the resurrection day. ¶ You are the God of the living. ¶ And so all your days become a lamp in your presence. ¶ This is the power and the wisdom of which I speak. ¶ And I am not theorized. ¶ I am not speculating. ¶ I have tasted the power. ¶ By taste I mean goodness. ¶ I have experienced the power and the wisdom of God. ¶ And when this little dormant comes off for the last time, in the not distant future I am clothed in that body forever

and the day will come you will be clothed in a similar body he gives you the body as has chosen so let no one frighten that you have earned the kingdom of heaven you do not earn it it is the condition of his joy ¶It is your Father's good pleasure to give you the kingdom.

¶So when people tell you you've got to do that, you've got to do that in order to get it, then it's not a gift. ¶You earn it. ¶It's something that is due to. ¶That's your wages. ¶Don't tell me at the end of the week, or by the week, or by the month, and you pay me what I have earned. ¶Give me something. ¶I recall once my publisher, at the end of six months, when he gave me a very big check, and his wife said, you haven't given me anything. ¶You've only now put into my home what you've been using for the last six months. ¶I'm coming here every day, and you paid me that day.

¶I didn't do that. ¶I waited for the money that would give me the accumulated money. ¶So at the end of six months, you used that money. ¶You put that money in the bank. ¶So if you did not have the money from the bank, it was my money. ¶Because it accumulated and it was a good big check. ¶You now feel poor. ¶That you've gained me so much. of your mind. ¶You didn't give me one great penny. ¶You just simply took one that you accumulated, used without interest. ¶And then put it in my hand. ¶But you never repeated that again. ¶Why care you? ¶This is a gift. ¶You don't earn the kingdom. ¶It is God's good flesh who give it to you.

¶And he has already given it. ¶But the gift has not yet been realized. ¶It is yet to be realized. ¶In experience. ¶And so I'm sharing with you the experience. ¶It comes suddenly, without warning. ¶And then you taste of it. ¶You tell it to the brain. ¶Those who are not yet called to receive it will laugh at you and say hallucinations. ¶All right. ¶Let them be. ¶Let them be. they will one day get it even though today they'll laugh at it one day they will get it but he calls it one by one in the 27th chapter of the book of

Isaiah I will call you one by one people of Israel, well who are the people of Israel?

¶ Let me quote to you now the 8th of the 30th chapter of Deuteronomy: ¶ He has put a calling to the number of the sons of God. ¶ Not one child can be born in this world, but what it is a God that the son of God will. ¶ That he's going to call his sons one by one. ¶ All in good time, good time in his own order. When he calls, how does he call? He sends a famine upon the land. It's not a famine for bread, nor a hunger for bread or water, but for the hearing of the word of God. Then not a thing in this world can satisfy you, but an experience of God in the hunger is on you.

Yes, the fields may be And all the food in the world and all the money to buy it. But if the hunger is for the word of God, nothing can satisfy you but an experience of God. That's when he calls his friends upon the land. Not a hunger for bread or a thirst for water, but for the hearing of the word of God. When that comes upon you, I don't care what the world will say. They can't turn you away from that experience. It can't satisfy you. There is not one temptation in the world that can't satisfy you. ¶ Officer Knife, the President, are the creditors of the world. It could not satisfy you. You wouldn't want it.

You want to regard. You don't want it. You don't want it as hearsay. You want it from something that actually takes place with you, that you know from experience. And you will never know it unless his son reveals it. And when his son comes into your presence, then you know who God is. And in knowing who God is, you know who you are. For I am telling you, you are God. You are actually the only God. there can be nothing but God there is no room for another in the universe ¶ he brought this wonderful world into existence as a theater to manifest his power and his wisdom and

his love for his son because he is going to give himself to his son not loan himself actually become the result.

That's the mystery. So this power, and they are in the audience tonight, those who have tasted of the power, those who have tasted, I hope, of the wisdom, them. ¶ Well, you know you do nothing. It is so because you are perfect. Before you're told be perfect as your father in heaven is perfect. When that perfection is yours, everything in the world is perfect. And no matter what happens to you and those you love, you still cannot hold and contain the thought that God is cruel, even though it appears to be a horrible thing taking place in your most intimate world, yet you still maintain the conviction that God is love. For when you experience infinite love, another thing in the world could turn you around that conviction.

You know God, you know God, all there is, all there isn't. And you stand at the edge of the age of the day, and you can't think of anything but now. And the age of the day embraces you, you become one bar, the age of the day. ¶ And then you are sent. And you do the job, you're sent to be. And then as you are sent, you are the word. and his name shall be called the word of God and you are told my word shall not return unto me void for it shall accomplish that which I have and prosper in the things for which I sing it cannot come back void so you will return to the Father having accomplished the work that you need to do and that return you are God God.

¶ You are God's father. I'm not here to fathom you. I'm not here to change what you're doing now. If you feel that you have not completed the world of Caesar and you want something better, a bigger home, or more, more money, more fame, more recognition, if that's your hunger, may I tell you, you're entitled to it. And you can get it. You can get it simply assuming the feeling of the wishful being, and remaining faithful to that

assumption, and if you remain faithful to that assumption, it would become a fact. He puts no limit on the power of meaning, none whatsoever. Whatsoever you desire, believe that you have the strength and you will. you will.

That is the promise made in the book of Mark. It doesn't say it's good for you or it is wrong. If you desire there is no restriction upon the limit of belief. None. So if you know what you want there's soon that you have to live as though you want it and live in the end You in the world from the end, instead of thinking of the end. Because God in becoming man does not think of man, but thinks from man. That's the degree. So being imitated of God as their children. So God in becoming man is thinking of Neville. He is Neville. And he is thinking from Neville. so if I would imitate him I cannot think of what I want I must think from him if I want to be this that or the other assume the feeling of my wish fulfilled and then think from it that's the secret and you'll become it you'll become it I'm telling you I cannot to want an experience of God it comes from your own father and the depth of your own being And when you really are right for that experience, you will sing the chancre that nothing in this world can be worse but an experience of God.

God to have it. And you may go through a thousand, a one -thousand, a one -thousand, a one -thousand, a one -thousand alley, but you're going to have it. And you'll come to the end and you'll realize that the Jewish Christian faith is the one one solid rock in this world. There is no Christianity without Judaism. And Judaism without Christianity would be a tree without flower. Without tree. Judaism is a tree. Christianity is a fulfillment. And a tree must fulfill its purpose. If it's an apple tree, bear up. And so And so Christianity is the fulfillment of Judaism. And you can't divorce them. That is the solid foundation. All these others come with their

little concepts of life.

Taking you to some holy place in the country. And changing your physical diet and all these things. You earn it. You don't earn it that way. You hear the story and then you react. believe, either believe it or you don't believe it. So Paul says in the last years of his life, teaching Christ from the law of the prophet and the song. And some believe what they heard, while others disbelieve. There was no new test. He was only telling his own experiences based upon the law and the law of the prophet and the song. and so he reinterpreted the Bible in his own experience and some believed it others disbelieved it so one day the tree will bloom and you will know how true the Christian faith is but it could not be unless there was the great glory of Judaism because Judaism is the foundation stone Christianity is the truth It's four mil.

When you hear one nice remark about the Jew or the Christian, don't react. They don't know what they do. Leave them alone. They could not be one without the other. As the late Bishop Pike said, when asked if he was a Jew, some person undoubtedly This is like what he said from the cross behind him. And he said, yes, I am a Jew. I am a Jew because I am a Christian. I could be a Jew and not be a Christian. But I cannot be a Christian and not be a Jew. Because I can be an apple tree and not bear an apple. But I can have an apple and deny the apple tree. Let us go into the silence.

Prune The Vine

For the Bible records with truth. If man is not this covetous, it doesn't make any difference. One day he will. And tell that I'm always talking about the Bible and its old stuff that belongs to a different age altogether. Update yourself in coming to this 20th century. For everything that we now discover was always so really. Mary had not yet discovered it. He didn't make the atom. He discovered how to unlock the energy that was always there. So it's not new that the finger was always there. The energy was always there. And the Bible records only that which is eternally true. Now tonight I'll take you with me into one section of it. each part of the Old Testament that is quoted in the New is very very significant any part of it so we'll take Luke the 118th Psalm the stone which the builders rejected has become the cornerstone the truth cornerstone It is the Lord's doing and it is marvelous in our eyes.

Now this is quoted in the Gospel. Matthew, Mark and Luke quote this after a parable about a certain Jesus. Now in the book of Peter, the first epistle of Peter, he said, Come to him. To that living stone. Now he personifies the stone. It's something alive. Come to him. To that living stone. Now he identifies us with that stone. That he may be like living stone built into a house. A spiritual house. Now, is this literally true? I tell you, it is literally true. Taking one day into silence, just contemplating, but nothing, just simply observing the light. With my eyes shut, I can sleep, but I'm not asleep. I'm very much awake, fully conscious of what I'm doing.

I'm not off in some dreamland. I am here, sitting in my living room. My

eyes are shut, But I'm seeing and observing and admiring the golden liquid light that pulses from my head, as though all the dark convolutions of the brain grew luminous and then out of pulse. And then suddenly, before my eyes came a stone, a quartz. Just a normal, normal stone. As I looked at it, it shattered, it fragmented, through the numberless pieces and then quickly it's reassembled but not into a cell but into a man. A man seated in lotus posture in deep, deep meditation. As I look at him I am looking at myself. Here is myself. Only myself raised to the eighth degree of perfection.

Such majesty. this thing. Such faithful character, such beauty of faith. You couldn't describe the beauty of that faith, and yet I know I'm looking at myself. As I contemplated it, it began to blow. It was a living, pulsing, breathing, living being. As it glowed, it increased in intensity, and when it reached the apex of intensity, it exploded. And then I opened my eyes, and here I am seated as I was on my chair in my living room. This was back in 1934. Here is my very self. Now listen to these words. These are the words put into the mouth of Jesus. He tells the story of the brimlet. A man got a brimlet and built a winecloth.

And they loosed it out to tenants. And when the time came for the fruit, he sent servants to collect his portion of the fruit. And they killed one, and they beat the other, and they injured the third, and then he sent more servants. And they didn't kill the next one, but they beat them and chased them away. He said, I say now, my son, for my son is the heir, and they are respectful. him. So he sent his sons, and they said, Here is the heir. We will kill him, and then it will be ours. Then he asked those to whom he told the parable, What do you think will happen when the Lord himself comes to the village?

And they answered, Well, he will take these comicals, and they will be put to a horrible death. Now he goes into this and he quotes the 118th

Psalm. It doesn't seem related, but you'll see how related it is. He quotes 118. The stone which the builders rejected has become the chief cornerstone. It is the Lord's doing, and it is good in our sight. Now he adds this thought to it. The stone is only wrong falls upon that stone, it will break him to pieces. But if that stone falls upon anyone, he will crush him. Now the word falls is very significant in this passage. If anyone falls upon that stone, you may say, well now you're stumbling upon a of stone.

No. The word of Paul simply means to happen upon. By chance. Through a light like a bird in flight, it finally light upon a tree. And so you, in meditation, and you happen upon. And here is the stone. So you light upon it. And as you light upon it, then it fragments. And it breaks into numberless pieces. But it is said it will break him in pieces. Well, it is. It fragments. When it now gathers itself together into the human form in deep meditation you'll see who it is that was fragmented. It's yourself. You now realize who you really are. That you are the stone and the stone is equated with God. You are unmindful of the rock that's begotten you and have forgotten the God who gave you birth.

For man is unmindful of the rock of the stone that begot him and now is completely forgetful of the God who equates the stone with God that gave him birth. Now you realize that you yourself are the sole cause of all the phenomena of life. There is no other. ¶there is no one but yourself who is bringing all things into being and one day you will fall upon the stone by chance seemingly. You'll simply lie upon it and then it will fragment and as it fragments it then reforms itself into your form and you'll see how beautiful you are, how glorious you are. ¶You could not believe that it would take eternity to produce it.

That no time could ever produce the glory and the being that you really are. And that is the being that is in meditating, meditating you. He's

actually dreaming your life into being. He's in deep, deep contemplation. And your every imaginal act, he externalizes for you. Do not deceive, God is not mocked. ¶as a man so so shall he be, so your every imaginal act is outfitting itself in your will and he is doing it. He is the dreamer in you. It's the only cause of the phenomena of your life and there is no other cause. That is God as again told us in the 118th Psalm: the Lord is God. For if this is the work of the Lord and the Lord is God, and I saw him, I saw myself.

That I am actually the being producing the phenomena of my life. So now I know who he is. And I know that my own wonderful human imagination is the sole cause of the phenomena of life. There is no other. That is the divine body spoken of in scripture as Jesus Christ. And there is no other Jesus. So, if this is not modern, I tell you it is true. And what is true, it doesn't matter whether it is new or old. And the Bible simply records that which is eternally true. It doesn't really matter if it was written 2, 000 or 3, 000 or 5, 000 years ago. Was it true then? If it was true then, it is true now.

While in the 20th century, I lived upon the rock. I simply stumbled upon it. It's a stumbling block, a stumbling stone to most people in the world. They can't believe that their own wonderful human imagination is God. So you're told, if you light upon it, which means if you fall upon it, it'll break you into pieces. It'll fragment you, and you'll see who you are. But if this falls upon you, it will crush you. So, I tell the story and it crushes those who have not yet lit upon it. It is because they can't believe that they are solely responsible for everything that happens in their world. Now we return to another passage. And Philip found Nathanael.

He found him. Well the word Nathanael means gift of God. He found the gift of God. Now you would think a man is talking to a man. No, he's talking to himself. He finds the gift of God. And now he makes the

statement, I have found him of whom Moses and the law and the prophets wrote, Jesus of Nazareth. Now in the 18th chapter of John, this is the first chapter that they're spoken. In the 18th of John, they come in search of him, and he asks them, whom do you seek? And they answered him, We seek Jesus of Nazareth. And he said, I am He. He confessed he was a Nazarite. Well, a Nazarite is an untuned vine.

When I find it, I can't believe it that my imagination that goes wild is the cause of the phenomenon ? And that's why I've had so many difficulties in my life? Yes. Behold this vine. I found it a wild tree, whose wanton strength had fallen into irregular tree. But I pruned the plant, and then it root-tempered in its useless waste of leaves, and then as you see it knotted into these clean full clusters to repay the hand that wisely wounded it, yes, it grew into lovely clusters of grace, but I found it a wild tree, but I find that my own imagination is the cause of the phenomenon of my life. I am simply beside myself knowing what in the past I have imagined.

And now here is this wild thing upon me, and yet it's the only cause of the phenomenon of life. And I've got to tame it. I've got to actually prune it, so that I am the true vine. And my sorrow is the wine dresser, or the vine dresser. Now I have to actually watch what I'm imagining. And morning, noon, and night seem to get deeper sleep. I must still watch what I am imagining, for my follower is going to produce exactly what I feed him. Every moment of time I am imagining. I can't stop it, for I am the creative being. I saw the darn thing actually try to make before me. And then I saw this thing fall into a man.

And the man is myself, only with majesty and with vigility and with power. Well, now, I unlocked that atom, and the atom was a man, and that was a power unknown to those who are not afraid of what's going to happen tomorrow when we unlock the energy of the five megaton bomb

up in Alaska. that stuff. That is nothing. That's a firecracker compared to this energy. For when you are fragmented by seeing that atom it's a rock, it's a quartz, and then the whole thing is fragmented and then it gathers itself together into a man, and the man is the one beholding him. But no, it is Jesus Christ. Jesus is the Lord, and his Christ is his son, and here I'm looking at one who can say, "I and my father are one," and I am the being that I am contemplating now what power is in that atom, a power unknown to mortal man, the whole vast world is contained within him, and he can stop it and start it at will, and change the motivation of the whole vast world.

Now, what today frightens man, he can change the motivation, and the man who changes, or the men, or the army, will think they originated the change of thought. Yet it all happened in them quite spontaneously. They had a change of heart, not knowing who changed them. That's the kind of power of which I speak when you actually fall upon that rock. And so anyone who falls upon that rock will be broken into pieces. Read it in the 20th chapter of the Book of Luke, or the 21st of Matthew. It follows the story of the Zingan, and then a break in thought, and then he introduces the thought from the 118th Psalm, that the stone which the builders rejected has become the chief cornerstone.

It is the Lord's building. And it was marvelous in our eyes. But now we find out who the Lord is. He's right in that stone. And when you see him, it's yourself. He did it. He actually took upon himself the limit of contraction. And we think of a rock as the very limit of contraction, the very embodiment of death, and he is buried in a stone. And then when it fragments and regroups itself, it's a man, and the man is the one contemplating it. And then you discover who he is, in your own wonderful human imagination, and that is God. And there never was another God.

This is the one spoken of in the 32nd chapter of the book of Deuteronomy.

I kill and I make alive, I wound and I heal, I none can deliver out of my hand. I raise my hand to heaven and cry, I live forever. That is the one spoken of, for in that 32nd chapter it is said, "You are unmindful of the rock that begot you, and you have forgotten the God who gave you birth." He is dreaming me into being. And when he awakes from his dream, I am he. He is dreaming you into being, as revealed to me many years ago.

I laid myself down with him to sleep, said he to me. As I slept, I dreamed the dream. I dreamed. And then I exactly what he was dreaming. He is dreaming that he dies. And I knew that when When he awoke from the dream, I am he. I am the Lord spoken of in Scripture as Jehovah, who is Jesus. And his son, who is the anointed, is David. That is the story. And every one is going to experience it. I tell you this tonight because a friend of mine who is now back in, having had wonderful experiences in Atlanta, Georgia, and other places, French, New York, Pittsburgh. They didn't receive her as, I would say, as openly as they do in Atlanta.

And she was quite disappointed. And she said, you always speak of Neville and he's always talking of an old book called the Bible. Why don't you update it and come up to the present century and speak of what is taking place now? So she wrote me a nice long detailed letter of her strange reception. Well, I know she was tightly disappointed. And I can't write her now because she'll soon be bad. I can only tell her mentally it doesn't really matter. If they reject you, let them reject you. If you want to find comfort in what some scientists today who are theorizing and not talking the truth, but only theorizing, they change their theories every day.

One day the moon is a billion years old, the next day another one comes up, three billion years old, and they jump around with these figures reading nothing. And that's not the Bible. The Bible is only concerned with God

and that's all taking place within you. And I'm telling you, one day you will too fall upon the stone. You will alight upon it just as a bird alights upon the tree. And the minute you alight upon it and the stone appears before you, you watch it, it's going to break. It's going to fragment itself. And before you even think, it's going to gather itself together again and form itself into the human form seated in the lotus posture.

And it's just like you. It's you and you know it's you. And yet you are observing it. And the face is so beautiful. And the face is so strong. And there's such majesty in that face. There's nothing a human says comparable to what you're going to observe. And you're going to know it's you, and it's going to blow like a stun and then when it reaches the effects of intensity it's going to explode and then you open your eyes and say you are the same being no break in continuity you are the same being who sat down to simply contemplate only now you know who you are now you know there is no other cause and you can't turn to the left or the right either to praise or to condemn anything that is happening to you you planted it you've forgotten when you planted it what you planted it all the things that are happening to you at one moment in time you actually planted it how did you plant it by entertaining the source you reacted in some way either in a pleasant way and a lovely thing would come or the unpleasant way and they come so do not be deceived you cannot prove yourself because you are the one dreaming it and he will wait upon you and wait upon you just as quickly and as indifferently if the will in you is good or if it is evil doesn't make any difference to him he'll dream any dream that you suggest to him there are many others who think they do not dream I had a secretary his name was Butler Jack Butler and he swore he had never had a dream in his life I would see him and hear him talk in his sleep I had a theater room to the hotel and Jack lived in one of my rooms.

And I played him one night, and here he is, mumbling to himself and he swore to me he had never had a dream in his life. Well, I knew he was dreaming, but he could never bring it back to the surface. So I said, Jack, and he answered, yes. I said, look, look what that cat is doing to you. He said, what, what, what, what? I said, look, the cat is on your head. me. The cat is messing on your head. And he started to scream with his hands and started pulling his hair out. And he was throwing the cat off of his head. And when he woke up from this, which he said was no dream, I said, well, Jack, were you having a nightmare?

He said, no, no, no, no. I said, did you have a dream? He said, no, no, no dream. And here is a man going through every suggestion that I made. I told him the cat was on his head. The cat was messing on his head and all these things he actually licked and pulled the cat off the head and when he came back to the surface he could not bring back an inkling of what he actually was experiencing below the surface mine. So if you don't bring it back don't think you're not dreaming. ¶ And the beach of man is dreaming and that man is perfect. It is God. That is the tone spoken of in Scripture.

And man has rejected it. Man refuses to admit that he himself is the cause of the phenomenon of life. He turns around and he is caused by a bug. It's caused by that. It's caused by something other than myself. And so the papers are full of it all day. TV, the exposure to TV. The whole thing is all based upon something on the outside of man that is causing man's misfortune. And it isn't so at all. If I have a cold, it isn't because there's a cold going around. If I have any pain, it's not because pains are going around. Whatever I suffer, I am suffering because I, and I alone, did not prune the vine.

I was not a good man who was watching the strange, irregular twigs and pruned them. And I entertained them beyond the limit that I stood. I

should have pruned it in its bud so the vine would always bear good, clean, full, lovely clusters to repay the hand that wisely wounded it. So I wound a tree when I prune it. Certainly I wound it. But it will repay me with lovely clusters if I wisely wound it. And then I will not have to go through all the horrors that everyone in this world goes through. So everything that happens to us, we are bringing upon ourselves. For we are the vine spoken of in Scripture as Jesus.

He says, I am the true vine. My Father is the vine -blower. ¶And I found that Jesus. And he's just like the one who observes him when the stone is broken. He's buried in the stone. When the stone reforms itself, is you who contemplated first of all the stone then the fragmented stone and then it returned to man. And from then on you cannot blame anyone in the world. I don't care what they will tell you or what anyone else will suggest you can't blame anyone. It's all you. You are the eternal rye. You are the stone that you yourself have rejected. rejected. ¶The whole vast world has rejected this stone as the cause of the predominant life.

¶But I tell you, if you accept this, it will make life easier, much, much easier to take full responsibility for everything that happens to you. ¶And know that you're bearing the fruit, and everything in your world is nothing more than the fruit of the divine that you are. ¶And you are the Lord Jesus who is Jehovah. ¶And one day you will find that you are born the one who you claim to be that son. ¶And the son's name is David. ¶You are Jesus and he is the father of David. ¶So he is made the fruit of God as my rock. ¶And he shall say unto me, Thou art my Father. Thou art my God. Thou art my rock.

¶Read it in the 89th Psalm. Thou art my rock. ¶That's what David called his father. ¶And it was the rock that fragmented, formed itself into the perfect form of man, which is just like you. ¶And then you know your

Father, you know your God, and you know the rock. and it's all new. ¶It's not another. ¶And then in the end you awake from it all. ¶But in the meanwhile you tell it. ¶You may get the same reception my friend got back in. ¶In one city they all received it. In another city no one wanted to hear a thing about it because it was based upon an old, old book. ¶So let me repeat. ¶It does does not matter in the slightest if a thing is new or old, so long as it is true.

¶So is it true? ¶And I tell you, the Bible is the Word of God, and it is true from beginning to end. ¶Especially those parts of the Old Testament that are quoted in the New. ¶They have tremendous significance, as this one did that I quoted tonight. for I was speaking from experience it happened to me in 1934 and I could hardly believe when I actually experienced it that this was scripture and yet I would read the book and hear a confirmation of it in the first epistle the second chapter of Peter come to him to that living stone ¶He is a living stone, and then you, yourselves, like living stones, be built into a spiritual house.

¶Come to him, but I am told I must first light upon him. ¶If it falls upon me, if I fall upon him, he will try to mend me. ¶If it falls upon me, it's going to crush me. ¶How will it crush me? well I can't tell anyone how crushed you are when you discover that Jesus is yourself it was so easy in the past to go to church and simply spend an hour in church and tell them I've done my duty drop a dollar bill in the collection basket maybe send them a check at the end of the month and I've done my duty and you realize that isn't so at all if I gave a billion it would make no difference to this Lord.

¶Because I've got to find who he is. ¶And he's not in the church. ¶And he's not on the outside. ¶He's in me. ¶And everything I imagine, I give to him. ¶And he actually projected in between the space for me. ¶And I must encounter all the things that I am entertaining in my imagination. ¶And

that crushes me. ¶I know when I discovered it, I can't tell anyone how little I felt.

How altogether I was not good enough for this responsibility, and yet I had to live with her. He took my God from me; He crushed me, and so someone came, and I assumed Him. From whom? I assumed Him of whom Moses and the Lord and the prophet wrote. But who is He? He's a Nazarite; but who is a Nazarite? An untuned vine. But who is divine? Listen to the words: I am the true divine. I am the door; there is no other door. I am the way. I am the light. I am the truth. I am the true bread that came down from heaven. I am the light of the world. Can you imagine these so bold assertions of one who makes the discovery that he is the light of the world? There is no other light, and he is in every being in the world, and everyone must make the discovery. And then you must give up the outside God, and it's an enormous blow to any man who is terrified to simply turn to some external God and pray to it.

It's so easy to pray to an external God and then forget it. You did your duty. But when you can't do that, though there is no external God, it is Christ in you who is the hope of glory. And He is your own wonderful human imagination, and there is no other Jesus Christ. And when you do that, for a moment you're crushed. But after a while, you walk nobly and boldly. No thing in this world could move you, because you know if you entertain what you want to be in this world, He will project it; for as He tells us: if we know that He hears us in whatever we ask of Him, we know we have already obtained the request made of Him.

It's the first thing: if we know that He hears us in whatever we ask of Him, we know we have obtained the request made of Him. For now I could stand here and wonder: if an external God could really hear what I would like in this world? I may entertain the thought that three and a half

billion of us couldn't hear all of us at the same time. I might question whether He heard this. And so I'll try it again. But I can't deny that I know what I imagine; but if I believe that this One who knows what I imagine heard me, then I will know I have already obtained the request made of Him.

Read it in John's first letter, the fifth chapter, the fifteenth verse of the first epistle of John: 'If we know that He hears us in whatever we ask of Him, we know we have obtained the request made of Him.' Can you conceive of anything more wonderful? So you sit here and instead of praying to another God, no other God, there is no other God, you simply imagine that you are the man that you want to be. But do you know that you've imagined it? Yes. But can you doubt that you've heard it? No, because I imagined it. Well, now, would you believe that you have already obtained it? Now, where is it? Oh, wait. The vision has its own appointed hour.

It ripens, it will flower. If it be long, wait. It is sure, and it will not be late. So I drop a letter in the mail. I dropped a letter last Tuesday in the mail with several checks addressed to my bank. Now, this is final. There was no response from the bank as of this day. I dropped in about four or five hundred dollars in checks. Some dividend checks and other checks I dropped in the mail. Today is Friday. The bank is only a matter of, well, not more than two miles from where I live. It's in Beverly Hills and I'm on the board of Beverly Hills. yet there was no response from the bank and they always send back a receipt for that deposit and enclose another envelope so I can use it for the next deposit but here it didn't come back am I concerned?

I'm not concerned I dropped it in the box at the corner of our street on Tuesday around 2 maybe 12 I would say and here it is now try it. And it

didn't come back. But I am not concerned. It has its own appointed hour. And it ripens and it will flower. And to me it seems long. Wait. For it is sure and it will not really be late. So it will come either tomorrow or it will come on Monday. But it will come. So the same thing is true with us. If I imagine a state for then let me completely assume that it's done. and then wait. Three months ago, a lady who comes here occasionally, not very often, maybe it's about five months ago, before I went to San Francisco, she wrote me a letter and she said, I have some property, and I want \$650 ,000 for it.

That's multiple units. So as I got the letter, I simply sat in my chair, I saw in my mind's eye, and I congratulated her on her good fortune having unloaded the property. She said, I've had it long enough. My husband left it to me when he died and I'm now tired of taking care of it. Taking care of all the units. So I would like to sell it and get the money and I'm asking \$650 ,000. So I simply did exactly what I would do for anyone. I assumed it to get sold. I haven't heard one word from her. and she was here opening night. But yesterday came a lovely letter from her. Telling me for teaching her this principle, and for exercising it on her behalf.

But she did not state in her letter that she sold it. But she said, everything has worked. I take it for granted now that she sold it. But she did not actually state that in her letter. But she said, everything that I asked of you has happened. Well, she asked that of me. and then he also added and many more too so I tell you go to the source I have found him and he is my own wonderful human imagination that's God and if the Bible speaks of him as a rock I have found that too and if the rock falls upon me and then it fragments itself it fragments in me because I am the rock because within that rock when it gathers itself together it forms itself into my being I saw myself so the statement is true if anyone falls upon that stone he will be broken into pieces for if it falls upon anyone he will be crushed and so if the

story comes to you before you have experienced you are crushed because it is trying to take from you the God that comforts you a God that is on the outside a God to whom you can pray and feel comforted contribute to the church until you've done your duty or attend service until you've done your duty after this happens you can go to any church until you've done your duty your duty is a 24 hour duty every moment of time you're observing what you're imagining and you can't let down for one moment because the tree is going to go wild and bear irregular twigs and you want it to bear clean full clusters that truly pay their hand that wisely wounded it.

And you wound it whenever you stop yourself from imagining what formerly gave you joy. You're delighted to hear something unlovely about a friend or about someone else. And people are all eager for gossip and how you revel in it but you can't revel anymore because it's not the other. You're doing it to yourself. And so any unlovely thing said about another you sell it out completely. You don't want to hear it. Because you're going to bear it. And that's a 24 -hour job. It's not every Sunday morning that you do it in church. But every moment of time you do it. That's how it works. So here I tell you whether it be new or old is unimportant.

The question is, is it true? And I tell you, every word of that book is true. But the passages quoted in the new all taken from the old it doesn't show any portion of any book in the world outside of the Old Testament as Israelis said, Benjamin the Israeli the New Testament is the fulfillment of the Old he said Christianity is the fulfillment of Judaism that's Benjamin the Israeli who was prime minister of England, one of its greatest Lord Beaconsfield And there was a Jew, he never denied it, his very name tells you who he is, Deidreli. He is Benjamin of Israel, for Deidreli is Deidreli. He is Benjamin of Israel. And he never denied he was a Jew.

And he said in his marvelous manner that Christianity is the fulfillment

of Judaism. with them. He saw what others did not see. He saw the whole thing unfolding. And when they quoted the old, he knew these are important passages. Develop on them. If it has yet come to you in spirit, it will. Everyone's going to have that experience of having that stone appear before them, and then, instead of falling upon you, as it were, as it's said in the Bible, know you are light upon it. By chance, the thing happens. For that's what the word means. The fall in the concordance is to light a sun. To the idea of a lighting, like a bird in flight, lighting upon a tree.

So, by chance, you come upon it. And then, as you contemplate it, it fragments. And then, goes back together, but not as a cell. It goes back together as a dream. A living, pulsing, breathing dream in deep, deep meditation. And it's you. and that is God, and just like you, and he's dreaming that he is you, and you're actually feeling him with all of your imaginal acts, and he projects them on the screen of space for you. You take it to heart, and I tell you the world can be what you want it to be. Your world. That's all that concerns you anyway. Your world.

Now next week is going to be on the law. Imagination plus Faith will be my Monday night talk, and then Friday will be the Coin of Heavens, both based purely on the Law and its application. If I said weeding something about the promise, it will only be a small little portion. I have no plans as to how I will present it, but the title of the first is Imagination plus faith at Monday and Friday will be the coin of heaven and how man by the use the proper use of his own imagination which is God can produce the conditions he wants in this world now let us go into the silence And how man, by the use, the proper use of his own imagination, which is God, can produce the condition he wants in this world. Thank you.

Rearrange the Mind

You can find tonight a very practical night, something that you can test. Take it home tonight and prove it. You'll take it from Scripture, but something first, I think, with which you're all familiar. If you took a piece of steel that is magnetized, it does not differ in substance from the demagnetized piece of steel, only in its arrangement of its molecules. The rich man, the poor man, the beggar man, the thief are not different minds but simply different arrangements of the same mind there is only God in this world, so when you say I am and I say I am, it's the same God, but we have arranged the structure of our mind differently differently, may have different concepts of self, and that's all. But not one is better because he is richer than the one who is poor. These are only different arrangements of the structure of the mind.

Now Scripture tells us, and I'm quoting now the book of James, the Epistle of James. James is really a letter of Jacob. The words James and Jacob are identical in Hebrew, Greek, and in the Arabic tongue. The same word. So when they begin James, a servant of God and the Lord Jesus Christ, to the twelve tribes in the dispersion, you can see at once it's simply a Christian revision of this Jewish letter; it's the letter of Jacob, and if you read it carefully, only twice to the insert say, Jesus Christ our Lord. All the others, there are eleven other times, it is simply God. The Lord is God, not Christ. So here it is really the servant of the Lord speaking and he's giving us some fantastic instruction, and very practical instruction.

Now listen to it carefully. I'm now going to quote from the very first

chapter of the book of James. Be doers of the word and not hearers only. For he who is a hearer and not a doer is like a man who observes his natural face in a mirror, then goes his way and at once forgets what he is like. But he who looks into the perfect law, the law of liberty, and perseverance, he will be blessed in his doing.

Now how do I look into the law, the perfect law which sets me free, the law of liberty. I look into my mind. I'm now imprisoned. I have heard the sentence. I know exactly how long I'm supposed to serve. Now I look into the law of liberty in my mind, and I assume that I am free. I'm set free. How? I am not concerned. Who brought it about? I am not concerned. I simply look into the perfect law, the law of liberty, and I dare to assume that I am free. If I dare to assume that I am free, I rearrange the structure of my mind, the same mind that heard the sentence that I accepted when I heard it.

Now I do not accept it. I look into the perfect law, the law of liberty, and if as I'm told in Scripture I persevere, then I will actually receive that which I am doing. I must not forget what I have done, and sleep this night as though I am in prison, for if I am now set free, where would I sleep? Let me know exactly where would I sleep, or dare to assume that I am sleeping there now. If I sleep in the assumption that I am free, I am not in jail, even though the bars are there, I don't see them, close my eyes against them as Blake tells us, man's perceptions are not bounded by organs of perception; he perceives more than sense, so ever acute can discover.

And so reason, or the ratio of all that we already know, is not the same that it shall be when we know more. If I take this tonight and test it and it proves itself in the testing, but then I have added to my knowledge, and so I know more than before I tested it, and so when I find myself up against something that seems beyond solution, I have found something that can

solve it all. I have to do is to rearrange the structure of my mind, so I dare to assume that I am the man that I would be, and sleep as though I am. That's the rearrangement of that structure of the mind.

I'm the same being, I'm Neville. I know exactly those that I knew before, but now I know them differently. I know them now as a freed man, but I must not be a hearer of what I heard in Scripture. I must be a doer. I must do it. So be not a doer only, be a doer in the full sense of the word, so that I actually I'll do it and persist. The word is persevere in Scripture, the first chapter, the 22nd to the 25th verses of the epistle of James. So I will simply do it, and though tomorrow I am confronted with the obvious fact of life that I'm still in prison, it still doesn't matter.

I did it, I am doing it, and I will continue to do it until that which I have done is perfectly externalized within my will. I am telling you this from experience, I know it. If you go to jail and you say five to ten years. All right, you know five years. And maybe you get off in six for good behavior. But when you are drafted into the army, there is no date that you are promised where they let you out. You are in for the duration. Well, I was drafted into the army me for \$17 million. Well, I didn't ask the permission of anyone. I only consulted myself. I looked around. I knew what the world knew.

It was something that had to be done. But I must be honest with myself. I didn't want any part of it, but no part of it. Others would tell me is that the act of a coward. I didn't care what they said. Is that being a good citizen? I didn't care what they said, but I just said earlier: What we now know, which is called reason, it's a reasonable thing to do. We are at war, and we're all Americans, and we should go in there because our country has declared war. Go in there and fight, and so reason tells us that should be done, and I was drafted. I did not oppose it, they drafted me, took me

down to Camp Oak, Louisiana, for my base training, and while I was there I didn't want any part of it, and I dared to assume that I am out of it, and made my normal natural application as you have to do in the world of Caesar.

Within 24 hours it came back, and it was simply rejected. It was signed, disapproved, and signed by my colonel, a very nice gentleman. His name was Colonel Theodore Bilbo Jr. His father was Senator of Mississippi. I said nothing. Nothing. My captain said, for your sake, Goddard, I am very, very sorry. I know exactly how you feel. You want to be with your wife and your little girl. Your son is in Guadalcanal with the Marines, and you are now almost 38. and so I know but I would like to go through this war with a man just like you at my side, so I can't say that I am sorry for myself. I'm sorry only for you.

I didn't say one word to him to the colonel. I didn't oppose it. That was the decision of Caesar. Now I looked into the perfect law, the law of liberty, and I persevered in that law, and I slept that night as though I slept in my own home in New York City on Washington Square, where I lived on the seventh floor. I lived on that floor, and it was a very large apartment, two bedrooms, a lovely big living room, a dining room, a huge kitchen and a foyer, and I slept in that place just as though I were there, not in the army. I fell asleep in that state. Having done all the normal things that would make me feel this arrangement is perfect, I rearranged the structure of my mind.

Instead of seeing 25 men around me sleeping upstairs and knowing that 25 are down below in the next area, I slept in my own bed with my wife in her bed and my little girl in her crib in the corner. I felt everything in that place just as though it's taking place. And I rearranged the structure of my mind and fell sound asleep in that safe. ¶At four o'clock in the morning, here comes a sheet of paper before my eye and a hand from here down with

a pen in its hand. And the prince scratched out the word disapproved. And it wrote in a bold script, approved. And then I heard the word, that which I have done.

I have done. Do nothing. Then I woke. It was too early to disturb the 25 other fellows sleeping there. But I waited until the very first moment that I could leave that room. I went down to the latrine and shaved and bathed early and came up, filled with the glow that the whole thing was done. I walked in that assumption for the next nine days. Nine days later, the same colonel that disapproved my request called me in. He said, close the door, Goddard. I closed the door. He said, take a seat. Well, I never asked me to take a seat in his presence before. I was a private. He always stood in his presence. He said, take a seat.

And then he gave me all the reasons in the world why I should still be in the army. He said, you still want to get out? I said, yes, sir. He gave me another reason. You still want to get out? I said, yes, sir. Another one. When he exhausted all the reasons why I should be in the army, and I'm still saying yes, sir. He said, all right, bring me another application, have your captain sign it, which I did. That day I was honorably discharged and out of the army. I didn't run away. I was honorably discharged. When vision breaks forth into speech, the presence of deity is there. And who can oppose God? He said, that which I have done, I have done.

Do nothing. So he thought he initiated the urge to let me go free. I looked into the perfect law, the law of liberty, and I persevered in that law. And he played his part, for I rearranged the structure of my mind. I was convinced I wanted out. And I didn't ask anyone's permission. I did not discuss it with one as to why I should want out when 17 million men are being drafted, plus numberless girls, to make a tremendous effort against this monstrous thing that was in Europe. I still wanted out. I did not take

anyone into my confidence as to why I wanted out. I had my 13 weeks basic training. When I came out, they gave me my citizenship papers.

I could have been back in 1922, I could have been an American, but I just didn't have the time or the urge to get around to it, to become a citizen. So I drifted on and drifted on and drifted on, and finally, after this little episode, that's why I went into the army. me. ¶ I would still be drifting through and being a citizen of Britain, but now I am an American by adoption. And they gave it to me because I did fulfill a 13-week training course in the American army. So I tell you, I know from experience how true this statement in James is: read it carefully; be doers of the word and not hearers only, deceiving yourself for he who is a hearer of the word and not a doer, he is like one who looks into the mirror and sees his natural face and then he goes away and at once forgets what he looks like.

But he who is a doer, he looks into the perfect law, the law of liberty, and perseveres, and when he does that, he is blessed in his doing. That is acting, making the thing become alive within you. Now he tells us in the same chapter: him. Faith without works is dead. As the body, apart from the spirit, is dead, so faith without works is dead. He is not proposing that I substitute works for faith. Works are the evidence whether the faith I profess is alive or dead. ¶ I say I believe the story of Scripture. Well, then, if you believe it, then do it. He said, whatever you desire, believe you have received, and you shall.

Well, if I really believe that, I can't say I believe by quoting the Apostles' Creed. That's not belief. belief, going to church and genuflecting before some man-made little cross, that's not Scripture. Do you really believe the doctrines, the teachings of Scripture? Not the traditions of men, not the rituals, not the altar ceremonies, but the teachings of Scripture. When you pray, believe that you have received and you will. and all things are possible

to him who believes. But do I believe that? Well, then believe it. If I really believe I am out of the army, what and where would I be? Well, I would be at home in my place a thousand miles away on Washington Square.

If I look through the window, I would see the Holly apartments. If I look to the left, I will see Washington Square. If I look to the right, I will see Sixth Avenue. It's now called the Avenue of the Americas. But then, and still is to me, raised as I was there, it's still Sixth Avenue to me. And there I will look at Sixth Avenue. Well, I did that that night. I saw Sixth Avenue. I saw Washington Square. And then I went through the entire apartment and touched these objects with my imaginary hand. Now, was that rational? the world will say that was the most irrational thing that one can do. Now what is reason?

the office of reason is simply to extract well, conclusion from premises must my premises always be based upon the evidence of my senses? Must they always dictate what is rational to me? Well, having done this and proven it to be a fact, reason doesn't mean to me what it means to the world. For there was sleep in the Army, and I wrote a friend of mine who was a Freudian and he practiced psychiatry in New York City. He was drafted. He was an Englishman too, and he was drafted, and he was off in Florida, a man my age, and so when I got out, knowing exactly what I did, I wrote him a detailed letter, telling him what I did and how to do it.

No, he was a Floridian, and that was something that didn't make sense to him. To him the whole thing was centered in sex, not in this use of the imagination. nation. He said, all right. He didn't answer my letter. I got out in 1943, in the spring, in the month of April, or was it March? March or April of 1943. They drafted me November the 19th, 1942, and I got out in March, 1943. When the war was over and all the other fellows were being discharged, he was discharged. And he said to me afterwards, you know,

Neville, I love to come to your lectures and to hear you because it's interesting, it's fairy. You turn my daily brain into the substance of fairy.

But while I listen to what I do, I put my feet right down into the carpet and I hold on to the sides of the chair to keep my sense of the reality and the profundity of things. For he kept on holding his little cot in the army for another three years because he couldn't let go and put himself where he wanted to be. So I am telling you how it's done. I am telling you how it's done from my own experience. That my perceptions are not necessarily bounded by organs of perception. I perceive more than saints, no matter how acute they are, could discover. My senses couldn't discover what I am seeing. Only in my imagination could it be done.

I am seeing the Holly apartment. I am seeing Sixth Avenue. I am seeing Union Square. I am seeing the Bates. My wife. My child. I hadn't seen them in three months. What's wrong with them? I didn't bring sex into it. No. I didn't go to bed with them. There she was, the girl I love, she was in her own bed and I in my own bed, we have twin beds and my little girl was then just over a year; she was born, not quite a year. She was born in June of 1942 and this was not yet June of 1943, so she was not yet a year old. Here's my sweet little child Vicky in her bed and I walked through the entire thing and touched all the objects and felt them so normal and so natural, came back to my bed and slept in it.

If anyone was sensitive in that room, they would have seen me sleeping there. I was so natural to myself, they would have seen me actually sleeping there. And then the next day, he had a change of mind, but he couldn't act upon it. He was resisting that change. But that which I have done, I have done, do nothing. So he resisted it for nine days, and then he called me in and told me to bring a new application, which I did, and that day I was out. So I tell you how it works. This is the most practical law in the world. He

looks into the perfect law, the law of liberty. Well, doesn't that liberate you?

If you look into the law of liberty, then what are you now? The man, the woman you really want to be, but then you are in prison though you're not behind bars you are in prison by your present concept you're not behind bars you're going to go home tonight and sleep as the woman as the man you really don't want to be so you are in prison now look into the perfect law the law of liberty and persevere do not only be a hearer of what to do do it and you will be blessed in the doing. That's what Scripture teaches. Go home and read it. I am not misquoting. I am quoting accurately from the official of James in the New Testament.

And this is the story that I'm trying to tell everyone in the world. He said, I am not in prison. No, you're not in prison. Not physically. But you are in prison. You may today need money. And you say, Oprah, I'm still not like the fellas who are behind in Sing Sing. All right, you're not behind jail doors, but you are still behind. Behind in rent, behind in this, and the dunning notes from all the places where you charge, you are behind bars. You can't seem to find the necessary sum to pay them. All right, look into the perfect law of liberty. That's the perfect law. Well, how do I do it? Rearrange the structure of your mind.

The demagnetized piece of steel does not differ in substance from the magnetized, only the arrangement of its molecules. And then one lifts up enormous weights when it's completely one pointed. And all these molecules face one direction. It's a powerhouse. The other, it's capped. So let not the double minded man think that he will in any way receive from the Lord your toll. The same first chapter if the double minded man comes who is unstable in all his ways let he not think he will receive anything from the Lord what can you give a man who doesn't know what he wants I've gone into a restaurant just to prove this principle sat down said to the

waiter what would you like for a tip and he's embarrassed I said to my friend I'll give him what he wants Within reason, I'm not going to give him any \$100 bill, but I'll give him, if he said to me, a \$5 bill.

He didn't order that which warranted a \$5 bill. And he was embarrassed and embarrassed and embarrassed. And all he expected was exactly what he got. He just didn't know. He had no concept of putting something, because he didn't know it, so how could he put it to the test? So I am telling you, you rearrange the structure of your mind. That's all you do. It doesn't differ from Einstein's mind. It's only one mind. There's only one God. There's only one Lord. Listen to it. One body, one spirit. One hope, one Lord, one faith, one baptism, one God and Father of us all. Who is above all, through all, and in all. If he's in you, that's the same one with the one body, the one spirit.

So I'm not using a different mind. It's the same mind, but differently arranged. Go into one room and you see that someone doesn't know what to do with their furniture. Bring someone in who knows how to set a room. Come back an hour later after she's through with it, and you will think you're in an entirely different home. My wife used to pull that on me all the time. I come home and think I've just stepped into this entirely strange apartment and wonder if I'm really at home. And she was hiding some other place. She had completely rearranged the structure of the furniture. It looked like an entirely different home. But she had that sense how to do it.

And so she did it. so with what you have all you need is exactly what you have for you have the mind of God it's not a different mind the same mind and you simply rearrange the mind by a mere assumption what would the feeling be like would it true that I am now the man that I want to be now the woman that I want to be but you're it's added but persevere you must

persevere in it. If I call you now and you answer, one thing. But will you respond an hour later to the same call? Then if you persevere, you will. If now, an hour later, you think of yourself as you now, when you dare to assume that you are now the man that you want to be, an hour later, are you still assuming that state?

If you're not, you're not persevering. You are the hearer who looked into the mirror with his natural faith and saw it. Then he went his way and at once forgot what he looked like. So if one hour from now you're not still assuming that you are the man that you want to be, you've forgotten. You are the hearer and not the doer. And he warned us of the vast difference between being a hearer and being a doer. The doer acts. God only acts and is in existing beings or men. So bear in mind that your wonderful world is not bounded by your senses. You perceive far, far more than your sense, no matter how a few it is, could discover.

Your senses can't discover what now you're capable of assuming that you are. Your senses dictate what reason will allow. And your reason, your senses are bound together. Other, go beyond it, for what you now know from experience, what you know from the past, will not be what you will know when you know more than you now know. But having done it and proven it, I know more than I did when I was bounded by my senses. When I couldn't get out of a certain island on time to meet a commitment in Milwaukee, I knew what I did in the army. I simply applied the identical thing, and I got help. Well, it was a long, long waiting list, thousands waiting for all the island, and only two little ships, not big ships, two small little ships, one carrying out more than 60-odd passengers, and one carrying in 120, and thousands waiting, and they only came once a month into the island, one every 32 days, and one every three and a half weeks.

How long would it take to get them all out? I didn't ask anyone a favor.

Didn't ask my brother, who was a powerful businessman of the island. He criticized me for not arranging passage back to America when I left America. That's the place where you should have done it. That's the powerhouse of the world, New York City. That's where all these things are done. And you dare to leave New York City when you could arrange a round trip, and you come here on a one-way ticket? Well, I didn't ask any favors of him or any favors of any member of the family. I simply did exactly what I did in the army. And in 24 hours, I was called by the Alcoa Company and given my passage over thousands who were waiting.

This is my concern, why she did it, or why someone else didn't get it in preference. And my name is on the very bottom. I wasn't at the top. I'm at the bottom of the list. It isn't my concern. I looked into the perfect law, the law of liberty, and I persevered. I sat in a chair in my hotel room, and there I sat in the chair and assumed I am next to the boat. I'm climbing up the gangplank. That's before we had a deep water harbor. So you had to go off to sea about maybe a half mile or a mile to sea on a little tender, and then take the gangplank and go up to the ship.

So I felt myself bobbing as you would on the ocean and then moving up the gangplank. I could smell the rawness of the sea. Got up to the top. My mind wandered. I brought it back then again and did it all over again. It wandered, brought it back down again, kept on doing it over and over until finally I did it. I fell sound asleep sitting in the chair in the act of doing. Next day, our core calls me and gives me my passage for my wife and my little girl. So I'm telling you from experience, it doesn't fail, but we must not simply be hearers of the word. We must be doers of the word.

For if you are a hearer and not a doer you deceive yourself, he tells you for we are the operant power. This law doesn't operate itself. It doesn't care if you're good, bad or indifferent. Look around the world: who would

think that tonight someone serving life sentence in our jail is the same mind that sits in the White House? Who would think the one who sits now in the Vatican that mind of the Pope is the same mind of the one who is groveling on his belly trying to kiss his hand? So on Sunday there will be Palm Sunday, and they do all these things on Palm Sunday, the holy palm, and then comes Friday, then comes Sunday.

And all this will go on and have all the show, fabulous show. And he who is being born on the backs of strong, trapping men does not differ from those who are his slaves bearing him. The same mind, but they have rearranged their mind to be slaves. And he has arranged his mind to be the father, to be father, the great pope. Same mind. There is only one mind in the world. They aren't two minds. That's why I can tell you, I know that when he stands before you, he will know you as his father. And you will know him as your son. And because I know him as my son, are we not one mind?

Are we not one being? When the same being who called me father will one day call you father, are we not the same the same mind, the same spirit, the same body, without loss of identity? So I'm telling you tonight, try it. Try it every moment of time. You know tonight what you want to be. I don't care what you want to be. It's simply a rearrangement of the mind. And you rearrange the mind not through any study or any sort of effort. It's simply a mere assumption. What do I want to be? Get it clear in my mind's eye. Well, then assume that I am it. Listen to the words in the book of Joel.

Let the weak man say, I am strong. Let the weak man say, I am strong. That's in the book of Joel. Jehovah God, that's what the word would mean, Joel. Well. You're called upon when you are dumb to assume that you are exactly what you want to be. Not dumb, because you don't want to be that.

You want to be as free as the wind. Well, assume that you are. May I tell you in a way that no one knows you'll become it. But you must persevere. And the word perseverance is true. If I don't believe it, well then, one second later, I've turned back to my former state and become once more Lot's white the pillar of salt.

Salt is a preservative in the old days. The only way to preserve something is the salty. Not so long ago when I was a little boy we caught fish. An enormous quantity of fish because we didn't have these enormous feets catching our fish. So we had fish to burn literally burn. If they didn't get in before, say, 3 o'clock in the afternoon, what did they have? They could either put it under the dung heap and make dung out of it, or clean it up and salt it. So they cleaned it up and salted it. It would keep indefinitely, for we had no refrigeration. So you salted the fish. Now we could have salt flying fish if you wanted it that way, but fish that were not consumed by sundown was discarded.

Use it for bait the next day or use it in the donkey, fertilize the fields with it. So salt is a preservative. So when Lot's wife was turned to salt, she turned back and went back to her former state. And that is all that it means. You look back and became a pillar of salt. You turn back to the state you said you would leave behind you. And looking back, you were salty. You are preserved in it. So turn away from what you really want to be. Turn back, you're going to be salted in it. So I ask you to leave what you are unless you like what you are. There are portions of what you are today that you like.

All right, wonderful. There are other portions that you do not like. Well, you don't have to give up everything in your living room and you rearrange the structure of it, certain pieces that you'll keep. You may change this location, but you'll keep it. The same thing is true with the structure of

the mind. You keep certain things and you let other things go. Take brains in your world who are not doing well, rearrange them in your mind's eye, and they're doing well. So put that part of the structure in your mind's eye. Rearrange the entire structure and dare to assume that it's true and walk in that assumption. And that assumption, though at the moment, is denied by reason and denied by your senses.

If you persevere in it, it will harden into fact. This is the law of Scripture, that I came not to abolish, but to fulfill the Jewish law and the Jewish prophets. For there was no other scripture in the first century but the Jewish scriptures. So the word Jew is not placed before it to qualify it, but the only scripture that he knew. He came to fulfill the Jewish law. He reinterpreted the law psychologically and showed them exactly how it's done. So go out and do not abolish anything. things, simply fulfill it. Fulfill the law and fulfill the prophets. The prophets, when they're fulfilled, that's done by sheer grace. That comes. That comes by promise. And no one's going to stop it, may I tell you.

But you could go on living in a state that you do not wish in this world. But in spite of that, you will still receive the promise because it isn't given to the one who is rich and deny the one who is poor. But why remain poor and bat your head out morning, noon, and night against the inevitable blows in this world? I hope you do not wish money for the sake of money, but if you need money, well then apply this law. What would the feeling be like if it were true that I was now free of this pressure, free of it? Dare to assume that you are, and then persist in that assumption, and that assumption will harden into reality.

So this is my lesson tonight. I think you have found it a very practical one. But I must remind you, you can either be the hearer of what you heard tonight, and not the doer. It is my hope that you will be the doer of

what you heard tonight. That when you leave here, you leave Leave here in the assumption, not waiting till you get home. Leave here in the assumption that you are already the man, the woman that you want to be. And then between here and home, think of the man that you have assumed that you are and let that assumption spring in your mind constantly. You are that man. Go to bed in that assumption.

Maybe this night, as they did with me in the army, something will come and a voice will speak. And when vision breaks forth into speech, the presence of deity is assured. And maybe you will have confirmation that what you have dared to assume is. I know in my case it came that way. But it will come whether it breaks forth into speech or not, if you persist in the assumption.

Revelation

World of nature. Night after night, I teach and tell the story of him who comes from above this world of nature. If you're here for the first time and this seems strange, but you take it to heart and you develop on it, and you will find it in the end far more practical than all the things that our scientists can give you for this is revelation. I did not come by it through reason. it was all revealed to me, and the vast difference between between revealed truth and science. Revealed truth is wisdom. As defined in the scripture, Christ is the power of God and the wisdom of God. Science is knowledge based upon experiment. and we've done a wonderful job in the world of science.

But what I've been saying to tell you is not science. It's simply revelation. The revelation of him who is the same yesterday, today and forever. There's no change in this being of whom I speak. He's called in scripture Jesus Christ. Which is the father and the son. Jesus is the Lord. And Christ, his son. Jesus is the I am in man. His son, when you meet him, is personified. and you will know him, the eternal youth, David. After 3,000 years, he has an age, one iota. If you knew of one and you take it as a chronological story, and you know that he lived 1,000 B.C., you would expect an old, old, old person.

And yet I tell you when you meet him he is the youth, the eternal youth in his team. And that is David. Have no concept about will I know him? Oh, you will know him because he never changes. Jesus Christ is the same yesterday, today day, and forever. That's why you will know him. You will

know Jesus because you will be Jesus. As you are told in John, that is the first epistle of John, it does not get a prayer what we shall be, but we know that when he appears, we shall know him because we shall be like him. you will be the being called Jesus and Jesus is the Lord and you will know him only when his son David the eternal you reveals you as his father, for David is the son of the Lord.

Now, last night, as is my custom when my wife and I are separated either if I'm traveling or she as it is today in the hospital, I invariably call her and give her a thought for meditation for the night that is my habit, and so having called her last night around 8, she can't speak, but I asked for the floor and the head nurse and gave her just a thought. And the thought was my state: past love endures forever. Just who I am. And then I didn't say anything. My wife wouldn't exactly who called. I said to the nurse, "Going and read this to her because she cannot speak to you. Just go and read it to her."

And then I sat down next to my radio and turned on some lovely music. And then I took a theme. For as we are told, night brings counsel. And that's the proverb of all nations throughout the ages. If I would fill my mind with something, then the night should in some way unfold it to me. and so I took as my theme those who sing my fall into division and my regeneration to unity, my generation into decay and death, and my regeneration into this immortal state. I fall into division and I'm regenerated into unity. For during the night I had this discourse. There were, oh, quite a few of us, as many say as we have here.

And there was one person present, a man not any taller than I am, but much heavier. He weighed at least 200 pounds but strong, very strong physically. And he took issue with it. I was telling him, I'm talking to myself. The whole vast world is myself pushed out. It's all myself pushed

out. I knew only an aspect to my own being. But he seemed so completely free and independent by his attitude and his argument with me, they would seem stupid to persist in telling him that he is the outpicturing of something within me that I cannot leave in the grave. That I cannot leave anyone in the grave. I must raise them and bring them home to where I am.

But he laughed ironically. And then I said to him, what do you think is going to happen to you now when I awake? And so I awoke. And he vanished, as they all vanished. And I was alone in my home. The whole vast world, world, myself pushed out, I have an obligation to take with me a certain number at this moment, and simply not leave it behind. I'll raise it. I cannot leave it in the grave. And so I am the resurrection and the life. I must prepare a way for my banished ones to return. And that way I will, for I am the way. There is no other way to the Father. There is only one way, and the way is Jesus Christ.

Jesus being the I Am -ness of man, that is the Father. and Christ the son that is David and only David can reveal you as God the Father. Then my mind wandered off to something that I discussed that day with a friend of mine who took me and my wife to the hospital. So when we came back on the way up, we were discussing in the car on the way home. I thought of this spaniard, and I wish I could read Spanish, because if the English translation is as great as it is, what must it be in the original tongue of the Spanish tongue? He recently departed this world, but But he must have had the most glorious concept because it's so poetically told.

And he tells, and he begins it this way. This page will be no less a riddle than those of my holy book. And he only writes one page. this page will be no less a riddle than those of my holy book. Then he started, I who am the was, the is, and the is to come, descend to the written word. which is only time in succession no more than an emblem these things drop out of my

eternity they're only signs and then you start this perfectly lovely, I cannot quote it exactly because it's a whole long page, but I'll give you the essence. And then he starts this wonderful story. I knew, First of all, he said, I was born of a womb by an act of magic.

I lived under a spell, imprisoned in a body. I knew hope and fear, those twin faces of the uncertain future. I knew wakefulness, sleep, dreams, ignorance, the flesh, reasons round about labyrinth. I knew the friendship of men and the blind devotion of dog. I was loved, understood, praying, and hung from a cross. I drank my cup to the grave. I knew bitterness as well. Sometimes homesick I think back on the smell of that carpenter's shop now we tell you the beginning it's a riddle and this faith is no less a riddle than the riddle of my holy book and you take that apart your mind becomes inflamed if you know the symbolism is used in that one page I think back sometimes when I am homesick on the smell of that carpenter's shop well the word carpenter that you know is associated with Jesus in the Bible is this not the carpenter's son is this not the carpenter well the word carpenter in scripture by definition in the concordance the biblical concordance means to produce from sin as a woman as a queen as the earth.

You produce it from seed. Here he is producing from the seed, the immortal seed implanted within. He has to drink his cup to the very end. Drink it to the grave and know bitterness as well. He knew all these things, the flesh, for he became flesh and dwelt within us. He knew ignorance, with every one in this world knows ignorance. He knows all the reasoning, these roundabout reasoning, and the labyrinthine states of reasoning. He knew the pleasure of many, the blind devotion of a dog, all these things he experienced and then he returned to where he was before enriched by the experience so I thought of those who sing Allah fall into division and that I have experienced and they also sing our resurrection into unity.

That I have experienced. When that night at sea, coming through the Calvary Sea towards Mobile, Alabama, when I was lifted up on high and moved in some strange, wonderful way, like a spiral, fiery spiral, but completely out of this garden, clothed in a garment of fire and air. And there I saw this enormous sea of human imperfection. And I simply glided by. That's all I did. I had no compassion. I didn't do anything to change anyone in my world. But as I came by to this huge sea of human imperfection, They were blind, they were lame, they were hollow, they were deaf, they were dumb. You name it, they had it. And as I glided by, everyone was transformed into that perfection that I felt springing within me.

And when I came to the very end, and the last one was completely transformed, as all the others were, then that same heavenly chorus sang out it is finished and then again I felt myself imprisoned in this body this body is a prison and that enormous being that glorious being that is perfect is imprisoned in it for a purpose and the day is coming that you will completely drain the cup and you will drink it through the drake. And when you've completed it, you will be lifted up and you'll return to the glory that was yours before that the world was. Only enhanced by the experience of this world of death. For this is a world of death.

Everything decayed everything died in this world so you, the immortal being came down into a world of death and took upon yourself the imprisoned poor, poor man and here you move slowly, imprisoned, restricted and you experience death you experience decay and all the things that goes with it one day you drain the cup when you finish the cup then you are restored to your original state but greater than you were before the descent into this world so there's thing you're for into this world of generation. And they also sing it into your regeneration into the world

from which you came. An actual choral group. And they'll call you by name. And you are the being spoken of in Scripture as the Lord Jesus, the Lord Jehovah, the Lord called God.

There is no other God. There is no God but the I am -ness within you. There is no other God. And he prepared the way for his banished ones, for all the banished ones to return. And the only way back is through his son. Until you find his son, you can't get back because you don't know who you are. You will only know who you are when the Son of God calls you Father. Then you will know you are God the Father. Outside of that, you will never know it. I can tell it to you from now to the ends of time. And maybe you will believe me. And maybe you will be hopeful. But as he said earlier, in this one page, I knew hope and fear.

Those twin faces of the uncertain future. I hope he's telling me the truth and yet it's mingled with fear. Have I done the right thing? You've done the right thing. You've gone through all of these things that he mentioned on that page. You've known the flesh and the weaknesses of the flesh. You've known the friendship of men, the blind devotion of the dog. You've known all these things, but in the end after you have drained the cup, you will turn up. For there is a river that makes happy the city of God. There is a river and that river flows down and it flows up. Read it in the 46th Psalm. This river you're told God is in the midst of it and it shall not be moved.

And that river is within you it's not a thing on the outside it's not the Nile it's not any river in the world outside of man the whole vast world is man pushed out and that river is within you and it comes down from above I am from above and that to which I go it is from below No, I come down into the world of generation to experience generation, which leads me into decay and death. And having played it all, then I turn around and move up

once more to the top, bringing with me the sum total of the experiences of my descent into the written word. who he said I now descend into the written word to make it alive the written word is his holy Bible, his holy word It's a sealed book for anyone who only has reason about how wise he is in this world as he reads it it's a stupid book they take it as history and it's not secular history history.

It's the eternal history. Something that is taking place forever and forever without change. The David hasn't changed in the unnumbered years and neither has the Lord. The same Jesus Christ. The same yesterday, today and forever. There is no change. And you think of someone one today, if you met Abraham Lincoln, people think of Abraham Lincoln as he lived a hundred years ago. Well, hasn't he aged in a world? Would you expect to meet the same man that was assassinated? Wouldn't he have aged? Well, not in God's history. David remains the eternal youth. And the father is the eternal father. the ageless one, without beginning, without end. And David never goes beyond the eternal youth, bearing witness to your fatherhood.

For you are God the Father, but you don't know it yet. You are sound asleep, as the man in my dream of last night was sound asleep. and seemingly from his argument independent of my perception of him. But I knew what I was doing. I was in complete control and I knew wakefulness and sleep and dream and apron and the flesh and and all these roundabout labyrinthines away of the reasoning mind. So I knew exactly what I'm looking at. But I knew I could not leave him, only for a moment I would explain. And then I said, and when I now awake, where do you think you will be? So I awoke, and the whole thing vanished.

to return where? to leave them on the outside? no to return to me all that I behold though it appears without it is within within my own

wonderful human imagination of which this world of mortality is but a shadow it's the shadow world all these are but signs dropped from my eternity And they are telling me something. Everything is telling me something. So he begins his wonderful page and he said, there are only emblems. Do you know what an emblem is? An emblem is simply a visible object which reveals something other than what it appears to be. you go to Washington D .C. and you wonder I wonder if the president is in the White House well look to see if his emblem is flying if it's flying he is in residence he's not the flag and you're looking at a flag but it conveys a different idea when he is in residence that flag flies when he's not it is Lord so you see a flag and to the average person it's only a flag and they see an emblem so that's the president's emblem but they do not know what it signifies it signifies his presence when it flies over the White House like a battleship that carries or maybe it could be a destroyer it could even be something less than the destroyer who carries the admiral of the fleet depending where he wants to be sent to.

And the admiral's flag is flying there. That's where the admiral is. So these are emblems. These are signs dropped into this world of death from my eternity. So I who am the was the is and the The is to be. Descend. To the written word. To fulfill the written word. For the only emblem. And no one knows the meaning. Until the living word descends. So the word became flesh. And dwells within us. And as it became flesh and dwells within us. It gave meaning. To the word. for the word that we translate logos is translated as the word in the beginning was the word and the word was God and the word was God that word logos meant when it was used 2000 years ago what we mean today by the word reality so reality comes down you can't change it, it's forever and then assume flesh and the word was made flesh and dwelt within us.

Now to the scientific mind and the philosophic mind, these rational minds, it doesn't make sense. So let them go their way, it's perfectly all right. And if we confuse the wisdom of revealed truth with the knowledge of science, then we are in deep water. You'll never, never understand it. So let them go their way. Eventually they will have all that they can possibly do in what is known as knowledge. It hasn't gotten them anyway. So we get more and more gadgets, more and more things, more and more things to destroy the world. Whether we pollute it or we destroy it by bombs or do anything with it we're getting more and more the rich get richer and the poor get more of their own property and so we go on and on and not a person has arisen to solve the knowledge of man.

It doesn't matter because we aren't here for that purpose. We came down into this world. We are immortal beings to drain the cup to the very brink and to experience what it is to be in a world of death and decay. And the choral group sings your fall, may I tell you. They sing your fall into division when all of a sudden it all comes out in a whirl, and you see a whirl, not knowing it yourself, pushed out. They sing your fall into division. And all that was contained within you is completely externalized, as a world that differs from you. And you don't know it. But they also sing your resurrection into unity. When you bring them all back.

And they're all redeemed within you. You. So this is the story that I have been sent to tell you. I am not making it up. I am not manufacturing it. I am telling you exactly what has been revealed to me. So when I called her and gave her just a thought for the night, I know it would amuse her. And relative to her endures forever. And this morning she went under the knife. But through the knife she could dwell upon it until she from sheer exhaustion would sleep. And so, then I turn to this theme of unity in division. And they sing my fall. And the chorus is altogether heavenly, may

I tell you. When they sing your resurrection into unity, what a choral group!

And then you come to the end of it all before you begin to tell it, and you feel yourself at the very end when the last one is completely transformed into perfection, and then you feel yourself imprisoned in a body. So this tangent was telling it in the most beautiful way. I only wish I could read Spanish to read it in its original tongue. But the translation into English is so altogether beautiful that I accept that and take it for what it is. But he wrote it in his own tongue. It's the only translation. And he based it on one little thought, the 14th verse of the first chapter of John. And the word became flesh and dwelt, as he said, among us.

But the word among is really the preposition in, and dwelt in us. That's where he dwelt. Christ in you is the hope of glory. Do you not realize that Jesus Christ is in you? If he is in me, where am I looking for him to come? He cannot come from without. There is no one coming from without; it's all from within, my own wonderful imagination. And that's where God is. So there is a river that makes glad the city of God, and this city He dwells in the midst of this river and this city, and it shall never be moved. His most I would say, high habitation, we are told, the habitation of the most high.

Then in that same 46th psalm it tells us: "Now be still and know that I am God." A man is still. He can't even still his mind. So, put you in a straight jacket is not to make you still. Can you still your mind to the point where it actually is so still that you can have the revelation? The mind is so busy all the time trying to work out something, trying to defeat what the other fellow said, trying to disprove him. And those who will come here for the purpose of disproving, like the epitome last night and he, my own being pushed out he is going to challenge my right to say that they're all myself pushed out and he was big and strong, not taller than I am, I'm 5 '11

and he was the same height but strapping, about 200 odd pounds, giant of a man and he was insolent but he is myself looking for the challenge and I said all right wait and see now if I awake where do you think you will be and so I awoke and I was alone I only outpicked it in my dream it's an egocentric world beautifully told in dream here I am out picturing my own being and that one to be redeemed I have to take him back I cannot leave him in the knowing grave so I have prepared the way for my banished ones to return and there is no other way to return to what?

to God the Father and who is God the Father? The I am in you. That's God the Father. You'll never get back and know that I am he. Until his son stands before you. And calls you father. And that son is David. Of biblical fame. And when you see David. He has an aim. He is the eternal youth. Eternity is personified as youth. Men not knowing that, they personify eternity as an old man with a sight gathering people. That's not the true personification of eternity, it's youth. The Ancient of Days, yes, has no beginning, no end, and yet you can call him old, you can call him young. He is the ancient of days. When you stand in his presence, here is the ancient of days.

Infinite love. That's what he is. He embraces you, incorporates you into his being, and you are one with the ancient of days who is the Lord God Jehovah. And that is Jesus. And now he sent you into the world to finish the cup. and you will drain it and you will drain it to the very end and you will know bitterness as well for joy and woe are woven fine a garment for the soul divine it's not all joy it's not all woe it's not all sweet it's not all bitterness in the Hebraic marriage ceremony there are two glasses of wine, one sweet, one bitter, or at least it's dry. But it's always more of the sweet.

And then they drink it, and when they drink it, then the rabbi steps upon the glasses and crushes them. That's the end of the drama. That's all

symbolism, beautiful symbolism. but that's the story and that's life so I am telling you what I know from my own experience and this tonight may seem far out and yet I tell you if you dwell upon it while you are dwelling upon it trying to unravel the riddle earthly things are taking place to your advantage you put all your mind on unraveling a job, how to get more money out of it, how to make more out of it and all these things, it's a waste of time seek ye first the kingdom of heaven and all these things will be added unto you your heavenly father knows your needs so seek what he offers you leave these things alone and they'll all add up in the end, you're amazed how it happened.

It all comes into focus and you're reaping earthly benefits by giving your attention to the heavenly story. So here, by simply dwelling upon it, the answer came during the night. The outpicked itself. The one opponent, always opponent, and then to your own satisfaction because there's no one else to satisfy you're woke to find they all vanished anyway and where do they go? they can't go off into space; they return to you for one night you push them out and commune with them to explain what's taking place within, for only one man fell, and he carried with him all. Read the 82nd Psalm, and one man fell, and that one man carried all; and then in the fall he became fragmented, and this is the fragmented one man pushed out in the world, and that one man has to return, redeeming himself, self.

And that one is God. And there's nothing but God. So tonight, dwell upon it, as I did last night.

And if today you had a problem, and it was a financial problem, or some little problem in your household, it will all be solved, it will be resolved. But to put all of your attention upon that little problem and work on it in this little sphere of knowledge, where are you going to get? While you are doing God's work, Caesar's world collapses and reforms itself in

harmony with what you're doing within you. I know from experience that's how it works. So here I can pinpoint that page. I know the man's name, if I pronounce the Spanish correctly, is Jorge Luri Borge. For those who speak Spanish, it's J -O -R -G -E, and then Luri, L -O -U -I -S, and V -O -R -G -E -S who departed this world only recently.

He writes beautifully. His prose is really poetry. And his native tongue is Spanish. Well, I can't speak Spanish or read Spanish. But if the translation into my tongue, which is English, is as beautiful as it is, what must be the original. Because don't tell me that translations do not lose something in the inflection, in the mood in the translation, because they do. When someone tells me that they can translate Shakespeare into German and make it more beautiful than you can in the original tongue of English, I start laughing. Any more than I would take the great German poets when they were thinking in those words and then translate them into English and expect the English translation to equal it.

No.

If one could read Hebrew with understanding, I'm quite sure that the Psalms would be so altogether different. Yet we have a marvelous translation in English. But if it's so great in English just imagine what it must be in the original town, when this inspired being is spinning his words, so I tell you: when you go out tonight, dwell upon it; when you say I am, that's God; there is no other God, and you will laugh at that thought if you're here for the first or second time. And it seems arrogant. Here is a little man on a platform trying to persuade me that my own wonderful human imagination is God creating the universe and sustaining it.

And so you laugh. It's perfectly all right. I will not retract one word that I said. I only wait, and time will prove me true. You will discover who you are; and when you discover who you are, you'll discover that you are the

being I tell you that you are; you are God the Father; but you will not in eternity know that you are God the Father until his son David calls you Father. ¶ There is no other way of knowing. So that's the way that man returns. So I have prepared the way for my banished ones to return. And I am the way. The way to what? The way to the Father. So when you see me, you will know the Father.

For the minute you see me, then you will know you are the Father. that's what he's saying you cannot see me and not know the Father for it takes the Son to reveal the Father and you aren't going to see Jesus, you're going to see David, because you are the Lord Jesus, that's the one that came down bringing with him his Son who will do all his will and you who done his will, you've played all the part and in the very end when you've drained the cup right to the very end, all the drain leaving this the break and had both the bitter and the sweet, then you will awake and you will depart this world, not to be restored to life in a world just like this, as the whole vast world will be, you will ascend to the point where you were before your descent.

¶ But no one ascends into heaven but he who first descended. There's only one way down and one way up.

Secret of the Sperm Q&A

This morning's subject is the secret of the sperm. Last December, hundreds of scientists met in Montreal and read their papers to each other. Naturally, the entire world printed what they had to say. Fortunately for me, the Los Angeles Times carried it daily. I must confess, everyone really fired me. But one in particular interested me. And this scientist read a paper on the sperm. He said the sperm remains as much a mystery today as it was when man first became curious about its nature. And then he made this little statement. The sperm somehow easily passes through the surface of an egg, although the outside of the egg has no holes in it either before or after fertilization.

Well that fired me. On the morning of the 19th of February, I was lying in bed quite early, thinking of this strange mystery of the sperm and wondering all about it. And suddenly I felt myself detached from this body. I was not in my room, but I was in a room, and the room was sealed. There was no entrance, no exit, just a sealed room. But as I entered it, it became alive, it became animated. Then I thought of my bed, my body, and in one moment I am back on my bed. I thought of another detachment. I'm in an entirely different room, but it's also sealed. How I got in I do not know other than I simply imagined myself away from my body.

I did not single out the room. The room was completely sealed. No entrance, no exit. Then I thought, here are these unnumbered states of consciousness. You can number them. You can liken each state to an egg. And every state remains just like the egg until fertilized. And the presence

that fertilizes the egg is simply our consciousness. We must be in it to activate it, to animate it. You could at this very moment single out any state, and by the use of your imagination, imagine that you're in it. you'd be in it. Think this very moment of your living room or any room in your house. Take an object, a familiar object in your room and bring it as close as you can.

If it's really here, well then you can't be here in this room. As you become intense about it, concentrated on it, you are really where you are imagining yourself to be. For man being all imagination, he must be where he is in imagination. But what have I done there? I've fertilized it. I've actually made it real. And in a way that I do not know, I'm going to go there. But now you will say, naturally I'm going to go there today. It's my home. I use that only to illustrate a point. You could take any place, no matter where it is, any part of the world, if you did the same thing to it that you would now do to your home, you will find yourself compelled to move across a bridge of incident leading up to the fulfillment of that state.

You don't devise the means, but there are so many little facets to this wonderful art of imagining. I'll tell you one to show you the danger when one wants one thing above all things in this world, and they're willing to sacrifice their moral, ethical code, in fact every code. It also works. That's why I warned you in my last book, I can only acquaint you with the law and leave you to your choice and its risk, and I mean risk. I call this lady a friend. She is a friend. I'm not here to judge anyone in the world and she is my friend living in New York City when she was a young girl she was as poor as a church mouse she had nothing her only claim to recognition was the fact she descended physically from the Adamsses our presidents and she was very proud of that fact very proud but she had no money The one thing she wanted about everything in this world was money.

And I don't mean a few hundred thousand dollars. I mean money in the true sense of the word. To the disgust of her parents, she used to always pretend she had fabulous fortunes. She is not, may I say, a good-looking lady. Either in form or in feature. Nice in many other respects, but you can never accuse her of being a beautiful woman. But nevertheless, she dreamed this state and she just simply wanted money. At a party one day, she met a young man, just a few years her senior. He had money. money, multiple millions. She had nothing. She had a physical line leading to the add-ons. He had oodles of money. His line led to one of the bishops of New York State.

I do not say this to in any way discourage you in your admiration of some bishop or some man of the cloth. But his grandfather was a bishop in New York State. He knew all the lovely parcels of, well, real estate. Where tomorrow, if you could hold on to it, what it would be worth. And so here is a bishop of the church, instead of taking care of his flock, he was taking care of his pocket. And he left millions to this man's father, who in turn left it to him. My friend only wanted money and so in no time flat they got married and they lived for 21 years in intimate hostility. Really. Solid beyond measure.

I wouldn't dare discuss it from the platform. So at the the end of these 21 years, they called it the day and divided the millions. She still wanted more millions. She could open Tiffany with her diamonds and her jewelry. Still wanted more. She had a little cousin who always worked for a salary. But he got in on the ground floor when our huge big corporations of the day were being organized. Saved his money, he was a bachelor, he lived alone, very frugal, and he bought a little bit of this stuff, a little bit of that, never touched it. It split and split and split and split. Year before last, he had the presence of mind to die.

The only member of his family that would ever see him was this lady. She knew in some strange way he had money. She would bring him home for an occasional dinner, would call him on the phone. So when they found his will, she was the only member of the family named in the will. He has other first cousins, but they were above it all. They came from the Adamsons. And he must be on the outside or something. But it was not what they would cultivate. When the will was read, my friend and my friend alone got it. The last estimate, they're still finding it. He put it in this bank, in that box, in the other box.

Well over a million. the stocks and bonds are worth, and she got it all. ¶ Now her cousins aren't speaking to her, because she got it. The price she paid for money, I hope that no one here would be willing to pay. She could have had all the millions she now has, plus happiness. She could have. If she only knew the law. You want it, but you condition it. You want it with dignity. That statement of Milligan. I have a lavish, steady, dependable income, consistent with integrity and mutual benefit. That's our great Milligan. He was a poor boy too. And he grew tired of his poverty. And the story is told me by the one who interviewed him after he got the prize, the Nobel Prize, in this cosmic race studies.

And he said to her, the interviewer, I was a poor boy, raised in a nice environment, my father was a travelling minister, he had no money, but he gave us good books, we were always playing games, a strong body and a strong mind. But he had a code, a decent code. And so I wanted money, but I wanted it in this manner. So I locked myself in a room one day. I did not have even a glass of water for 16 hours. And in that interval, I repeated over and over and over to myself this thought that I wrote out. I have, in the present tense, I have a lavish, steady, dependable income income, consistent with integrity and mutual benefit.

Well, he certainly earned it. He had all these things when he died. He had the respect of the world. He gave to the world as much or more than they gave to him. Yes, he had millions, but look what he gave to the world. That's how he wanted it. My friend could have done something similar, but no, she wanted money. and she was willing to pay the price, any price, and how she has paid. ¶ So I warn you, yes, you want something, and the thing that will fertilize it is your own wonderful human imagination. But you get exactly what you want, occupy it. I find one of the great fallacies of the world is perpetual construction, deferred occupancy.

We know what we want, but we leave it out there and hope that the passing of time will make it. It won't do it. I have to occupy it. I make there, here. I make then, now. I dwell in it just as though it were true. And if I dwell in it just as though it's true, though one second later the phone rings and breaks the spell. Or someone calls me, or I wait from it. I have fertilized it. You go into the state and you fertilize it. I may not recognize my harvest when it comes in due season. It will come. It may not come tonight. It may not come tomorrow. But it will come because I fertilized it.

I went into a state, occupied it, and the whole thing becomes fertilized. But every egg has its own appointed hour. And it ripens and it will flower. If to me it seems long, then I must wait. For it is sure and it will not be late. These infinite states of the world are waiting for occupancy. Waiting to be fertilized by us. That's why we must become so extremely discriminating. ¶ Know what you want and you make it conform to your code of decency, your wonderful ethical code. You don't have to in any way tarnish that code. You don't to get what you want in this world, but men are not aware of that, and they are quite willing to tarnish it a bit to get what they really want in this world; so here this secret of the sperm is God's creative power: now don't be shocked if I tell you that that sperm firm is only the symbol

of Jesus Christ.

For by him all things are made. And without him there is not anything made that is made. In him is life. There is no other life. In him is life. Well, if I go into a place and suddenly becomes animated, then I must be he. Prior to that, I thought he was on the outside. in some other place. And suddenly I find myself in a room and the room is sealed. Well, how did I get into it? You're told in Scripture, he suddenly appeared among the disciples after the resurrection and the door was closed. That's a cue given to all of us. It's not a man. It's a supernatural power in man. that supernatural power is your own wonderful human imagination.

If you're willing to believe it, you could today set out to transform your entire world. But above all things, become extremely selective. Don't just compromise, don't. Extremely selective, the state is there. The tarnished state is there, and the untarnished state is there. Everything possible is there. Why do we read these words in Scripture? He has made everything for its purpose, even the wicked for the day of trouble. If there were no wicked in the world, then creation isn't complete. I don't have to be wicked, but the state is there. I could enter the state and be as wicked as the state allows. I am not the state. I am the fertilizing power, animating and making alive that state.

That's why Blake said, in his wonderful vision of the Last Judgment, I do not consider either the just or the wicked to be in a supreme state, but but to be every one of them, states of the sleep which the soul may fall into in its deadly dreams of good and evil. It falls into these states unwittingly. You, knowing the law, don't fall into a state unwittingly. Enter the state knowingly. Go right into it. If you want to animate it and make it real. And you go into a state not just for yourself alone, but for your family, your friends, your, well, anyone in this world. And just leave it. After you

fertilize it, what can you do?

Let it grow. Fertilize the egg, don't tamper with it, just let it grow. So you single out the state today. It's a state of consciousness. consciousness. You enter it and clothe yourself with it and let it grow. When I exhausted every human channel to get out of the army, I turned to the only God in the world. And this direction came down from Washington, D.C. Any man over 38 is eligible for discharge, providing his superior officer allows it. If his superior officer, meaning his battalion commander, disallows, there is no appeal beyond his battalion commander. commander. He could not take it, said to the divisional commander. It stopped with the battalion commander. This came down in 1942 in the month of December.

They gave a deadline on it. This would come to an end on March the 1st of 1943. So anyone 38 years old before before March the 1st, 1943, was eligible. All right, that is Caesar's law. I got my paper, made it out, they had my record, my date. I was born in 1905, on the 19th of February. So I was 38 years old before the first of March of 1943. So I was eligible. Turned it in to my battalion commander who was Colonel Theodore Bilbo. His father was a senator from Mississippi. I turned it in. In four hours it came back. Disapproved. And signed the colonel's name. That night. I went to sleep. In the assumption.

that I am sleeping in my apartment house in New York City. I didn't go through the door. I didn't go through the window. I put myself on the bed. I went right into my home that I knew so well. But I conditioned it. I could be there on furlough, a two -week furlough. I didn't want that. I wanted to be there honorably discharged. Not dishonorably, honorably discharged, and a civilian in this country. So I stepped in that assumption at 4, 4.15 in the morning. Here came before my inner eye a piece of paper, not unlike the one that I had signed that day. On the bottom of it was disapproved.

then came a hand from here down holding a pen and then the voice said to me that which I have done I have done do nothing is scratched out disapproved I wrote in a big bold script approved and then I woke I did nothing nine days later That same colonel called me in to close the door, Goddard.

Yes, sir. He said, you still want to get into the army? I said, yes, sir. He said, you're the best dressed man in this country, wears the uniform of America. I said, yes, sir. You still want to get into the army? Yes, sir. Yesed him to death as I sat before him. He said, all right, make up another application and you'll be out of the army today. Went back to my captain, told him what the colonel had said, made up another application and he signed it. And that day I was out of the army, honorably discharged. That's all that I did. I went right into my home as a discharged soldier of our army. and I'm a civilian.

I slept that night in my home in New York City, though physically my body was in Camp Pope, Louisiana. That's how it works. There is a state. I entered the state and fertilized. No one was hurt. And the colonel, when I went to the door that evening, he came forward and said, well, good luck, Goddard. I will see you in New York City after we have won this war. I said yes sir. And that was it. ¶2867|I share this with you to tell you how it works. This is not good and that is wrong. We're living in a world of infinite possibilities. You become discreet. You become selective. You know what you want. You hurt no one.

But you must turn to God, and God is your own wonderful human imagination. Choose this day whom you will serve. And they answered, we choose the Lord. You are witnesses against yourself that you have chosen the Lord. We are witnesses against ourselves. For the Lord's only name is I Am. But who was actually assuming that he was? in his own apartment

2,000 miles away. I am. I am assuming I am where physically I am not. But the reality of me is not this. The reality of the speaker is his imagination. And I must be where I am in imagination. So the body was in Gampo. The reality of me was in that apartment of mine in New York City.

You could take this story and multiply it thousands of times. But here, while you are here, I would like to make it so clear that you and you alone are responsible for your own selection. I can teach you the law. That's the law in the nutshell, what I've just told you.

But I cannot get behind you and say, no, not that. Take this. I can't guide your ship. I must leave you to your choice and warn you it carries a risk unless you take your wonderful code and surround it. Take your choice and make it fit your lovely moral and ethical code. You will not have to compromise.

So this is the secret of the sperm. You are going to find it under the microscope. scope, that I'm going to see it go through, is all imagination. This whole vast world that seems so real and solid and independent of our perception of it is all within our imagination. And so you single out the state you want to activate. You go in under that state and know it as yourself, and it becomes alive.

Then you return to whatever you're doing in the world of Caesar, and that egg has been fertilized. And in a way that you do not know consciously, it will simply develop, break the shell, and come forward as a fact in our life.

You try it today with a friend, a friend in need, someone who has a job or needs more income because of obligations, try it. And you need not tell him that you've done it. Leave him alone and that's the satisfaction of seeing your friend with a nice job and making more money. Do it with everything in this world because you have the power and the right.

The power is your imagination. Paul describes Jesus Christ as the power of God and the wisdom of God. Well, this is power. This is creative power because here is a man with all the power in the world. He could say no from now until the war is over.

So when it happened to me, in nine days, I wrote a friend of mine who was my age, who was just as eligible, and I wrote him and I told him what I had done. He never answered my letter. He is a Freudian.

By Freudian, I mean he studied with Freud. He was steeped in these so-called facts of life, all based upon sex. He knew nothing of this higher level. So I told him what I had done. He got out when the other millions got out after the war. Because he used to come to my meetings in New York City. And he said, you know Neville, I like hearing you. I like listening to your talks. But you know what I do? I hold the seat and put my feet right down into the carpet to keep my sense of the reality and the profundity of things. You take me out of this reality, you mustn't do that. So he likes the reality. He was in the army, he wanted to get out and couldn't. And I am unreal and I got out. So I'm sharing with you the real reality.

If Freud only knew of these intensities of creation on higher levels, compared to this level here, where you can have these incredible intensities on the highest level, where you're creating, and you create all within yourself. You're not a divided image. that you create, it's all within yourself. And compared to this level, this level is like simply well, two out-of-season slugs. That's this level.

But on the higher level, it's all intense, fantastic creations. And there you see the vortices that bind man on his body. There you see unnumbered, you could never count the unnumbered vortices that cram creation. And there they are gathering intensity, or rather density, to make what they're gathering apparent in this world. They're already apparent on

the higher levels, but to make them apparent here, they gather density. So here, in a very simple way, imagining creates reality. reality, in the most minute form, there is a thing in this world that is now real to us that was not once only imagined. So today start controlling your imagination and do not entertain even the idle thought because no one sees it.

Read the eighth chapter of the book of Ezekiel. They saw it too. And he said, son of man, do you see what the elders of the house of Israel are doing? Everyone in his own chamber of imagery. And they say, no one sees us. The Lord has turned from us. There's no Lord on the outside looking. You know what you're doing. That's the Lord seeing. He knows exactly what you are doing because you and He are one. God became man, that man may become God. So the house of Israel said, let us go into our chamber of darkness with all these abominations and create because the Lord doesn't see us, He has forsaken us. They forgot the Lord.

The Lord is your own wonderful human imagination and there's only one Lord. So you sit in the silence for a moment and you think, well, I can't be seen. I can imagine unlovely things about that one, the other one. Don't for one moment think the Lord doesn't see it, because you see it, and you and He are one. And He is creating at that very moment. And you're bringing out of your own deep the things that you are fertilizing. Now, about a week ago, I suggested a certain technique that I learned from my old friend Abdullah. Sitting physically in one place and assuming that I am physically seated in another place. And go from place to place.

After a while it becomes so easy. And then you can open your eyes at the place where physically you really are not. And when you do so, you open that eye with a shock. If I am seated in a big chair in my living room, and imagine I am seated in the bedroom, when I walk the shop, I open my eye while imagining I am seated in the bedroom. room. If I open my eye when

I imagine I'm seated in the living room where the body was in the beginning, there's no shock. But there's a shock to open your eye where the body is not because it seems so real to you. And this is how you exercise this talent, though into you any state.

So in essence, this being the last day, I brought you many things I've heard and experienced in the last year, bringing stories of my friend Crutcher, stories of others, my own, but really the base hasn't changed. I can't change the base. The base is still imagining creates reality, that God and man are one, and all that we behold, though it appears without, it is within, in our imagination, of which this world of mortality is but a shadow. So when one takes off this little garment, where do you think they'll go? They are in the only reality in the world, in their imagination. And they live in a world of imagination. And the day will come, they'll take it off from this level forever.

For they'll rise completely into an imaginative world, where everything is subject to their imaginative power. So here this is educated darkness for the purpose of learning how to create. And you aren't being judged if you create something unlovely, but create. But why create something unlovely when you know you could, in some wonderful way, still get your goal and put it into a lovely frame? You need not take away your wonderful ethical code. Within the framework of your code, you you can put your picture. So you'll never be ashamed of what you've accomplished. So many today in this world, they wouldn't discuss how they got what they have. They wouldn't. They are ashamed of it. So if you have a goal like Millikan, take Millikan's wonderful statement and repeat it over and over until it becomes a part of you.

That's all that he did. So he told my friend, and things opened for him. He was the one person who could see there was a potential in this study of

cosmic rays. And so he devoted himself to it. And while he gave his all for that, the world was looking at him. And then money started pouring into him. So he died a noble soul, one that was honored. And anyone he left behind, like his sons, his daughters, and those related to him are proud of the fact that they had a man called Milliken, who was part of their physical descent. Are there any questions, please? You tell us that we play all the parts. In my present state of consciousness, I would not want to play the part of a violent person.

Do we escape that with our understanding? The question is, if we play all the parts, can we escape playing the violent part? My dear, I will say the violent part is being played by God. And you and God are one. We learn eventually to play more beautifully, as we would avoid certain notes on the piano. But don't destroy the note. You need it for some other piece you're going to play. You can take a discord and resolve it into a distance. If I took the notes from that piano that caused the discord in the hope I would never make another discord, I can't play the piano. So everything must be present, including violence. He tells us in the 10th chapter of Isaiah, behold the Assyrian, the staff in his hand is the rod of my anger.

He uses everyone to bring to pass what man is miscreating. Yes? Yes, if you can avoid it, then you know, and you don't have to take it. Certainly, my dear. But there is no other way to play the part. If I select to play the part of the horrible beast of the world, God and I are one. Therefore, God is playing the part. He submits himself to my choice because he became me. that I may be as he is. He's infinite love, but while I'm still asleep, he plays that sacrificial part of playing the parts I select. So there's only God to play all the parts. That's the sacrifice that's told us in the 53rd of Isaiah.

Put all the things upon his back. The question here? The question. You have taught us that we in a 6,000 year span, that we play all the parts. In my

present state of consciousness, I would like to avoid the violent parts. In the 6,000 years, the question is this. I have taught you to believe that the journey takes 6,000 years. As Blake said, I behold the visions of my deadly sleep of six thousand years, dazzling around thy skirts like a serpent of precious stones and gold. I know it is myself, O my Creator and Redeemer. So if six thousand years is the length of the journey, and within that six all parts are being played.

Can I avoid these horrible plots? Certainly. But in our ignorance, we play them, we fall into them. You will give a banquet one day, the Messianic banquet, every one will give. And you will see a sea of human imperfection. And you will redeem. You have played the blind, the halt, the withered, everything. They are all waiting for you to walk by. As you walk by, all are molded into perfection. For there were garments that you played, and they are now invited to Messiah's banquet. Because you have risen from it all.

You see, you're something infinitely greater than any being that you see in this world. You are a supernatural being who is God playing these parts. The actor is not Hamlet. The actor goes home and leaves Hamlet in the closet. it? Any other questions please? Will you tell us again the breathing technique? Will I tell you again the breathing technique? I find it more before my mind's eye, what I would like to activate.

I make it so that it really thrills me, a conversation between between two friends discussing the fulfillment of their dream, which is my dream for them. And then you breathe in and you breathe out. You inhale and exhale. It's a complete personal thing. I can't give you the numbers. You don't do it once, twice, or 50 times. It's entirely up to you to breathe in and breathe out while you're listening to this conversation and bring yourself to the limit of a thrill, then with one deep, deep inhalation, your whole body explodes. Every little atom seems to open and something goes out. As you

are told in Scripture,

Who has touched me? For I perceive virtue has gone out of me. You touched it on the inside. You made it real and you explode it. It comes with the last inhalation. But this is something that is very personal.

You must try it. If two are working from different angles, I mean from different understandings of teaching, will this in any way modify or change the final outcome? If two are working from different angles for a common goal for someone else? No, it doesn't really matter. It doesn't really matter. I have friends who will call me and ask me to hear good news for them. I know from their own confession in the past they haven't broken that little trick, but they want to be sure. So they call the Christian Science Practitioner, the Unity Practitioner, Science of Mind Practitioner, they call all the practitioners in the hope that one is going to hit it. A complete absence of faith on the part of the one who wants the help. My teaching is not based upon theory. I did not sit down to work out a workable philosophy of life.

My teaching is based upon the experience of Scripture. I have experienced Scripture. And Scripture is not the product of human wisdom. It's not. It's revelation. But unnumbered isms in the world, brilliant minds, wonderful minds, they sat down and gathered themselves together to work out what they consider the right path. And so all these isms are based upon just such human wisdom. The Bible is not human wisdom. In its search for the meaning of life and for God, the human mind could never have conceived of the story of the gospel. Never could he conceive it. It's something that was revealed to man. As Paul said, I did not hear it from a man, nor was I taught it by a man, but it came through a revelation of Jesus Christ.

He unveils himself in you, as you. ☪ And you've been looking for him on

the outside all through the centuries. And suddenly it happens. And it's so different in prospect from what it comes to be seen in retrospect. After it's happened to you, well then you know. So my teaching is not speculation. I'm not theorizing. I'm telling you what I know from experience. ¶ And it's all scripture. Because the world thinks they're all scripture. They will say, what? That's an old book, a myth. That belongs to the dead ages. Let us get something new. And so they'll get something new. You'll find other isms springing up too. All over the world. ¶ Is your system a system that can be used to work towards translation?

Spiritual translation? Did you hear the question? Is this system a system that can be used towards spiritual translation? ¶ You cannot in any way hasten your spiritual growth. Spiritual maturity is a gradual state from a god of tradition to a god of experience. You can't possibly by not eating certain things, or by eating certain things, or by attending certain classes, or not attending certain classes. In other words, hasten your spiritual growth. ¶ It's coming. What you can do with this principle, that's why I call it both the law and the promise. The promise comes first. The law comes 400 years later. 400 is simply the cross, as long as I wear it. And so he gives me a law to cushion the blows, for I wait for the promise of the Father.

¶ And the promise of the Father is to give me himself, as though there were no other, just God the Father. ¶ But all these translations and these extra -sensory perceptions and all these think they don't interest me really. What would it matter? UCLA, three weeks ago, they gave a little weekend group. They charged \$100 three days and they had, I think, five speakers. It was crowded to the the gun laws. Over 500 attended the class at UCLA. ¶ And not one man on that panel, not one, is a man of vision. In his present state, a vision would scare him to death. But he knows all about extrasensory perception and talks about it learnedly. ¶ But I've always is

maintained, there's an awful lot of learning ignorance in this world.

Any other questions, please? ¶Neville, my attendance here at your lectures this year was spoiled by the fact that I went into the hospital last week and stayed there for five days. Of all the times that the world would go to the hospital, I certainly didn't plan it this time, I don't think. ¶And you You have told us that we do not recognize our own harvest. Now, my question is this. To keep us from reaping the unwanted harvest, how do we make ourselves more conscious to ourselves? ¶Well, I would not say this is actually your answer. But many a person coming to my meetings over the years, I started on the second day of February, 1938.

1938, and it's been an unbroken series since, from coast to coast. They come to my meeting, and my terminology differs from theirs. I speak of Jesus Christ more intimately. I bring him down and close the gap between Christ and myself, and treat him as my own wonderful human imagination filled with love. That shocks people. They go out at that moment, never to hear me again, and if they can possibly say to of someone else, don't go and hear him, they will. I'm not saying in the interval that you've been coming here, I didn't say something that annoyed you. And you turned your back that night with a little pledge, I go and hear him. So when you wanted most to hear me, you go to the hospital.

That's how it works. It'd be nice if you went to the hospital when you want them to go. But I'm here for a short interval. I'm not saying you did it. But I would even ask for a confession. For the simple reason, self-justification is the voice of hell. And nobody confesses honestly anyway. Thank you. That our practice is the state of peace as we age, and our own human imagination, but as a friend of the very life we age, now continuously turns in our face. My dear, peace is a state of consciousness as much as war. To animate and to activate peace, the human imagination

must enter that state and believe in its reality and dwell in it as though it saw headlines.

That in some way you and I do not understand, they got together. We are reading one side of the letter over here, and they're reading another side over there. You and I don't know. Or you know, and I know, what we see in the papers. And if you have a good memory, it's horrible. Because you go back, it's contradiction after contradiction after contradiction. Tradition. One fellow flies in from the Orient and he tells us one thing. The same man goes back two weeks later, comes back, tells an entirely different story. So we don't know. Unfortunately, in a way, our memory isn't long enough to remind you of what he said a week ago. William Butler Yeats, oh yes, a great mystery.

Yes, he wrote a series of essays and he called the book itself *Ideas of Good and Evil*. But the chapter from which I took what I quoted is called *Magic*. There are a series of essays, but the book itself is called *Ideas of Good and Evil*. So I'm home the other night. I said I'm going to church, I said. I'm going home the other night on the day of the church. I couldn't help but see what was happening before I went to Mass. You can. Revise it. I'll give you a story. A friend of mine comes from the hills of Hollywood down to Sunset to take the usual two -mile walk every day. He can't walk in the hills.

They're unbearable. But on the flat of Sunset he could walk. He comes and he parks the car and takes his walk. As he parks the car he starts off down Sunset and a young girl in a little sports model she can't see clearly the back of her and she's backing out but she's backing out at almost 40 miles an hour right straight onto the street but he gets right in line, next thing he knew he's in the middle of Sunset. He got himself up, went back to the car and drove home. She said, I was in excruciating pain. My wife

canceled her appointment with the hairdresser. I thought, I can't hear you tomorrow night. What is happening to me now?

Do I have a concussion? I've never had one before, so I do not know if what I'm having now is one. But I thought I should call the doctor. I should do this. I should do the other. He said, "no, I'll revise it." He got on his bed and relaxed, went over the scene. When he came to the place where she's pulling out at a rapid pace, he went this way at her. As a man of my age would to a young girl in a car, he wouldn't bore her out. He would go this way. So he cautioned her not to do that. You could injure someone. And she thanked him, stopped the car, and then he walked by and took his walk.

He walked 20 minutes later there wasn't a bruise on him, not one sign of the accident, it hadn't happened. As far as he is concerned, he remembers it and can tell it, but in the picture itself he rubbed it out; he revised it until next year. Thank you. Thank you.

Self-Abandonment

Week after week, as I take this platform, I know what I want to say. It is merely finding out how to say it, so that it is intelligible. For we are dealing with a mystery. It's not something you can spell out and say, now this is it. It's a peculiar, the most fantastic mystery in the world. to me to experience scripture to experience God's plane of salvation is my interpretation of the whole purpose of life that is what I firmly believe I firmly believe that the roots of our being are rooted in God and God unfolds himself creatively in us. When I make that statement, I put myself on the side of that which is being transformed, say man.

For metamorphosis is the theme of the Bible. That is the complete transformation of man into God. When I make a statement as I've just made it, it seems that this is man, you and I the man, being transformed by a being other than ourselves. And I don't mean that at all. But man is so conditioned to believe he's a little worm that you approach it from that angle. You and I are the God transforming man into our image, into our likeness. But then if I said that to a large crowd, the curtain would come down, and they wouldn't hear one word I had to say beyond that. But you and I took the plunge. We were the sons of God, together making God.

For the word God is the plural word. The word is Elohim. In the beginning, God. That word is Elohim. It's plural. And God said, let us make man in our image. The same word is Elohim. It's a compung unity, one made up of others. We are told in Deuteronomy that he has set bounds to the peoples according to the number of the sons of God. No child can

be born. unless God occupies that little temple. These are the gods that came down. You and I are the gods that came down. We are transforming these identities, these men and women with which we are identified, into our likeness. Rather than being transformed by something other than ourselves, we are the gods that came down and when we awake we are the gods spoken of in the very beginning in the beginning God Elohim, plural, the gods created the heavens and the earth like creating a theater for the display of its might and its creative powers and then the gods said let us make man in our image.

So we came down and clothed ourselves in these garments. We aren't pretending. We completely abandoned ourselves to these garments. The secret is self -abandonment. Never would you have made anything had you not loved it. Never. We so loved it. And so having loved it, we commit ourselves to the object of our love and actually become it. Self -commission is the secret. Now when we are told be imitators of God as beloved children, in this world we have forgotten who we are. Now comes the revelation, be imitators of God as beloved children. Just as Christ loved us and gave himself for us. They'll imitate that. But on this level, I feel myself Neville. But I know from experience, I am the one that became Neville.

To transform this identity into my own being, the being that was, that has no beginning. And there was a plan that I set forth within myself when I buried myself in this being called Neville. This is true of everyone in the world. Now listen to this carefully. It's the first chapter of Ephesians. I'm just quoting four verses. You'll find them within the first ten verses. So I've omitted just a few because they're not necessary for what I want to get over. God chose us in him before the foundation of the world: he destined us in love to be his son through Jesus Christ, according to the purpose of his will. He destined us in love through Jesus Christ, according to the purpose

of His will, which He set forth in Christ as a plan for the fullness of time.

You listen to it carefully, go home, you read it. The first chapter within the first, I think it's the fourth, fifth, ninth, and tenth verses of first the only one book called Ephesians, so the first chapter you'll read it in the fourth, fifth, ninth, and tenth verses. God chose us in him before the foundation of the world. So we see that the salvation of man is not an afterthought of the creator. It is prior to this historical process. Long before this was animated and became history, human history, this decision was made. So our fitness is the consequence, not the condition of his choice. So here as Neville, I, the true being, chose Neville. I'm going to play Neville.

You chose the being that you've chosen and we came down into this and animated it, this historical process. We are the gods who made the decision. We are identifying ourselves with these garments. We are transforming these into ourselves. Now that is something that the world shuns against. They abhor it because they do not realize that man, the man, can do nothing to save himself. There is not a thing that man, as man, can do. It is the God who is buried within man who does it. As we are told in the letter to the Philippians, He, meaning God, Who started the good work in you. Will bring it to completion at the day of Jesus Christ.

The day of Jesus Christ is the unveiling of this plan in you. For Jesus Christ is in you. Christ in you is the hope of glory. Were he not in you, then you would be a dead, dead body forever and forever. But the gods came down, and it takes all the gods, called the sons of God, to form God. The one became fragmented into the many. One fell, containing all. He chose us in him before the foundation of the world. Get it? Before there was a world, we were. We are the gods. We are in the one being that is known in Scripture as God. And we came down for one purpose, to expand our own creativity, and we do it by actually burying ourselves in humanity.

Now, crucifixion is either a demonstration of the most horrible failure in the world, or the greatest success in the world. It has been proven that the seed that fell, which is called the Word of God, and the Word of God is God, and that is God himself. In the beginning was the Word, the Word was with God, and the Word was God. And the Word was the seed that fell into humanity. That's called the crucifixion. Well, it rose and it continues to rise because all the sons will rise; none will fail. If one fails, we have to leave everyone behind and go in search of the one, because the one that is missing completes the one: the one body, the one spirit, the one Lord, the one God and Father of all.

So night after night, as I take the platform, I know exactly what I want to say, and my problem is how to say it so as to be intelligent to be understood by those who hear me, for man has been conditioned to believe that he's a silly little thing in the world who has sinned, and having sinned, now he must make all kinds of penance to redeem himself. Man cannot redeem himself. It is God who comes down, and by his crucifixion, which is the burial in God, God now demonstrates his creative power, that he can die and rise again. So he dies. Amen. I am crucified with Christ, said Paul. Nevertheless, I live, yet not I, but Christ who lives in me.

And the life I now live in the flesh, I live by reason of the faith that I have in the Son of God who loved me and gave himself for me. So that Son of God is in you. You say, I am, that's he. That's the Son of God. But you so love the object to whom you gave yourself that you abandon yourself completely and empty yourself of your divinity and just buried yourself in the object of your love. And you're going to transform it into yourself, who is God. Then when you transform it, you are the same God, only you have expanded beyond that moment in eternity when you ventured into this experiment, becoming your own creation.

For be imitators in the world of Caesar, be imitators of God as beloved children. Just as Christ loved us and gave himself to us, now imitate that. So, are you in love with money? Nothing wrong with it. Are you in love with fame? There's nothing wrong with it. Are you in love with physical health? Nothing wrong with it. But be in love with it. If you are in love with it, you must do the same thing that God did in the beginning, and you are that God of whom I speak, who so loved the object that is you when you see it reflected, that he abandoned himself, no restraint, a complete abandonment of self to the object of his love.

For if there is no object of the love, no beloved, what is love? There must be a beloved to demonstrate love. And so you have an object, your emanation, which is nothing more than your wife. Not your physical wife, the body is your emanation. That's your wife. Till the sleep of death is over. And you so loved it, you're going to transform it into the most beautiful, perfect thing in the world, which is just like you, who is perfect. So he chose us in him before the foundation of the world, that we should be holy and blameless before him. That's what we are told. So he chose me, who he, what I am he. But to become me, he has to forget that I am he.

And he thinks he is never. He has to. He chose me in him before the foundation of the world. But now I'm the one who forgot and became never. When I awake, I know I was before the foundation of the well. But now I bring never with me. And now I have one more aspect of my protein being. I have another being. I've redeemed. I fell in love with it and brought it back. And now I am the protein being. So that I can see others and let the others see me as never. So they see me as never. But do they really see me? They see me as never when they see me clothed in power, clothed in wisdom, or maybe clothed in love.

And they'll see me because I so loved that I gave myself to it and raised it

to the level of my own being prior to coming down into it and burying myself within it. So when I try night after night to tell it, I hesitate, because I wonder, is this as clear as I can make it? I know what I want to say, but how to say so that it is understood, that it is intelligible? Because you've got to go through all the preconceived misconceptions conceptions that man has concerning Scripture. And so I say to experience Scripture, to experience God's plan of salvation, is really the whole purpose of life. But while we are here, we can be anything we want to be.

And the being within us, who is our true being, allows it.

I will go the part with us and play everything. thing. But I'm speaking to the God in you, the God in Scripture, whose name is Elohim, or Jehovah, or the Lord Jesus Christ. That's the same being who is buried in you. He's actually buried in you. And that being will rise.

Now teach me, O Lord, teach me, O Holy Spirit the testimony of Jesus that I may actually comprehend wondrous things out of the divine law teach me your Holy Spirit or tell me the story of the God who became man that man may become God and then we are told the story in a very simple way. For truth embodied in the tale shall enter in at lowly doors. So you tell it in the simplest tale imaginable, right in the beginning, you tell the story. Truth embodied in the tale shall enter in at lowly doors.

So Mother would take me on her knee and tell me the story of Jesus. He had no father, but he did one day claim he was the father. Well, she didn't understand that, and neither did I. He had no father, but he claimed he was the father. I and my father won.

Then she told me that he had a miraculous birth. It was not like any birth in the world, something different. And then she told me that he said that unless we are born in a similar manner, for he said, I am from above, that he was born from above, and unless you are born from above, you

cannot enter the kingdom of heaven. And then he also said that the most perfect man born of woman was John the Baptist. And yet, the least in the kingdom is greater than John the Baptist. Therefore, John the Baptist cannot be in the kingdom of heaven if the least is greater than he. No matter how little it becomes, the least is greater. He cannot enter the kingdom of heaven. Mother did not understand that any more than I did when she told me.

Then she told me that David in the Spirit called him my Lord. She didn't understand that, and neither did I. and then she told me that he identified himself as the son of man and then likened the son of man to a fiery serpent and that unless the son of man is lifted up in the same manner in which the fiery serpent was lifted up he cannot enter the kingdom of heaven and she told me that when he was baptized, a dove descended upon him and remained upon him. And the outer man knew that outer man was called John. And he knew, because it was revealed to him, the one on whom the dove descended and remained was the Son of God, the one that came down from heaven. For no man can ascend into heaven except the one who came down from heaven, the Son of Man.

All this was a mystery, but a lovely story that excited the child mind. And so you carried it with you. This is something that is all within you. And then comes this shocking suddenness. When you least expected it, it all happened in you.

Now I go back to Ephesians. He set it forth as a plan in Christ for the fullness of time. He set it forth in Christ. In Christ, yes, and Christ is in you. God himself descended into man, and he set forth his plan of redemption in Christ. So in Christ, it is in man, it has now to unfold in man. So it unfolded in me, and I realized that I am he who came down. For no one can go up unless he first came down. For having gone up in the fiery

serpent manner, that I must have been the one who descended. But when I went up, I went up without the loss of the identity of Neville.

So I came down and redeemed a being called Neville. You come down and so identify yourself with the being that you believe yourself to be, that when you go up you take that which you have redeemed with you. You present it to your brothers for they're all waiting for the presentation of your act of faith. For faith is complete self-commission. I cannot commit myself to that which I do not love. So God is love. So I loved it. And then agreed with all of us to commit myself to that. And then I committed myself to it. And lost all consciousness of the being that I really am in my self-commission to the object of my love.

and then I went through hell, as we all do. But as Paul said, I consider the sufferings of this present time not worth comparing with the glory that is to be revealed in us. What glory? The only glory is the glory of God. So the cry of one who has accomplished the job is this in the 17th of John. I have accomplished the work thou gavest me to do. Now glorify thou myself. Glorify thou me with thine own self. Glorify me with your own self. Return unto me the glory that was mine, the glory that I had with thee before that the world was. So bring it in now, the glory that I gave up in my self-commission to the object of my love.

Now let it return. So I brought back, individualized, a garment I can wear in eternity. It was dead, and I like the seed that fell into the ground and died, revealing the great secret, the mystery of life through death. So I died. I died when I became this, and then suffered all the hell of the world, and then the pattern which I contained unfolded within me. So he has remained manifest unto me the mystery of his will according to his purpose, which he set forth in Christ as a plan for the fullness of time. So he set it forth in Christ as the plan. Well, that plan is Jesus Christ buried in

man. It's a pattern.

So the pattern man. How to tell the world that Jesus Christ is the pattern of salvation buried in man. When man has been taught to believe that Jesus Christ is a little man who walked 2,000 years ago and then disappeared having told a story. to return again into this world physically, that physical eyes would seem as coming from without. That's what the world has been told. But that is the truth embodied in a tale, that it may enter in at lowly doors, or if you told it as I've told you tonight, the world couldn't take it. They will be shocked beyond measure to hear what you have heard tonight, so they would not accept it.

they believe in some little external savior that came two thousand years ago and who promised to return, and the great teachers of today great in the sense of numbers but not in understanding are looking for him to come from without. He can't come from without because he's buried within us. He can only come when he awakens within us, and that pattern is the pattern in a seed. But this It is God thee-- the Word of God, buried in man. It unfolds within man. When it unfolds within man, everything said of Jesus Christ, the individual in whom it unfolds experiences it in the first - person singular present tense experience. Then he knows who God is. He always was God who emptied himself and took upon himself the form of man.

and being found in the form of man, he became obedient unto death, even death upon the cross of man, and was made in that state a slave. But in the end, he fulfills his purpose, and then he is given a name that is above all names, that at the name of Jesus every knee should bow, and every tongue confess that Jesus is Lord to the glory of all. Well, who is that Jesus? He's in you. So when you actually fulfill and accomplish the job that you took upon yourself, you bear the name of Jesus. There is only one Lord. We all

return, Catholic as we are, we return as the one Lord, the one God, the one Father of all.

One body, one spirit, not many. and yet without loss of identity. If I could take you with me into the actual experience. Coming through two mornings ago, here I am on the surface of my being, I know exactly what I'm doing, and I'm spirit. And here is this whole vast world, and the world is dead, just dead. But I cannot move it unless I come down into it. I come down into it but now with the memory of having been born from above, having come down into it. I can change it prior to being born from above, you lose all consciousness of the being that you are that came from above, and you come back night after night into the garment and you're simply one more of the crowd, lost, but now after the birth from above, after you begin to grow in stature in the favor of the gods who preceded you in the same similar birth, memory now remains.

So you come back in the morning from your union with the brothers, and you come back and you see it for what it is, it's all dead. But now you do not lose the consciousness as you did prior to the birth from above. So you come down and you can change it, if you so desire, but why change it? Listen to these words that came from Blake when Blake departed this world. But Blake was born from above long before he departed this world. So, in a book called *Looking at Modern Paintings*, There's a chapter on Max Beckman, considered a great modern artist, modern paintings. He said he met Blake in this super terrestrial world. And there was this giant of a man, like a supernatural being, and he waved greetings to him.

And he said to him, you have confidence in objects. Do not let yourself be intimidated by the horror of the world. Everything is ordered and correct and must fulfill its destiny in order to attain perfection. Follow this prayer and you will attain from your own ego go, an ever deeper perception

of the eternal beauties of creation, you will also attain an ever increasing relief from all that which now seems to you so sad and terrible. The whole thing is ordered. The whole thing leads towards the perfection that you determine to bring about when you You emptied yourself as God and actually became the being that you are today. And you will awake from it all and you will return to the glory that was yours before that the world was.

Only magnified beyond what it was by reason of your venture into this world of death. This was the limit of contraction. The limit of opacity. And you took it upon yourself. self. Now, there is no limit to the expansion, to the translucence that you bring back. So we all are returning to the being that we were before that the world was. So when we read, He chose us in Him before the foundation of the world. We were the gods. We were the sons of God that collectively make God. So that wonderful compression of the Hebrew faith, It's the greatest confession in the world. Hear, O Israel, the Lord, our God, the Lord is one. Jehovah, which is simply I Am, translated the Lord, Jehoranoi, the Lord.

And here, our God, as plural, Elohim, we are the God. But together we are Adonai, one God. So it takes the one made up of many to form the one God that is the confession, the Shema of Israel. Hear, O Israel, the Lord, our God, the Lord is one. Never forget it. No little man, little picture, you stand before and worship. All this is dead. But men make idols of men. So he has money. Or he's a tyrant. Like a Lenin. So they make a little icon of Lenin. And thousands every day walk past this stupid little thing that is kept on display. And I read Buckley's statement today. There was a great line Lenin read.

It used to be St. Petersburg. It was Peter Square, the Saint Square. Now it is Denningbad. And here's this little mummified thing. And a friend of his walking by, the little mummified thing, had his hand in his pocket. And

the God, in the most impressive manner, said, take your hand out of your pocket. You're passing through holy ground. Here is the word may flourish. And he drove the mummice. And the way he treated it was perfectly marvelous, the way he treated this horrible, stupid concept of worshipping this little thing that they had to pick it up a few years ago and rebuild it because time takes its toll and was disintegrating it. And this is their little icon that they worshipped.

I tell you, the only God in the world is within you. There is no other God. One day you will know it. one day he will unfold within you read the story carefully for when he unfolds within you everything said of him in scripture you are going to experience in the first person singular present tense experience and his only son which is only the personification of all the experiences that you will ever have as man so take all the experiences of man and all that man could could ever experience, and fuses into a single whole, and personifies that whole, and it comes out as David, the David of Scripture, the great swamis, that's David. And he stands before you, and he calls you, my Lord.

He calls you, my Father. That is the only Son of God, which is a personification of the sum total of all the experiences of humanity. So when you, playing the part you're playing, have gone through all the gamut, namely, the cable of experiencing, in the end, you overreact. And when the sum total of the experiences is fused and personified and stands before you, and he is that glorious, beautiful lad, David, and he calls you my father, my Lord. And the drama is over as far as you are concerned. then you join the brothers that you knew before the world was, and you contemplate the world of death. You become one of those who in great eternity contemplate death, and you too will say, what seems to be is to those to whom it seems to be, and is productive of the most dreadful

consequences to those to whom it seems to be, even of torments, despair, and eternal dread.

But divine mercy steps beyond and redeems you in the one body, the Lord Jesus, who is Jehovah. It's only one body, one spirit, one Lord, one God, and Father of all. So all are redeemed eventually. But the man, as a man, can't redeem himself. It's God in man that is doing the work. He who began the good work in you will bring it to completion at the unruly angel of God as you. So my problem night after night is to find words to tell it. I know what I want to say, but the problem is how to say it. How to say that it is understood, that it is intelligent. Because you must always bear in mind you are facing an audience that may not be prepared for the shock.

For it is a shock to the human mind to tell them who they are. They'd rather depend on something external to themselves and pray to it. So they go to church and light a candle. And they bow before some little man - made cross or man -made star. And they do all these things on the outside. And no one has confidence in himself. And the self of man is God. That wonderful human imagination of yours, that is the eternal God. So tonight I said, our roots are in God. And God himself unfolds himself within us. I could have said, our roots are in divine imagining, and divine imagining unfolds itself within us. But it doesn't matter.

I personally write the word God, but I do not put it on the outside as something to worship. The world will accept that better if I said God than if I said divine imagining, so I did not say in the beginning of the lecture I now present it to you but when you imagine that God creating and all things are possible to God so begin to imagine that's God God in action but believe in the reality of the imaginary act so you imagine yourself to be what reason denies and your sense is denied but imagine it God had a completely abandon himself to the form of man, to believe himself man.

Do you know what that is?

The being that you really are? For I tell you, when you come back after the birth from above and find yourself spirit, I mean spirit, but more real than anything in the whole various world all put together, but you are spirit and you are more real than any object in space or all the objects in space. But to come down prior to the birth is to forgive yourself a spirit. And God is spirit. And you do it after this birth without loss of identity. That's the lovely part about it. When you come back into the world and pick up the garment that is asleep on the bed, quite normally, naturally, bathe it and shape it and feed it and do all the normal things with it, but you know it to be a garment.

And you know you've extracted from it a certain identity. Which identity? You take back a spirit. For the body is going to be put into the furnace and be discarded. That will be simply reduced to the ash that it is. But you've extracted from it a certain identity. And you take back into the brotherhood your accomplishment. You came down and died as a man. And now you go back, bringing back the identity of the man that you wore through the ages. And you take it back. And you're all greeted in joy because you accomplished that which you intended. So the will of God will not turn back until he has executed and accomplished the intents of his mind.

In the latter days, you understand it perfectly only in the latter days so the sufferings of the present age cannot be compared with the glory that is to be revealed in us for those whom he foreknew and he foreknew all of his sons we are the sons regardless of your sex we are the sons for in the resurrection we are above the organization of sex we are neither male nor female male, we are God. And those whom he foreknew, he also predestined. And those whom he predestined, he also called. And those

whom he called, he also justified. And those whom he justified, he also glorified. So no matter what you have done as man, you will receive justification.

In other words, divine acquittal, complete acquittal. No matter what you've done, if you played the part of a Hitler or a Stalin or any other monster, you will be acquitted. On this level, you want them all to suffer. But your brothers, knowing the part you played, they don't want you to suffer. They want you to awaken from the dream of being a Hitler, the dream of being a stupor or any other horrible character in the world. And so when you come before him having been called, that is justification, and justification in Scripture is nothing more than divine acquittal. On earth through justification comes glorification, which is God's gift of himself to you. You are then God the Father.

And all the songs together one God the Father. Now let us go into the silence.

Signs and Wonders

Tonight's subject is signs and wonder. We are told in Scripture, the Lord brought his people out of Egypt with signs and wonders. Heaven's daughter bringing. Come in. ¶In Scripture a sign is a demonstration of God's favor. As we are told in the 86th Psalm and David is speaking: show me a sign of thy favor, he wants to find a certain sign, the definite sign by which he leads his people out of Egypt— the journey is from darkness to light, from bondage to freedom, from death to life. So while we are here in this world, a world of death, a world of bondage, a world of God, there are certain signs, and we ask for the sign of God to start the journey out of this world of bondage into freedom, out of death into life.

¶In the 78th Psalm, one whose name is Asa— the word means to gather together like a historian; 12 are attributed to this one called Asa. He is the gatherer, he is the historian, and he begins the story. He said, give me your ears. He's asking for attention. That was what he would address. And then he said, I will open my mouth to you in a parable, and utter dark things from above. And then he recites the Exodus. That is, he recites the sign in the book of Exodus— all the signs and the wonders and the miracles of God. But he begins by telling us it is a parable. Well, a parable is a story told as if it were true, leaving the one who hears it to discover its fictitious nature, its character, and extract its true meaning, just what it is trying to tell man.

It's difficult to tell these stories on this level, though they're told in the form of, well, signs and wonders. ¶In the very end of this psalm, he said,

and the Lord awoke as like a man out of Pong, Pong, Frigg. He was buried in wine, as it were. And then he called David. The Lord awoke as from a dream, a deep, deep sleep imposed as though he had extensive wine, and then he called David, and then he goes on to show the story of David, but first of all we must remember it is parable. ¶ Paul tells us in his letter to the Galatians, which is considered the first letter or the first book of the New Testament.

It's not chronologically so today, but it is chronological. As far as it's dating though, it's the first portion of the New Testament. And he tells us the story of Abraham is an allegory. If the story of Abraham is an allegory, well then the story of Jesus is an allegory. For the New Testament begins on these words: here is the book, here is the genealogy of Jesus Christ, the son of David, the son of Abraham. Then it goes through the genealogy. Well, if the story of Abraham is an allegory, then the story of Jesus is an allegory, yet behind the allegory, behind the parable, there is a tremendous truth. See, there are two histories in the world: history is simply what occurs; what actually occurs is history.

But what man likes to remember is legend, and there is a legend. Scripture is the legend. That too is history, but it's divine history. It's the history of salvation. That will be forever and forever. Human history will pass away, and be not a trace behind it. I don't care how we try to map our faces on the mountainside. I build monuments for ourselves. And make all kinds of statues, they will all crumble and pass away. Everything that man has ever accomplished in this world will all change. But divine history is forever. It's like a standing order. Something to be done absolutely and continuously. So that not one being in this world experiences the signs and the wonders.

every one will experience the signs and the wonders. And when he

experiences these signs and wonders, then he reinterprets Scripture in light of his own experience of Scripture in the signs and wonders. He realizes what the birth really means. When we are told, as Simon tells us, this child, this little child called the Christ child. It is a sign for the fall and rising of many in Israel. It's a sign. The whole story of Jesus, understand it, is a sign. Everything about it, all the things above him are all signs. And the story will unfold itself in you, individually. God's mightiest act in the light of which all the other signs and wonders of Jesus' career are understood is the resurrection.

That begins the signs and wonders. The individual's resurrection is simply equivalent to the coming of Christ when you are raised you will be it is simply equal to the coming of Christ and it doesn't come from without it comes from within today here we are all of these great evangelists highly publicized speaking to millions of people and they're waiting for him to come from the mouth hopefully they'll be here to greet him they'll wait in vain he cannot come from the mouth because he's already within us the crucifixion is over and it did not take place two thousand years ago it took place in the beginning of time that's when God was buried in man for a purpose not because of anything that was wrong just for a purpose he took the limit of contraction which is man that he makes bad by coming down to the very limit of contraction then God could expand.

For expansion is forever. Forever and forever. There can be no limit to the expansion of God. In order to expand, he first contracts. And man is the contraction that he took upon himself. And this is the only cross in the world that he ever bore. He was never crucified on a wooden cross. Or I presume that some nut in the world took a man and actually crucified him on a wooden cross, no question about it. That some distorted mind did it as we hang people and do these things to each other. But the actual cross

spoken of in Scripture is the human body. That is the cross on which God is crucified. As we are told, if we have been crucified with him, In a death like this.

We shall certainly be united with him. In a resurrection like this. For we found union with him. In a crucifixion like this. We are all crucified. I am. You are. Therefore when we are individually raised from the dead. We shall find union with him. In a resurrection like this. And every one is going to be raised. But raised out of this body not out of some little tomb in the cemetery it doesn't matter where you drop the little garment whether it's pulverized by a bomb whether it's cremated as so many of us today require or whether it's completely disintegrated in Berlin it doesn't really matter it's not there that you are this is the tomb of God this is the sepulcher of God and here and only here we rise and we rise from within and these are the signs and the wonders.

It begins with the resurrection and the very night of the resurrection within a matter of moments following the resurrection is the birth from above symbolized in the imagery of scripture Scripture as a little child wrapped in swaddling clothes. Which Simeon said, it is a sign given to us for the fall and the rising of many in Israel. In other words, here is the sign. You can either accept it or reject it. You accept it as the sign, as Matthew tells us, of Emmanuel. God is with us. For this is the name given to the child. God is with us. When you see the child, think for that moment, it is God that is born.

But who is born? You are born. You are the one who actually begins to awake. You are awake within your own skull. And when you are completely awake, as you have never been awake before, you find yourself completely entombed within your skull. That's reciprocal. And you are all alone. And no one helps you to get out. because you have an innate wisdom. You know

exactly what to do. And you do it. You push the base of your skull and something gives. It actually gives. And as it gives, it opens. A very small open. And you push your head. From within your skull, you push it out of your own skull. Therefore, you are not the skull.

This thing you think to be yourself now is only a garment that you are wearing. Because you, the real you, in an entirely different body, you come out. And this is not your body. This is only a garment that you are wearing. As much as this is the garment that the body now wears, this flesh and blood is the garment that I wear. And you come out from the base of your skull and you squeeze yourself out just like a little child being born from the womb of a woman. Only this time it's from the skull, not from the womb. When you come out, the imagery of Scripture, all the signs and wonders around you, here are the witnesses to the event.

And they come suddenly, unexpected. Suddenly they appear, and there they are. Three, in my case, as Scripture describes them, there were three. In my case, there were three. They were my brothers, my older brothers, and there were three of them. And the wind, the unearthly wind, is present. You can't fight this fire, but wind and spirit are the same in Hebrew and in Greek. So the wind blows where it wills, and you hear the sound of it. But you cannot tell whence it comes or whether it goes. So it is with every one who is born of the Spirit. And here is this unearthly wind. And you're disturbed because it's just like a thaw. A terrific thaw.

And as you look, thinking, it may come from there. Then one of these on the bed, where your body lay. For here you came out of the body, and the body's on the bed. It's ghastly pale. And one gets up to investigate the source of the wind. and as he goes one or two feet he is attracted by something on the floor and he lifts what is on the floor and it's an infant wrapped in swaddling clothes and he announces what the infant is and he

calls you by your earthly name in my case it's Neville he said it's Neville's baby, the other two they said in the most incredible post. How can Neville have a baby?

He doesn't argue the point. He presents the evidence and here he places on the bed an infant wrapped in swaddling clothes. And then I took the infant in my hand and looking into his face I said, how is my sweetheart? A heavenly smile. The vial broke upon its face, and then it was caught up out of my hand, and the whole vision came to an end. That's the first night, but it begins with the resurrection. This is not a story of this world at all. So when we are told the story, as Tennyson said, truth embodied in a tale shall enter in at lowly doors. We are incapable on this level of grasping this profound truth so it is told to us in the form of a tale that you would tell to a child and so my mother told me the tale then I went to school and they repeated the tale and then I went through life and they repeated the same tale and then when I'm a man, a completely mature man then it happened in me and then I had to reinterpret scripture in the light of my own experience of scripture.

Now I know it is not historically true, as we understand history. If by history we mean secular history, it is not historically true secularly. Yet it is divine history, something that is taking place forever and forever. And at the appropriate time, the individual is drawn into that thing that is always taking place. And then he who is very in the individual awakes and he is God. It's the story of the birth of God who deliberately came down and assumed the limitation of the thing called man. But he is not man. He is God. And you are God. Every child born of woman is God. The very moment that he breathed, that was God. That was the breath of God. But he must go through the horrors of the world. Why? Time will prove why. We must suffer. Why we must actually go through all the experiences and

the pain of this world. But when you think of the end result, then I presume it will all vanish as though it never world. When you think what actually takes place as a result of our suffering when we became man. So the signs and the wonders by which God led his people out of Egypt.

Now Egypt is not on the north coast of Africa. The world is Egypt. America is Egypt. Russia is Egypt. Everything in the world, the earthly state is Egypt. It's a world of darkness. A school of educated darkness. And we are laid out of this school of educated darkness into light. We are laid out of bondage into freedom. We are laid from death, for this is death. Everything in here decays. It appears no matter how glorious it is, it appears it's so lovely, so altogether wonderful. And then it rapses, it rains, and it vanishes. Everything dies. I don't care what it is, it all dies. Everything. We are told today by our scientists that the very stars are slowly dying. Trillions and trillions of light years, but they die. Everything dies. So here we are in a world of death. And we are being laid out of death into eternal life. And you are that eternal one. And you cannot die. No one in this world can really die. You die and burn it up. And you see it's turned to ash.

But the being who occupied it is instantly restored to life. In a world, terrestrial, just like this. That's not resurrection. that is restoration. Resurrection is something entirely different. That comes at the end of the journey when man has gone through the entire gamut of human experiences. Then at that moment in time his father within him, which is himself his true identity, his Godfather he awakens him. And as he awakens he comes out. And then the imagery of Scripture, he experiences, but he is cast in the central role. He is the actor, the star actor in the role. He is not an observer. He observes what happens, but he is the actor, the central actor in the process.

And if this is the story of Jesus Christ as told in Scripture, and you

experience that, then you are Jesus Christ. And Jesus is It's only another name for Jehovah. Same root Yod -Heh -Vav begins Jehovah. It begins Jesus, which in Hebrew is Jotva. So it is simply the same being. And you are that being. It's the story of you. And I wouldn't care if the whole vast world rose in opposition to what I've just told you. It would make no difference to me whatsoever. For I couldn't deny it. I could no more deny what I've experienced than I could the simple evidence of my senses. I am touching this piece of wood here and I can't deny that I am touching this little lectern.

Well, I could no more deny this than I could deny what I've told you or I've experienced it. I am not speculating. I am not theorizing. ¶ Story of Jesus unfolds itself within the individual And when it does, he has escaped the world of death. So David could say, what can flesh do to me? Thou hast redeemed me. And in the end, you are completely redeemed. And the being that stands before you to prove who you are is David. it. You would not let me rest in hell, said he. Thou hast redeemed me. And David is simply personification of humanity. Having played all the thoughts that man could ever conceive, good, bad, and indifferent. Yes, the thief and the judge.

The one who is beheaded and the one who behaves. The king and the serp, the giant and the dwarf, I've played them all. And having played them all, there's nothing else to play. And so you come to the end of the journey. ¶ When you come to the end of the journey and you've borne your part of the allotted time, well then, there's not a thing to do but awake. And in that moment, you awake. And you remain long enough to tell it to your brother. For everyone in the world is your brother. And everyone in the world not only is your brother, but he is your very self. You will reign in the end as one man, Jesus Christ.

Only one without loss of identity. Everyone will be the Lord Jesus

Christ. And there will be no loss of identity. So I don't care what you have done, what you are doing, what you plan to do, all your hopes, in the end you are the Lord Jesus Christ. And there is nothing but the Lord Jesus, who is one with Jehovah. He is God the Father. And you eventually will discover yourself to be God the Father. and these are the signs and wonders has nothing to do with history but if you look at it it's a tradition of doubtful setting you read the 78th Psalm which is only magnifying the signs and wonders of the book of Exodus I will utter dark things from above sayings that we have heard and known that our fathers have told us And now I will not hide them from their children, but I will tell them to the coming generation these things that God has wrought.

And then he itemizes all these fantastic signs and wonders.

Read the signs and they all unfold within you. But when they unfold within you, they are so unlike what they appear to be when you put them down in the written form. That wonder child spoken of in Isaiah. And you see it in Isaiah. And a child shall be born, not of any virgin, as the churches teach. Just a wonder child born, and his name is Emmanuel. God is with him. And unto us we are told in the ninth chapter of Isaiah. A child is born, and a son is given. And then we name the four names or titles of that one. One of them is Father, Everlasting Father. And here is this something unfolding in you.

Well, how am I a father? I am a father. I have a son, 47 years old. I have a daughter, 29 years old. But that's not the fatherhood of which the Bible speaks. It speaks only of the one child. For here we are told in Genesis that Abraham had a son and he named him Ishmael. Twelve years later he had another by promise and it was named Isaac meaning he laughs. Yet in the story and the Lord thinks and tells him he only has one son and that son is Isaac. Now the Lord is not a liar and yet the Lord named the first one

himself and called him Ishmael which means God hears and in spite of the name given to the child he tells him he doesn't have eighty more than one son and that son is Isaac which means he left and that's the one son you hold in your hand and he breaks into the most heavenly smile, that's the sign and all the signs of Scripture are true but they're not what the world would call secular stories; they're not; they can look forever all to the Near East to try to find the tomb of this one and the tomb of the other one.

And all the little things they think they're going to find, they'll not find them. For this is not of this earth. This is entirely different. There are two histories. Secular history which will vanish and leave not a trace behind it. And divine history is forever and forever. And the very last one experiences the story of Jesus.

And when the very last one then the whole curtain comes down on the plane and we are all one, we all form the one being, the one body, the one spirit, the one Lord, the one God and Father of all, and there is no other. So I'm not telling you that you should not aspire and try to be greater than you are today, no, keep on making every every effort to transcend your present state. Do it. It's all within the book. Poise to do it. Dare to live in the end of your dream as though it were true. And it will become true.

Just as Cross told us, Robert Cross, our Thumping Fathers did not believe in the future. They believed it in. They didn't believe in the future, that something is going to happen regardless of what I do. It will happen because of what I do. Everything in my world is what imaginal activities project it. And I will make a better world or a more horrible world, depending on my imaginal activities. But that's something entirely different from what's taking place in me, which is the story of Jesus unfolding. And it comes suddenly. It erupts without any warning whatsoever. But the things on the outside, if I know what I have imagined, I can tell what's

going to happen in my world.

I don't need the stars. The stars, they're *Buddhist*, as you're told in Shakespeare. It's not in our stars, but in ourselves that we're under them. Don't look to the stars to give you any direction as to what's going to happen to you or to any teacup leaves or monkey bones or anything else it's not there, it's all in your own wonderful human imagination. Tell me what you're imagining, I'll prophesy for you if you are faithful to that imaginal act. If you dare to assume that you are the man that you want to be and remain faithful to that assumption, I can predict — take what you're going to be if you remain faithful to him. And it's not based upon any star or anything else outside of you.

It's all within your own wonderful human imagination. But no matter what you accomplish in this world of Caesar, it will all vanish. It is what was predetermined before that the world was, that interests me. And that's all written in Scripture, in the signs and the wonders. will. And so his life, Jesus' life, you understand what it means, is a sign. His whole life is a sign, if you understand it. And that whole life is going to repeat itself in the individual without the change of identity of that individual. You don't change from Neville to Jesus, you're still Neville, but you are the Lord Jesus Christ. A friend of mine, when I was in San Francisco in July, he's here tonight and he wrote me a letter.

He said, I've had the most exciting vision that I have ever had. He said, in my vision, a woman said to me, "Neville has risen." Then pointing down the corridor, he said, look, the end of the corridor was with this effulgence of light. Golden pulsing living light. And I knew. That you were my friend. The man never that I know. Yet I knew that you were the Lord. I knew that at your home. It is always an open door for me. I could come to your home any time of the day. And you would welcome me. Without an invitation.

Yet at this moment. I felt this needs a special invitation. And so I hesitated to go.

But I knew that if I went down that corridor and turned off into the area where the light came in this enormous profusion, I would enter into the Holy of Holies. Yet I knew that you were my friend. A man that I know in this world. And yet I knew you to be the Lord, the risen Lord. Now, he wrote me that letter and I was there after my first week. I got it the second week that I was there. He said it was my most exciting vision, but I knew I was not invited. But I also knew that you always said to me, "I will appear to you and I will show you who I am."

I have told many of you that and I will. I have appeared to many because it has happened in me. It's not anything to brag about. But as Paul said in his letter, the 12th chapter of 2 Corinthians, I must boast. There is nothing to gain from it. But I know a man in Christ who was lifted up 14 years ago into the third heaven. ¶ Now whether in the body or out of the body I do not know. God knows. But I do know a man in Christ who was lifted up into paradise. Whether in the body or out of the body I do not know. God knows. Now he tells us he saw and heard what cannot be uttered.

It's stated in certain, I would say, translations that it's not lawful. It is not lawful. You can't find words to tell it. There's nothing unlawful about telling of that experience, but how are you going to find the images to tell it? You saw and heard things that are not lawful to be spoken. It isn't, it's not normal, but how on earth are you going to describe an age that has nothing to do with it? You're lifted up into an entirely different state. When people ask a question, they expect you to give them an answer in terms of their current background of thought. Well, you can't do it. They expect, all right, you went to dinner tonight and you went to chasings, maybe.

They want a better chastening, distant chastening. They want something, a better transportation. It isn't there. It's something entirely different and you can't find any images on earth that couch the experience. So Paul said it was not lawful for man to utter. There were unutterable utterances. Well, how are you going to do it? how will I explain to anyone actually what happened in me I did it to the best of my ability and I tried to tell it in my book Resurrection but did I succeed I told it to the best of my ability in my book called Resurrection the last chapter bears the title of the book but I can't tell you if I succeeded or not ¶ Because how am I going to find images here when they do not exist here?

To describe the experiences of Scripture, when man experiences the story of Jesus. And he knows who he is, he knows who he is. But he doesn't change his identity. He only knows he is the Lord. He knows he is the father of David, as told in Scripture. and I will tell of the decree of the Lord said David he said unto me thou art my son today I have begotten thee and then David in the 89th Psalm the Lord now speak I have found David and he has cried unto me thou art my father my God and the rock of my salvation so here we have confirmation of it the father calls him son then the father finds him and he calls the father my father.

Well I've experienced it but how am I going to experience it? I tell it so that it can go over to a mind that has been so conditioned to believe in a secular world. The Bible is not speaking of anything about this world. You can look forever and you aren't going to find any tomb where Jesus was buried in spite of the churches. So they have the Holy Sepulchre and some little thing built over it and they call that the Holy Sepulchre. Then they find another place they call that where daily was buried and these archaeologists and wise men have given years and years of study to their science and they're all men of great degrees but it's more than scholarship.

It takes much more than scholarship to understand scripture. You have to experience scripture before you can begin to understand how altogether wonderful it is. And if you don't experience scripture, you can just go all around the bush and miss it. You can't find it, because it's not a secular story. The Bible is not of this world at all. It's an entirely different world of a different being. And that being is in this world, clothed in a garment of flesh and blood. And that is only a garment. It is not the being that is clothed. The being that is clothed has a garment that you can destroy just now. And that garment that he really wears cannot be touched by anything in this world.

It can never be destroyed. ¶ We have a body that is immortal, that is imperishable, and it cannot be destroyed by anything known to man in this world. This body will die, yes, this will die. It could go to night, as far as I'm concerned. If there's work for me to be done in this world to do, all right, I'll be here to do it. Because there's a time for everything, and so or time to be born or time to die, time to laugh or time to cry. Well, I came in on time and I'll go on time. I came in on cue, I'll go on cue. Whether it be a violent exit or a normal natural exit.

From old age or what they call a heart attack, I don't care what they call it, they'll give it some kind of a name. Because in this world of Caesar, we have to have a name for everything. Because it's insured. You're not going to pay the insurance unless you can just prove that it had some reason for going. But I say I came on time I'm going on time I know no doctor in the world will prolong my departure one hour. I've taught in scripture who by being anxious can add one hour to his span of life. Really, carefully, it used to be thought that it meant one cubit, which would be, say, thirty inches to his stature.

You, like suddenly growing up thirty inches? No. The new translation,

which is a far better translation of the Greek, who by being anxious can add one hour to his span of life. Can't. If you take it to the word cubit, or even that would be a step. How can I add one more step than that which is the allotted portion of my world? I can't. I'll go on time. I came in on time. So all these little plots and plans for men will go awry. They will not work out because the whole thing is perfect. ¶ Everyone will one day experience the entire story of Jesus within himself. But he will be cast in the role of Jesus without change of identity.

He is the Lord. So I tell you, you are the Lord, Jesus Christ. And there is no other Lord Jesus Christ. He is buried in you and he was not buried in any little thing in Jerusalem. He was buried on Golgotha. Golgotha is the Aramaic and Hebrew word for skull. Luke translates the word as it should be translated, skull. They do not give the Aramaic word, and he was actually crucified on a place called the skull. And he was buried near where he was crucified, and he was crucified on the skull. So that's where God is buried, buried in the skull of man. It is there that he's going to rise. He's going to rise in man.

And when he rises in man you are the Lord Jesus Christ, or in the end there is only Jesus. There is nothing but Jesus. Now let us go into the silence. Thank you.

Spiritually Known

The stories of the Bible concern themselves exclusively with the power of imagination. The Bible has no reference at all to any person that ever existed on earth, or any event ever took place on earth. But we throughout the centuries have mistakenly taken the solidification for persons allegory for history, the vehicle that conveys the instruction for the instruction, and the drug helpful for the ultimate sense intent. For throughout the senses, scholars have studied and watched eagerly for bits of evidence that might be related to the happenings described in the Bible. But while most people believe that the characters existed, no evidence whatsoever has ever been found to support that belief. And what is the Bible? I tell you it's the only book in the world, really the only one. is eternal truth, completely about the limitations of sexual history. It's all about you. The immortal you. The eternal body of man is the imagination, and that is God himself. It's all about you. That which cannot die. That which is forever. That which deliberately came down into this world and identified itself with the structure that is really a permanent structure. An experiment death which it could not, because it cannot die. It experienced all the things related to this prayer.

Now there is a vast difference between knowing a thing mentally and knowing it spiritually. We know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing and defining it. whereas we know of things spiritually, only by becoming it. We must be the thing itself to actually know it spiritually. We must be in love to know love.

We must be God to know God. All intellectually, I can take the book and try to tear it apart. I can analyze it and try to come to certain conclusions. I will never in eternity know God until I become God. I must be God to know God. The Bible sets out the entire pattern, how man actually will know God, and it's told in the story that we call the story of Jesus Christ. When man actually becomes God and knows himself as God through the one being in eternity that ever revealed him, and that is God's son. There is no way in eternity that you ever know that you are God until confronted by his son. And his son revealed to you.

Now it's not something that you earned. You gave up all that you were to come down here. You knew it before the world was. You only remember. And then you will remember who you are and redeem yourself out of this world into which you actually came. You came down into this eternal state, for this is eternal.

Now, let us show you I think I will well, I'll try to anyway. Jesus Christ comes once. He speaks of the second coming of Christ. There is no second. He comes once and he comes at the end of time. What do I mean he comes at the end of time? Time is a facility for changes in experience. For all changes take time. You will have this experience. It will be a foreshadowing. You will come into a scene just like this. And you will know intuitively, innately, that the whole thing is animated by you. It's part of the eternal structure of the human being, and it's all animated by you, and you will know it, and to prove that you do know it, and that it's true, you will stop an activity within you not in what you behold, and as you stop it, as you arrest it, everything stands still, that is time standing still, for time is a facility for changes in experience.

For all changes take time. The most incontrovertible little point in time, if it takes me, is still time. It's all to produce a change. Without time, you

can't conceive of change. Faith is a facility for experience. time a facility for changes in experience so then you stop time and you stop it within yourself everything is frozen completely dead and you know now what is about to take place for Christ comes only at the end of time he begins to awaken in man for Christ which you and I accept to faith which is our own being that we actually gave up Christ is the power of God and the wisdom of God and we emptied ourselves of the power of God and the wisdom of God and came right down into a world of eternal death here that power that we gave up is returning returning to us it was part of a plan that you and I agreed on before we started the entire I was experimenting as it returns as Paul inscripts down the Holy Spirit which means the remembrance of for when the Holy Spirit comes he will bring to you all the things that I have said unto you.

He will bring to your remembrance. He is the remembrance of. The remembrance begins to return. Memory returns. And suddenly I know the whole thing was always that way. And I stop it. And I see everything standing completely still. And it comes just before the birth of yourself. to the higher level where you really belong. In my own case, I saw children playing in the streets, as told us in the book of Zechariah. Little boys and girls running around these rooms, fabulously, enormously. And here were people playing music, playing on these lovely concert grand pianos. And I saw music. I actually saw the geometrical pattern produced by the fun of music. And these beautiful patterns. And the little boys and all the girls and all the people around the musician.

And as I saw it, I knew I could stop it. And I stopped it. I froze music. I froze the pattern of that music. From then on, at that very moment, it went into a deeper level within me. and then came the storm wind and then came my awakening from the dream of life but it came right on the heels of

my freezing music. Here's a man playing this grand piano. Beautiful, perfectly marvelous scenes coming out of it and they're all geometrical patterns after the sun and they're all colored. Beautiful colors and beautiful forms. and I stowed it as I stowed everything stood still he stood still the music stood still everything stood still from that moment I dropped into a deeper level then came the storm wind at that moment of the storm wind I am waking from within myself in the very place where in the beginning I was placed I was placed in the tomb in the sepulcher where only God is placed.

Only God now is going to awake. Only God is going to be born to a higher level. Born not of blood nor of the will of the flesh nor of the will of man but of himself. Born of God. And you actually awake within the sepulcher and the sepulcher is the immortal power. And you come out of that thing. I say he comes once and only once. He comes at the end of time. And time does not mean what the world thinks. Time is only a facility for changes in experience. And when you stop all changes at the end of time, then you realize who you are.

this whole vast world with every conceivable possibility within it is. You can conceive of something that is not now. It all is. You animate it. But to animate it, you come down into the very world of death and take upon yourself a body. And in that body, you become subject to time, to which, called death, its decay, its vanishing, its restoration, its progress, its decay, restoration, and you go on and on and on until finally you reach the end of time. When you reach the end of time and the whole thing is all within you and you control it, then you are on the verge of waking from the world of death.

yet it remains the garment of death. It doesn't vanish. You escape from the world of death when you come to the aim of time. So this Bible, the

greatest of all books, is not a thing in the world comparable to the book. Everything else is complete commentary. And it's all about you. It's not about any being mentioned in the Bible.

These are not characters as you are a character, as I am a character. Although the whole vast world believes that they are. Until today, the wisest of the wise, if they believe in the Bible, they believe that these characters actually existed. And they believe that the events recorded are events that took place. And they did not. They're all adumbration, and only after you experience Scripture do you know the interpretation of the adumbration. The whole thing is adumbration, foreshadowing, and only when you reach the end of time and experience Scripture do you understand Scripture.

scripture has to be saved from the externals of history persons and events when I was sent to do what I am doing the voice rang out John Mr. Luther in the mysteries of blue blood simply meaning the external the solemn all the things that men actually are slaves to in this world. Rub it out completely in your own mind's eye and tell those that I've sent you to meet. For he is drawing unto me. And I say he, I am he. I draw unto myself. All those are coming towards the end of time. Where they were actually strengthened. And tell them. of the rubbing out of all external ceremony, external ritual, all the external things concerning the historicity of Scripture. There is no history in Scripture as we understand history. This is about the complete organization of this world. So when you are drawn here to the point of completely accepting and listening to the point and believing it, you are free. And you are moving towards the end.

You will actually have the thrill, and I can't tell you the thrill, when you can stop it. When you come on a scene just like this and you are free to leave the room, you think you are, and I know you are, you seem to be

completely independent of my perception of you.

then one day you know they are not not one thing in the world is completely independent of your perception of it while you are lost in the body that you are wearing they are and then something happens within you and you realize they are not independent of your perception and you stop it where? you stop it within you to find a whole vast world is like a machine. And you simply release it and it continues to express its intention. You change within yourself its intention. You don't discuss anything with the object. You simply decide to change. And within yourself, you command the change. and it thinks it initiated the change. If you remember its former intention.

The changes are real and it will give you every use in the world to justify the change of attitude and it's all coming from within you. You are awaking from the dream of life. And as you change within you, the intention of the object that you you are perceiving, it executes that change as you commanded it. ¹This is called in Scripture the end of time. He comes to us at the end of time. And the world thinks, or those who are talking about today, our great evangelists, the highly publicized ones, we are coming to the end of the world. You aren't coming to any end of any world. You are coming to the end of time.

Where time is arrested in you. And you realize who you are. The price of faith. For it comes only on faith. This universal power. It is the power of God. It is your power. The power that you gave up to come here. You entered yourself of your own power. And your own wisdom. And you are God the Father who came down. now your power will return at a certain time having experienced the whole thing and to experience the whole you have to become man and limit yourself to all the limitations in this history of man and then go through every sorrow in the world and you've gone

through it you've all gone through it or you wouldn't be here and then comes the end of the journey and it happens so suddenly and I tell you you will not remember my words because they're innate within you they will not be never once said this, no you will know it in the depth of your own soul for you were the one who said it in the beginning and in the very beginning you said it you committed yourself, emptied yourself of the power and came down into the eternal structure of the world, which is man, and played the part that you're playing now.

And suddenly, it all comes back. Memory returns. I will send the comforter. Who is the comforter? I will send the Holy Spirit, the Spirit of Truth, and he will bring unto your remembrance all the things that you have heard from me. and that all these things come back is from yourself because you are the one who spoke it in the beginning and suddenly the whole thing comes back and you know you're only looking out on a projection of the whole being that you are for the whole thing is contained within and you simply stop it not there, you stop it here everything stands still it's dead It can't change. Therefore, time has come to an end.

It comes as the end of time. And time is only the facility for changes in experience. Another thing can change. It cannot have another experience beyond the moment where you stop it. A bird's flying, it flies off. And this comes, unfortunately, they've deleted it from the Bible. It is the book called the Epistle of James. You'll find it in the Apocrypha. For our Bible today contains 66 books. It did not always have only 66. There were 80 books up to the turn of the 19th century. 14 books have been deleted. And they're now printed separately as the Apocrypha. But up until the 19th century there were 80 books in our Bible and then they deleted the 14 and kept 39 of the Old and 27 of the New, making a book which is a library really, because there are 66 books in it.

But here in the book known as the "official of James," the night of the birth of the mysterious child. Joseph stepped forward in search of a midwife to bring his midwife to aid in the birth of his child. Now as he stepped forward, here are the shepherds. And the shepherds are watching their flock by night. And there are others who are laboring in the field of the leading shepherd. And they came upon these men, and they were eating, all moving into a common dish. And their hands dipped into the dish, all of the hands of the dish. And they were bringing the food to their mouths. Others had preceded them and had it in their mouths.

And those dipping dipped not, and those chewing chewed not. And the lambs with their mouths were running and singing. And they were now on the stream and drinking; they drank not, and the grass waving not, and everything stood still, including the heaven; everything stood still at that moment of the birth of the mysterious child. ¶Now this is deleted from our Bible. It was once part of our Bible, but for reasons known only to those who decided, they took out what is now called the Apocrypha. The new English Bible has put back many books that were deleted — seriously. That's what we have from our 66th Serena. But I'll tell you from my own experience, the first experience that I had concerning the stopping of time was when the waitress walking walked not.

And the diner's dining dined not. So it's not limited to a certain section of time. The authors are completely unknown, and it's not written about any one point in time. It's completely universal, and it is forever. It's contemporary always. So whether you're dressed in the dress of today or the dress of what we call the ancient days or prior to that day, makes no difference. It's simply a contemporary book. It's always contemporary. Him. And here, in my own case, there were only about 150 to 200 years ago in our land, in the New England state. That's where I saw them. I

could tell from the way he was dressed, the way the family of four were dressed, that he was about 200 years ago.

And here saw the mother and two sons, the waitress and the little swinging door, like a little in that door, and the wind blowing the leaves, the wind blowing the grass, and the birds flying, and everything stood still. ¶ Then, years later, not so many years later, came the actual bird. That was a forerunner. It was telling me something, which at the moment I didn't quite understand. I was amazed that I had the power, but I didn't realize what that power which was returning to me was leading up to. I had the slightest idea what it indicated. I could only record what I experienced when I experienced power that was in me. I could stop the whole vast world, and it stopped, and it stood still.

Then within me I released it. And it continued on its way, and fulfilled its intention. Then came another experience when I not only stopped it, I could change its intention. And then it would move on and justify the change that it intended to execute. And the whole thing was within me and not within the things that I was observing.

And prior to that moment, I thought that everything in my world was completely independent of my perception of it, to discover it wasn't so at all. It was all within me. And all here came down with the same intention. For before we came down, we agreed in concert to play these parts. And we came down.

So here, the Bible has no reference whatsoever to any person that ever existed on earth or any event that ever occurred on earth. But we have unfortunately mistaken the personification of person. And the allegory, as told in Scripture, it is an allegory in Paul's letter to the Galatians he tells us distinctly that we began say with the story of Abraham and brought it to a climax in the birth of this promise and that the story of Abraham and Isaac

and Pharaoh and Hagar is an allegory he tells us so distinctly in the fourth chapter it is an allegory or if it is an allegory then discover the great secret behind the allegory for an allegory is a story told as if it were true leading the one who hears it to discover its fictitious character and learn its lesson so here in my own case the second time I could change something and I thought change same as I release the activity in me.

From then on, you become incapable of blaming anyone in your world for anything that they're doing. You can receive a request from the extended self, because everyone in my world is but an extension of myself. And I can receive a request from an extended self, and grant it, as I would receive a request now from the itching back of this hand. And then, because this also is part of me, also extended, I reply and grant the request and ease the it, where it of itself cannot do it. But this can do it if it's all part of me. All this is myself and one is itching. Itching for what? Itching for more money. It needs it.

Fishing for something in this world. And so within me, I have to grant it. And I grant it in the simplest way without any effort. And I do not raise a finger to make it so after I have granted it. I let it be so. Because I have changed it within myself.

And it's a simple thing, and I do hope you've been practicing. It's a simple, simple thing, but you've got to learn the technique because you are unique. I can tell you what I do, but when you begin to do it yourself, you will define possibly some little change in your own because you are unique. You're not a duplicate of anyone in this world.

In my own case, I take a man. I bring him before my mind's eye. It's a simple thing. I hear him tell me what he would like to tell me. And then I become excited, emotionally excited because I want to hear exactly what he's going to tell me. It's all about his own good fortune. And I work

myself emotionally through a certain thing. And as he brings it to the climax with one deep inhalation, I feel a thrill, a thrill that goes through my entire body. There is one atom in my body that is not me strong in a fridge all I do is I take him a picture I take it as though I set him up in this eternal state and then I photograph him in the mirror and then that lies now developing he may on the heels of what I have done go through a disappointment time will prove that that was necessary to the fulfillment of what I did within me.

He might have gone through some trying time, a great disappointment, and yet that is the turning point in the fulfillment of what I did within me. He could be fired from his job right after I did what to me was just real. I empathized with him, and he's fired. Time will prove that the firing was a blessing ¶ Because he was fired out of that limitation, he went beyond anything he ever hoped to do. It works that way. I can only tell you what I do. And I tell you it's a thrill. It costs you nothing. It doesn't cost you a nickel. At one time, that choose of a second. But to really about a moment, that's all.

When you really begin to put a point, bang, it's all done. and all within you and then you release it and you do not hold yourself responsible for one moment for its fulfillment because it will be fulfilled. ¶ When you know scripture oh what a book you are never exhausted you sit down and you read it and it's prayer after prayer after prayer when you see that these are not characters these are the eternal states through which man must pass and man is the immortal one that I'm talking about. ¶ You are God. Man is all imagination and God is man and exists in us and we in him. The eternal body of man is the imagination and that is God himself.

It cannot die. It did not begin. ¶ There is no beginning for man. People think that man began. You did not begin. Beginning was when you came

down and began an experiment in that which is part of the eternal structure of the universe. That is you, the one who actually took possession of Agama. You did not begin. You pre -existed. ¶I came out from the Father and I came into the world. again I am leaving the world and returning to the Father and the Father is without beginning or end he has no genealogy and I am one with the Father coming into the world I gave up my fatherhood and came down and assumed this for a purpose I have now returned journey, living in myself for a little while longer to tell it.

I will tell it until the day that it drops. But at the moment that this thing drops, this garment is still part of the eternal structure of the universe. Neville does not damage, never still eat of the garment to be worn but I the wearer of the thing called never I depart and I am that which you knew before we came down which we will know after we return from this fabulous experiment and we will be brothers the relationship on earth of father and children that will cease to be husband and wife that will cease to be they belong only to this level we are above the organization of family life as it is here and we are only brothers all equal and together we form God, if only God there is nothing but God ¶while we are here try it I hope you tried it And if you have, let me know.

It's simple if you can really believe in the reality what I'm talking about. That your imagination is the only reality. But now it's a mystery. And the greatest of all secrets, which must be unraveled, which must be solved, is the secret of imagining. Because in that secret, if you unravel it, supreme power, supreme wisdom, Supreme Delight will lie in the solution of this problem. And I can tell you the truth. And you can do it with anything in this world, and don't feel guilty. Do it with anything. Bless every one in the world, but bless individuals. Don't make it a general picture. Take an individual that you may see the proof of. Take someone, bring him before

your mind's eye, without his knowledge, without his consent.

You do it. Do to another as you would have them do to you. If you ever do it in that way, it doesn't matter if they know it or not. You don't have to consent or consult. ¶Any one of us worth is to use the golden rule. If you would have it done to you, well, do it to another. And do it without their knowledge. They'll never know that you brought the blessing. What does it matter? You delight in hearing it and seeing it in the world. and they may never know as told us in scripture it was I who fed them and they knew it not it was I who saved them and they knew it not read it in Isaiah here they all are totally unaware of who is doing it a friend of mine she's here tonight she says after the last lecture the last Friday night my husband and I went home and we read passage of the Bible as you mentioned and I kept on reading and reading and reading from one to the other and so did he and when I went to bed your name seemed to crowd my head it seemed to crowd it never never never till I found myself as I followed feet clothed in this lovely white robe and I had on a crown, a golden crown.

Here I wore the golden, as it were, not a vest, but just like a cord. And I was going up the stairs with my head held high. Others were moving too, but not in the same sense of majesty. ¶At the top there was this light, a pulsing light, and it pulsed and pulsed and pulsed, and all of a sudden here in the midst of the light as it unfolded, you stood. And I knew I am looking at Neville and I knew I am looking at God. And then it cast a shadow and you were vanished and then it pulsed and pulsed and all of a sudden there you were again. And then it cast a shadow and you were not.

And then it opened up and every time else there you are. I know I'm looking at Neville and yet I'm looking at God. You are born from a God, and you are God. Not born of anything, blood or flesh, or the will of man. But of yourself, it's only a returning of memory as to who you were before

you came down. And this daily belief, and believing, he has to have the experience of what I know I have experienced. I've told you the truth, and she has to explain this. Well, she has. Another one wrote me. He says, here I found myself. Mr. O'Neill. Oh, here's a lady. Very much a lady. And he speaks of a friend of hers who is very much a lady.

He says, I am Mr. O'Neill and my friend is Mr. Othello. I wonder how on earth can this be? I am Mr. O'Neill and she is Mr. Othello. I wrote it down, went back to sleep, and here I am in a body. And the body is frozen. And I stepped out of this body, into the body, and it seemed so normal and natural that the body was Mr. O'Neill. He's the only body. Like an actor playing the part of him. Tonight, there is a performance where a lady, a very able actress, she's playing the part of Hamlet. Hamlet, as the story goes, was a boy. And yet, here is Judith Anderson playing the part of Hamlet tonight.

It's not alone. All over the Oriental world, all the actresses play the part of the actress. until recently there were no activists playing the part all men played the part male and female but behind it all are the brothers playing all the part and here with the divided state we have male female but behind it all there is only God and God is playing all the part and the part will remain just as they are with all the relationships in the world and when you completely awoken you return to that brotherhood that's called God we are the Elohim the plural word which is a compound unity one made up of all I know it's an awful blow to man who believed in the historicity of scripture and man has been trained as we all were trained to believe that these characters lived and that Jesus Christ Christ was a little boy who was born in a unique manner of a woman, as you and I were born, but not without a father.

He was born without a father. Now, the story is true in the sense that he is the father. He is the grand Melchizedek, without beginning, without

end, without genealogy. So he has no father because he is the father, but not on the womb of a woman. You actually are the being that never began. You have no beginning. You are eternal. And being eternal, you cannot begin. But you could experience beginning, which is time. So you came down into the world of time. And here, time is only the facility for changes. Are you going to have a change? Change is experience. and then you will come to the end and you'll be able to stop time.

I can tell you the thrill in store for you when you can stop time and it's not difficult when it happens you simply stop it and when you stop it everything stands still and it cannot change because you have stopped time. Now to the whole vast world seems insane. You stopped it and you are on the verge of burst from above after you have stopped time. For this happened to me before my experience in 1959. This happened to me back in the 40s in New York City and suddenly I stopped time. That night I I told my friend how I stopped time. What they thought, now I know he has been funny in the past and strange, but this one really takes the case.

But I'm telling you, I stopped it and I have to share with everyone after I have the experience, I can't wait for the next moment to tell it. I can tell it to my wife in the morning, but I want to share it with more than one. And I can tell it to those when I have a platform to tell it. even though you may think me insane, but I tell you it is true. And why they ever took it out of Scripture, that wonderful Ephesians of James, I do not know. But that story is altogether true. And long before someone gave me that book, or I was given that book by a lady who is now gone from this world.

She departed about a year ago. She always came and sat in the front row. She was almost 90 when she departed. And now she's gone. It was she who gave me the book. I never read it in my Bible because it was deleted. And all of a sudden, here is the story. The story of the Epistle of James. And it's the

story of the night the child was born. And Joseph goes in search of the midwife. Now remember Joseph in Scripture, his name is changed to that of Jesus. It's called Joshua and Joshua means Jehovah and Jehovah and Jesus are the same. You'll find this story in the 13th chapter of Numbers where Moses renamed him Joshua and so here he's going in search.

Joseph is going in search of someone to aid in the birth of this mysterious child when he comes upon a scene. It's a pastoral scene, and the little lambs drank and drank not, and those who hanged went into the dish their dips did not, and those who were ready chewing chewed not, and everything stood still, including the heaven night the child was born. For in my own taste it was not the night; it was an adumbration; it was the foreshadowing of that night; for that night did not come in my own taste until the 20th of July 1959. This came in the '40s. This peculiar innate knowledge that I could arrest within me a power.

The Benediction

Oh, about 15 or maybe 20 years ago, I heard the Archbishop of Canterbury speak at Trinity Church in New York City, which is the head of Wall Street. Because I heard him and saw him on TV, I did not attend the service. And he took at his feet that great benediction of Paul, taken from the last verse of the the 13th chapter of 2nd Corinthians. The grace of the Lord Jesus Christ and the love of God and the fellowship of and participation in the Holy Spirit be upon you all. And he treated it beautifully. He's a cultured, educated man but he treated it on this level. They all loved it. Perfectly wonderful. If they only knew the benediction.

From time to time when I go to dinner at other people's home, if they have the custom of saying grace before dinner, sometimes I am asked to say grace. Well, I will invariably use this benediction. I don't explain it if I explained it to them they would be mortified for here this most elaborate benediction of Paul is a description of an experience which was the central fact of Paul's life this is the center of the work. For he was pursued by the great lover and in spite of his resistance in spite of his evasion, he was found. And then, this is what he said in his benediction and he wishes every person in the world to have this experience.

For this is God's method of regeneration. It's not spelled out, but this is God's method of regeneration. Let me quote it again. Here, the grace of the Lord Jesus Christ and the love of God and the fellowship and participation in the Holy Spirit be with you all now let us go into the story and find out what he means by it and Mary wonders how is this thing possible seeing

that I know not a man and the angel said to her the Holy Spirit will come upon you and the power of the most high will overshadow you therefore the child to be born will be called holy the son of God here he tells us the theory of supernatural conception how it's done Now, the power of the Most High, he equates with the Holy Spirit.

And it's in his benediction now he is asking us, or wishing us, to have this experience, the experience of Mary. So the office of the Holy Spirit is that the sons of God, by union with their father may by his grace become their own father. That's what he is asking of everyone in the world. If you would actually transcend this level and enter what is called the kingdom of heaven or the new age, you can't do it with the body you wear here. and you can only do it by a complete transformation and a radical transformation which is brought about through union with the Father and he tells us the Father is all love and the love of God that's the Father he emphasizes the Holy Spirit as the office by which this union is brought about as told us in the story of Mary.

That the Holy Spirit will come upon you and the power of the Most High will overshadow you. Well, the power of the Most High is called Christ Jesus. For we are told Christ is the power of God and the wisdom of God. Who touched me? For I perceive that force, that creative power has gone out of me. That someone touched him. Fear is an actual creative act. On this level, it offends people. But on the highest level, it is the most radiant, glorious, ecstatic event that you can ever conceive of. For you're being lifted up to an entirely different level. On this level it would seem immoral incest and here the story is telling us if we know the story as one should know it, that he who came out of his mother as you told in the story was her husband, he was his own father.

I and my father are one. For did he not say, all things were made by him,

and without him was not one thing made that was made. So here, who then is Mary? Are we not Mary? Are we not the emanation of God from whom God gives his faith only for a moment, for a short while, as we are told in the 54th chapter of the book of Isaiah: Sing, all barren those who have not born, let forth into singing; you have not been in travail; for your maker is your husband, the Lord of hosts is his name. Here we are the barren one; we haven't brought forth the promise. The promise was a son.

That was the promise made to Abraham, the beginning of it all. And man waits and waits and waits and he gives up in despair because he hasn't brought forth the son. Now he tells us the time has come, but it came. Then there is a method, a deft method by which it appears in the world. And the great lover finds you. And in spite of your evasion and your resistance, you are now one with him. There is union between the father and the son, for he is going to make the son one with himself. And this union is an embrace of love. So he incorporates the three states and the love of God. He puts that into the benediction.

And love embraces you. And it is by the office of the Holy Spirit who impregnates you. For you fuse with the Father and you become one body with him. That fusion is oneness. You put him on just as you would a garment. As you are told in Scripture, all who are baptized into Christ put on Christ. So the first event recorded in the Gospel after the prelude of the mission of John is that of baptism. This is the baptism. So we are told as John is coming to the end of his picture, he on whom you see the Spirit descend and remain, he will baptize you with the Holy Spirit. Here is a secret: he tells you the mystery: he will baptize you with the Holy Spirit; He is the Holy Spirit, and therefore he is the one who impregnates you; he impregnates you with an embrace after you actually answer correctly, which is love.

It is the greatest thing in the world. So he incorporates into the benediction and the love of God. He starts off with the Son first. Then he comes to God the Father. He calls it love. And then he comes to the Holy Spirit. And he calls that now participating in the Holy Spirit. And he, He calls it a fellowship, a union. So here is, I wish you this. I could not wish you anything greater in the world. For if that wish was granted tonight, I could then prophesy whether you remain in this world or depart from this world. But it will still be 30 years from that moment of the wish being granted, when you are embraced and there is union with the Father.

And 30 years later you're going to actually bring forth the sign of your birth from above. And in just a few months following that you're going to bring forth the consciousness of being God the Father. So it takes 30 years come the wish being granted. And so the great lover is seeking and calling us one by one in spite of our resistance and our evasion, till I hid my face from you for a short, short while. But now I will give you my everlasting love and will never take it from you again. So sing, O barren one. break forth into singing you who have not born who have not been in travail so here this wonderful benediction that people take on this level have no concept of the depth of it, what Paul is really wishing for everyone in the world, for he ends the benediction with you all, not just a few, may all have this experience.

He is describing an experience that was actually fundamental. It was basic in his life that changed his entire world. He never knew the old test until this experience took place. And then in the fullness of time it broke forth. And then he understood what happened to him 30 years before. I know Nobody happened to me. I only made a note of it. I did not understand the experience. And true knowledge is not merely experience, but the understanding of experience. I pondered it and talked about it. I

told others about it, and they poo -pooed the idea. That was a vivid, vivid dream, Neville. All right. To them, a vivid dream. I still kept it alive in my mind's eye and pondered it.

and I lived with it. And 30 years later, to the month, it erupted. And that embrace that took place 30 years before, which was an impregnation from my father, unfolded within me and I discovered I am my own father. I am the father. He gave himself to me. That's the purpose of God, to give himself to to man directly, without an intermediary. Just directly. So these three mentions in this benediction are one. This is not what the churches talk about, about three persons. This is simply one. These are three opposites. One is the creative act. One is God the Father. Infinite love, in unthinkable origin. You can't conceive of the origin of it. And then here is this son, the one who actually is brought forth, who discovers himself to be his own father.

So you speak of these mysteries in the scripture. How can a man be his own father? How can he be his father's father? And all these questions are asked in scripture. And if this benediction is accepted and realized by anyone here tonight, I can prophesy for you, should you remain in this world for 30 years or should you depart this world, it will still be 30 years between the acceptance of it, the fulfillment of it when you are embrace and then the expression of it. And then you will know you are God the Father. So in the end there's nothing but God the Father. Nothing but God. So here this simple wonderful statement of all of his benedictions and every, I would say every letter of his, he always has some blessing.

Begins with it or he ends with it or maybe beginning and end. But this is the most elaborate law. And so in my own case, I will always say it, but I never explain it. ¶ If called upon to say a blessing, that grace, I will always use this. And isn't that wonderful? That's scripture, and therefore that's

nice. And they all say, Amen, then we start to eat, not knowing what I am asking for. But this story of scripture, if really understood, it would shake the entire structure of those who call themselves so proper and so altogether right. Because the whole thing is one grand sex act, but on an entirely different level. Entirely different level.

¶A few months ago, rather a few years ago, a book came off the press telling of the inside story of the prominent people of Europe at the turn of the century in the days of Victoria. She had quite a son who was quite a boy who got around. And so it was rumored that he was living with the Duchess of, I wouldn't mention her name, but it is in the book, you can always find it in the book. And he was living openly. Everyone knew he was living with the Duchess. But the Duke could do nothing about it because after all, he was the Prince. And some nosy lady went to Mrs. Campbell, Mrs. Patrick Campbell, who was very prominent in those days, she was an actress, accepted in all the circles and told her that she had heard that our prince is living with the Duchess and isn't that a horrible thing?

And she would blame me, the Duchess. And Mrs. Campbell said, I don't care what they do so long as they do not do it in the streets and frighten the horses. Now she would understand this benediction, Mrs. Campbell would, ¶Others were simply like the one who gossiped and told her about it. They were so completely disturbed that this man was living openly with the Duchess. So when one knows the inner side of the story of the Bible, you see the whole thing is one grand creative act. That the Father actually has union with his Son. that the son may be the father. And they are called one by one into such a union. I will call you one by one, O children of Israel.

And one by one are called and they are embraced after they have actually fulfilled their place by answering correctly what is the greatest

thing in the world. You're in the presence of the greatest thing in the world. you're in the presence of God and God is infinite love and infinite love asks you the question but you can't think of anything but love in his presence you answer love then he embraces you and that is exit sheer exit so when you are safe then back into the world you tell only what happened to you but you don't understand what happened to you you are as innocent as the virgin and you can say what? I do not know.

I knew not a man. How could I possibly? I was embraced by infinite love, but how can I have a child saying that I know not a man? And then comes that moment for delivery when suddenly you bring forth the child and you're surprised that anyone could be because you didn't know all along in in these 30 years that you were pregnant. And so it is said that he began his ministry when he was about 30 years of age. It is 30 years from the moment of impregnation. Not 30 years physically, because that is not when you started. You started at that moment when you were impregnated by God the Father. And 30 years later you bring forth the Son which is yourself, but the Son is would approve in the not distant future.

He is the Father, for five months later, in my own case, 139 days later, you discover you are God the Father, because his Son stands before you and calls you Father. And you know without any uncertainty that He is your Son, and you also know that He knows you are His Father. And so everything is just perfectly told in Scripture, but it's all adumbrated. It's all foreshadowed. It's not spelled out in detail, any more than Paul's benediction is spelled out in detail. To say that this is his description of an experience is really to go a little bit far, are, because it isn't really described. Here we ask the grace of the Lord Jesus Christ and the love of God and the fellowship and the participation of the Holy Spirit be with you all.

But that is an experience of all. But I can't really call that a description

of the method by which He actually brought forth the child. He does say in his Leviticus of Galatians, when it pleased God to reveal his Son in me, then I conferred not with flesh and blood. So the Son came forward. He doesn't tell us it took 30 years. But Luke tells us 30 years when He began his ministry. And here we find that this is all based upon baptism. And that is the baptism of the Holy Spirit. For there's one coming after Me who will baptize you with the Holy Spirit. But no one tells you what that baptism is. And they think it's simply going to church where the little child is an infant and putting water on it in the name of the Father and the Son and the Holy Spirit.

That's a shadow that conveys nothing concerning the deep mystery. And yet millions of us, I was baptized when I was simply three or four weeks old. My mother insisted that my son, when he was two, should be baptized or he wouldn't go to heaven. And she took that literally on this level. I said, Mother, if it pleases you, I'll take you to church this coming Sunday and we'll baptize you. So we did. He was two years old. It pleased my mother because she said he couldn't go to heaven. Should he die now? What's going to happen to him? He can't get to heaven unless he's baptized. She didn't know what baptism meant. The baptism is union with the Father.

That's baptism; until one is actually embraced by the Father and actually has union with the Father, he doesn't have the seal impressed upon him of the Father, so he can't bring forth the Father's image. So here He brings forth the Father Himself, not a likeness. Comes forth as the Father, and time proves that He is the Father. So here, when you read any portion of Scripture, know you're actually looking at a mystery. Paul uses the word mystery twenty times. He tells you it's a mystery. The whole thing is a mystery, but he doesn't explain it. I'm trying my best to explain to you, not

based upon any theory, but based upon my own experience. For if I would come and speak with authority, I must speak from experience.

He speaks not as the scribes and the Pharisees, but He speaks as one having authority, because He is speaking from His own personal experience. ¶3030|Now you have an experience; don't quite understand it, wait for the fullness of the time for that experience to flower and then you speak with authority. I had no knowledge, no concept of what that union meant. I felt the union. I was embraced. We became one, infinite love. So I actually put on, like as I would a garment, the being who embraced me. The being who embraced me was love. But I didn't understand it until thirty years when it erupted within me. And then all that he embraced me and contained within himself, for the story is his story.

As he embraced me, he simply transferred to me his story, that I will unfold within my own being and become as he is. For the birth had to be just as his. The resurrection had to be just like his. The discovery of David had to be just like his. The ascension into heaven like the fiery serpent had to be just like his. The descent of the dove had to be just like his, because he impressed me with himself. and that was giving himself to me for all things bring forth after their kind so that the end is always like the origin and here was the origin so the end had to be just like the origin for this is a basic law set up in the beginning that all things bring forth after their kind so if he impresses me with himself and I fuse with him when I bring it forth it has exactly what he is and so I say to anyone I could ask for nothing greater for you than that which is contained in this benediction you will find it in the 14th verse of the 13th chapter of 2nd Corinthians the Lord the grace of the Lord Jesus Christ and grace means the gift unearned unmerited it, the gift of God himself.

So that's the grace, because grace comes through Jesus Christ and the

love of God. He brings that in because he's telling you exactly how it's going to happen. You're going to stand in the presence of love. And you're going to use his words from the 13th chapter of 1 Corinthians. These are his words. When asked to name the greatest thing in the world, Paul answered, love. So he brings in the love of God. And John tells us God is love. Then he brings in the office of the Holy Spirit, which is the impregnating one. But it's all one. These three are one. You're standing in the presence of one being. And then you're embraced. But all these things are present.

the gift is there which is the grace of the Lord Jesus Christ love is embracing you so the love of God is present and then the actual impregnation is present which is the Holy Spirit for the Holy Spirit will come upon you and the power of the Most High will overshadow you therefore that which is reborn of you will be called holy the Son of God. When the Son comes out in this form, the Son then blossoms into the Father and he is God the Father. So this is the story of that simple, wonderful benediction which you can read in just a matter of seconds. And I would ask you to commit it to memory and if you're ever invited to say grace, and people say grace, just say it.

It takes you just a matter of ten seconds to say, and then they'll all join with you and say, Amen. And you need not explain it to them, because they would be shocked, just like anyone else is shocked when they hear Mrs. Patrick Campbell's reaction to the Duchess.

So here, we take this same theme and put it now on this step. I was embraced, and then I brought forth the nature of the one who embraced me.

So now you put yourself into a mood of empathy with someone that you want to help. Get into the mood. Wouldn't it be wonderful if she or he

or they were this, that, and the other? And bring them before your mind's eye and would you normally, naturally embrace them because of their good fortune? Wouldn't you congratulate them?

But I personally am given towards embracing people. So it's not difficult with me to embrace anyone. I embrace them because I feel like it. I just want to do it. So I embrace and then feel the thrill that they've told me they're a good fortune. And the first reaction is to embrace them because they've just told you of something marvelous about them. Well, take the same technique. Bring them into your mind's eye. Put yourself first into a mood of empathy. Not sympathy, empathy. You're rejoicing with them. And then, as they tell you, in your minds' eye, you listen to it, then embrace them and feel the thrill that is yours because they have accomplished their objective in this world. And I can do that with male, female, equally.

In fact, when I embraced men publicly, my father, I've always kissed him. I wouldn't care. I wouldn't have had the door to kiss him. If I came to the store at any time of the day, and here I'm a man with my children, I would embrace my father and kiss him. It always, to me, was the most natural thing in the world. And he expected it. If I met him on Fifth Avenue, I always kissed my father. It wasn't strange. It wasn't something that, well, now you have somebody strange about it. I always did it.

And here, I meet my friends, Fifth Avenue, Broadway, any place, I am there. I went down to see him, I flamed off the other day to the Orient. He was gone for seven weeks. And here was Charlie waiting for me. We had about 12 others coming to have cocktails to see him off. When I came to the door, he expected it and I wanted to. I embraced him and kissed him. He's a man a few years older than I am. And one man coming down, I'd never seen him before, and he said, what's going on here? He thought that was a strange thing to do. Well not to me it isn't strange because I love

people. I'm male or female and it's all the same to me. Kiss from anyone.

So in my own case I can practice this easily because it's natural with me to empathize with someone, to feel a thrill because they really have what they want in this world. When I feel myself working to that point, like a real creative act. Wouldn't it be wonderful? And then at that moment I embraced them and feel the thrill for them. Not for me, it's for them.

But at that very moment I have imparted to them all that I am feeling. The doctor bring it forth. They bring forth into the world what I was feeling when I embraced them. Just as I brought forth what my father felt when he embraced me. So he embraced me and I was tired beyond any concept in the world when it concerns ecstasy. You can't conceive of the ecstasy. And that's what he felt for me. He was actually within himself all that he had he gave me. It was his purpose to give me himself and the method by which I would unfold that self that he gave me. And it was a definite method.

First he would awake me within my grave my own skull and then I would come out and the symbols that he foretold in scriptures would surround me and then I would go one step further and discover my fatherhood that I am the father not looking to a father, I am the father, I am he, and then comes one more and one more, and all these unfold because they were all contained within him. And when he embraced me, he gave me them. And he gave me the method by which they would unfold within me.

So here, this night, this simple, simple benediction. And I can't ask anything greater for you. If I asked this night, if you be, well, you name it, it would pale into nothing compared to this. If you wanted to be a billionaire, alright, a billionaire, and maybe you will leave it tomorrow for someone else to spend. Maybe you would want to be famous in this world, and have

all the famous talk about your picture and then play it tomorrow. But this cannot play. This is forever. So could I ask anything greater for anyone than this benediction and quote it sincerely, meaning for them. But he to all people in the world, with you all, said he as he closed the benediction. But tonight you can put it into the most practical manner and use it lovingly for everyone that you meet. Fall in love with anyone that you meet. Just fall in love with them. And then you don't have to meet them socially, you don't have to go out with them. Just love them because behind the mask there is your brother.

Behind every man is your brother who is in eternity, and you're going to do it for him, and so you embrace him here and then one day our father will embrace him, and he will become the father. He can't volunteer for it; he is running from it. The whole vast world is running from it, but the great lover will find him, one after the other.

When he finds them, in spite of their protest, he embraces them. And then in the interval of time, that pregnancy lasts 30 years, they will bring forth sons. And then that son will only reveal to him who he is, and he will have confirmation of that 139 days later. He is the Father. And so when you read it, that he on whom you see the Spirit descend and remain, he it is, who will baptize you with the Holy Spirit. And so everyone incorporated into that body becomes the one who is doing the inclinations. For he is the Father.

After incorporation and then the birth from above, from that moment of birth from above, he is part of that creative power of God who is used in the impregnation. So that everyone is coming one by one, and we all then will be used in that one body, because there's only one body, one spirit, one Lord, one God and Father of all.

Now that is counted as Aarti. So, I'll let me go back to Israel. Israel,

Israel, Israel, Israel, they tell this in their own marvelous way, and it's so hidden I dare say that every one present has seen Julius Caesar, and you read it; those who went to high school undoubtedly you read Julius Caesar, but you have pictures. I know I've seen the play on Broadway a few times. I've seen it on the screen, and I had occasion to look up something in Julius Caesar this past week. And so I took my concordance on Shakespeare and it says I could find what I'm seeking in the first act, the second scene. So I started and then my eye fell upon a simple little speech of Caesar.

Caesar. And here what we're talking about tonight, these are the words of Caesar as Shakespeare put them into Caesar's mouth. Forget not in your speed, Antonius, to touch Calphurnia. for our elders say the barren touch in this holy chase shake their terrible curse they shake off their terrible curse so forget not in your speed to feed Antonia, to touch Calpurnia. For Calpurnia is Caesar's wife, the barren one. He was barren. So do not fail to touch her, for our elders say that the barren, touched in this holy chaste, shake off their tarot curve for isn't that the student of the Bible all great poets are students of the Bible and they're inspired to tell it in their own way and so here was a statement put into the mouth of Caesar if you could but touch well the father touched me and then my baroness came to an end for I brought forth the child and he was simply taking the 54th chapter of Isaiah and putting it into his own wonderful words in the story of Caesar any questions please any until the next time, thank you.

The Dreamer

Tonight, our subject is the dreamer. I will begin really with the dream.

The oars break into a profound sleep, and God breaks a profound sleep upon man as he sleeps. death. Now, the thing is said in the scripture, say, the appeal to God, not to man, but to God, to awaken from this sleep. Awake, O sleeper, and rise from the deep. Rouse thyself, O God, wise sleeper thou, and you You are all the entire book. It's an appeal to God who imposed upon himself this theme. No science, no speculation, and there are all kinds of theories in the world concerning a dream.

But I have never read where any scientist ever perceived in his dreams a dream dreams are part of me. I can't take it and really insinuate and analyze it to my satisfaction. But tonight we'll take these dreams for you and show you what we really are here in this fabulous world of ours.

This dream is a dream within a dream. The whole bad world of ours is not a dream. And it's a dream you will imagine.

This morning at 4 .15, I woke. And I didn't want to get up at 4 .15. So I said to myself, I will go back to sleep. But before I returned to that state of peace, I communed a self and repressed it that I would be favored with an experience, a dream, or an exorcism, not something that I've ever had before, something different, something that had great significance and was very informative. And so I fell off into the sea, once more interesting. And then I woke at 6 .15, two hours later, and this is experience that came back with me.

I found myself in the apartment house where we as a little family of three lived for 13 years and eight months. 145 West 55th Street. The same superintendent was there. His name was A .D. Fox. When I lived there, the side of the family, they had operated. The elevator was operated by individuals. But now, it was a push -button affair. And I started from the ground floor, came to you, and the man started before me, and he thought, let Mr. Gardner, he called me Gardner, he said, let Mr. Gardner get in first. So I got in, and then two men got in with me, and they said to me, what floor, Mr. Gardner? And I said, sixth.

Well, I didn't live on sixth, on the sixth floor before. I occupied the penthouse. I had a duplex. and we were on the 15th and 16th floors before. We had the 13th floor, which was our living quarters. Then we had this lovely, upstairs, the 16th floor, sort of a playroom and a lovely garden. And there we go for these 10 years, 13 odd years. So I got into the elevator and into the finish and I got up on the 6th floor. and then I realized that this is not where I live I don't live here and the two men dug off to the same floor and I said you know, this is the strangest thing this has never happened to me before I never suffered from amnesia but right now I do not know where I live I can't remember where I live.

And they could not help me at all. And then I stood in this little hallway, the elevator's gone beyond, and I'm trying to remember where do I live. I know I don't live here. And then I said to myself, you know, this makes me a dream. And if it is a dream, then somewhere in this fabulous universe where I am asleep. Or if it is a dream, I am dreaming this and I must be somewhere sleeping, dreaming this. And if I am dreaming this, well then, the chance is that I am lying down, and I'm sound asleep, dreaming this now. And then at a moment, I try to remember where, where could I be asleep?

And it wouldn't come back, and I think it would come back. And there I felt the feeling of being horizontal and sleeping. And I felt that motion. I'm horizontal and sleeping. I found myself on a bed. I deliberately would not open my eyes. I wouldn't open my eyes. I wondered exactly where am I. I couldn't. But where am I? I was on the run myself, but my eyes were on a familiar object on a wall that would relate me to a certain position in space. I tried to remember, but I couldn't bring back. Where am I? I couldn't. And then suddenly, out of nowhere, the little word Carol came into my mind. Carol, right? 1025.

At that moment, I didn't hear a voice, but from the depth of my soul, that being which is my own inner being, my deep being that is breathing within, without the use of words, it said to me, you asked for it. I heard it without hearing words. You asked for it. because I requested before I dropped into the deep having awakened at 4 .15 and decided not to get up but to go back to sleep I asked for an experience that would be significant something that would be informative something that would be great that I would talk about and tell the whole of that world the great secret of creation and that's what happened For what is the story behind it all?

Here is the meaning of this reading. Is this but a dream? I say it is. It is a dream. That whole vast world is a dream. When I read the story in Scripture, and when it is about to awaken into this world, it comes in the form of a dream. and the angel of the Lord appeared unto Joseph in a dream and told him of the birth of the Savior of the world. And then he said, The very angel of the Lord to yourself, the great pirate sat upon his throne, his judgment seat. That is why he said the message of saying, Have nothing to do with that righteous man. For I have been greatly troubled this day in a dream because of him.

So the whole thing was a dream. Now, can I dream into being by the

depth of my own being? Dream the kind of world that I want? I can. That's the soul. He's carried it all and he is not the first one in his dream. I am his emanation. I am his drive. Until the dream is at an end. He becomes one with his emanation at the very end of the dream. That's told in the scripture. He leaves all and cleaves to his wife until they become one person. But I am examination. It's life until this wonderful leaf is over. Until it's over, I think the squirrel, is projection, examination. And here's this thing called man.

But how can I in some way take the same technique and dream in my world's season as he has determined to bring me into his own being and become one with him. I recall back in 1948, my father, Bernie, was the first guy. I saw him actually in 1978. Then the war broke. He couldn't come to America. And in 1948 he came to America. And he heard me for the first time. And after that lecture that morning, they all came home from their brunch, and he said, You know, my son, everything you said this morning, I'm going to deal with it all at once. You told the people to close their eyes when they meditate, when they begin to assume and and to visualize objectives.

Yes. Don't close the eye completely. If you close the eye that way, that means you are nice to me. And this is the day dream. The day dream you must have the eye ajar but not shut. Just pass it, Lord. but I could not deny my father's suggestion not because he was my father but he was a man who started behind the eight boys life no education no social background no intellectual background but nothing I mean behind the eight boys in the two states of the world and when he died at the age of 85, he could leave a fortune to his ten children. He raised ten children. I never once inherited one nickel from anyone and could at the end of his 85 years leave to his ten children a considerable fortune, running into multiple millions.

and every day my father was sitting in silence with his eyes partly shut and he would look and see what he wanted to he would control it by not closing the eyes as he said, if you close the eyes you are drifting right into an ivory where your attention is not controlled by you it controls you and you go right into an athlete. If you don't close the eyes, you can see what you want to see. And the whole thing comes to pass in this world, everything as you see it. So tell your people the next time not to close the eyes. And to simply bring it into a partial floating state, a jar. And bring before your mind's eye or the eye of God, completely shut, exactly what you want to see.

Carry on all the conversations that would inspire the fulfillment of your desire. And do it in that way. And here is a man who has talked to me. Who died at the age of 85. But long before he died, he had made his fortune. And I don't really believe my father ever did the dis-artful things in this world. I really do not believe he ever did. I really believe, with my deep conviction about my father, why I don't know, but I think all of us, in turn, feel this way about him. We met my mother when she was about three years old and he was about eight. It was a romance with a family of eight and three.

And then, when she was eighteen, and they got married, and he said to my little niece, So we did an exquisite party for you today. Chantilly was flowing like a river. Everything. When I married your grandmother, I just a half-pinted rug. And so we had a half-pinted rug to celebrate the union, this wonderful wedding. But he went on to just simply possibly closing the eyes and controlling his attention and seeing what he wanted to see. And he called it the daydream. The daydream does not differ from the night dream. say that in the daydream you are in control or you ought to be in control in the nightdream it takes over unless you persuade yourself before you sleep to save the day with a dream that will be in form and then you will do it but

if you don't and you sleep after all the stress of the day all the headlining of the day all the insapience of the day and all those radios, TVs, phones and so that is.

That's what you get in the course of the night. That's confusion. That's what I'm made of. But if you use him this way, and he shows exactly how he actually went about making his fortune in this world. Why is that? Because the Bible has only one source of dreams in this world. All dreams, all visions, things will come. Now, there is no hope of a dream in Scripture. And if there be a part among you, I and all will speak unto him in a dream. I will make myself known unto him unto vision. And throughout the entire Scripture, if all God speaks, but who spoke to me this morning? The text of my own soul?

And it seems at that very moment he was trying to entice me into a discovery of himself. For I felt I didn't know the words for myself to ask for it. I received the answer, or experience, that would be unlike what I ever had before, where it had to be instructed, informative, something that I could share with the whole vast world, and that they would actually understand the great secret of creation. and beholding him in the speak to him air. Here I am. I didn't know where. I forgot where I laid myself down to be. Everyone has forgotten where he's laid himself down to be. Because the thing that you really are, that is in a profound way, is God himself.

itself. You laid yourself down to dream, and you are dreaming what you are now. But just project you to all the dreams, for all in together the dreams and the angels of truth. So while we are here, if I just only guess it, I know how the dream will hear, as the death of my soul has dressed me into dreams, and it continues What I have told, as I have planned it, so shall it be. As I have promised it, so shall it pass. No time in the world will stop my pre-determined dream. It's a dream. What is a pre-determined dream?

That I shall obey my emanation. We shall end up with me.

We shall end up with you. and you are unique. No one in this world can take your place. There is no power in the world that can modify you in the eyes of one who dreams. You modify the dreams of here, the world of people. But no one can steal your place. You are unique. And when you find the dream which is actually enticing, moment after moment, you find it. And the moment you find it, the thing that really has left you in the dream, you awaken. And you will eat. So the whole bad world is for the dream. So when the boy asks the question, is all that we see, or see, for the dream of the dreamer?

and they keep the same point as this Edgar Allan Poe he answers it when they're asked the question they're serving all of these seeds ought to be divided between the two now this is a great revelation of the name of God and we've heard it in the same way that Paul did I am that I am. That's the feminine. Am I that? Am I? And use the word that as the dreamer. Am I the dreamer? Am I? And then come back to the feminine. I am. You mean I want to talk that world into being? Yes, I do. I wish I could share it in the most intimate way with you that I have experienced this morning.

Your desire to get out, for the scene, only using yourself, is near the strength, bringing forth the form of a dream, or an ecstasy. Either way, the entity is vision, read by this, what's more clear than this. Everything is totally legal, read by this. Bring it either in dream or bring it as is. But make it informally. Make it something that is so significant, that I can tell it to the world and show it to them, show the secret behind it all. And then that same spirit that possessed the very end, you ask for it you can almost hear the word coming through under one word I have heard the word time and time again but this morning there were not words it was simply a mood of deception as though he was simply kidding me just plainly you ask for it I

did, I am and here I am with complete animation I didn't know where I was And yet there's a billion pictures, same on God's house, the same as he thought, who is a super, the same buildings.

And I go on to the sixth floor, which is significant. On the sixth day, he made man. We are on the sixth floor, I thought. We're coming to the end here. I don't belong here on the sixth floor. I belong with the dreamer who dreams man into being. Not with that which is dream into being, but the dreamer. That's where I belong. I couldn't find my place on the sixth floor. There was no room there for me. It now seemed, seemed right. And I quickly remembered where I laid myself down to sleep. For I did, somewhere, I laid myself down to sleep. And as I dreamed, I dreamed a dream. And I dreamed. I dreamed.

I take my mind back to that experience that I think I've shared with many of you who are here tonight some definitely but many years ago I had this experience which will be the 47th if you understand the 47th part where you make great great joke to the help of God. And this time in Christ, I found myself in this enormous ground, a sea of humanity. And as I walked with them, and they're all in gay attire, holding ankles, God, very powerful. I heard a voice, the voice cleaned up and God walked with me. And a woman to my right, very attractive lady, in her late 30s, in all the allotting costume, and she questioned the voice.

She said, yes, God walks with us. Where is he? And the voice answered, at your side. And she turned to her next, and looking into my face, became the terror. It struck a country that I could be the one caught up. And she questioned the voice, and she said, What? He is never gone. And the voice answered, Yes, in the act of wishing. And then the same voice from the depth of myself, this time horrible only to me, but not to others. And the voice said, I laid myself down in the midst of peace, and as I stepped, I

dreamed the dream. I dreamed and I became a professor. I became so excited I couldn't wait to begin.

And at that moment I felt these forces narrow me to this body. My head became porous. My feet porous. My head vortex and my right side vortex. vortex, and there I am nearer to the screen as the voice that hears in the act of waiting. Well, here the same dream was at work, but I didn't see. Where did he lay himself down to dream that he's you? He laid himself down to dream. That's where he laid himself down. He is your in you, really there in you. And when He awakes you, all you, the whole damn world is God, really there in you. And when He completes your life, you will die. and you will see the oneness of the God, much more gracious than the other.

You and I must have had horrible dreams. Some dreams of these mountainous things and other dreams of wonderful pastures. Easy life but you're all right. Don't want to be precious to the other. For the end of it you may have this most of the mountainous Christ, and it is that man, that's your dream. And as I was saying that, what is the marvelous affair between the pastor and that wonderful sheep? And you dream of that. So Simitari, after you dream of it, there you see, dream this wonderful one is to be, you allow this wonderful one, as you put him to all the great purposes of the system, to glean and comfort all these things in the world.

So you could just have with the most glorious concept of yourself I don't think what it is. It is not. My father never had a letter. But he shot a penny. And today he has paid his debt. His debt exceeds \$25 million. in office. And he didn't enter politics to get him, that didn't he? Didn't come from politics. He didn't come from anything that is subverted. It just from his daily dream.

He would sit in the silence, I can see him now, in what I call a barbed wire or a beast chair. It comes from there on. It's a chair that's elevated. He

put his feet out and they were salivated. And then he would sit after breakfast, which was served for him about 10 .30 in the morning.

Well, that was what we called breakfast in the West Virginia. The breakfast was a fast, as my father would simply cut coffee early in the morning.

Well, then what he called breakfast would be around 10 .30, and that would be like our dinner. a good, special meal, and then he would sit quietly with the Irish cross be shut, and see all the transactions of business of the day as he wanted them to be, not as they could be if others interfered, as he wanted them to be. And day after day he did it with the eyes cross be shut, that it may not plunge into to the night, that he could control it in the day.

For we knew this Bible there, the aimless in the island. It's the one book that he made. And he read it day after day after day. And he understood his Bible. He had read it in a book. All the others were brilliant scholars, but they didn't understand the Bible. Any more than the brilliant ones today understand the Bible.

My time magazine came today while it's on the road. Ridiculous to read the religious faith today. Here is this fantastic power in the world. And when you see what they own in Italy, all under the guise of the the prophets of the Lord. But they are really prophets of the Lord, but not the O .P .H .D. They are prophets so different. When they own 15 % of all that is put on the stock market in that land, and then turn then to the O .P .H .D., we are the only tax -exempt. ¶ Hundreds of this stock. All of them are paid taxes. But we don't pay taxes. And if you turn us to taxes, we will sell all our life and not to the crash.

And they represent this great mystery. They have a divided concept of the great mystery. And let me tell you how it comes to an end. It comes to

an end in the simplest way you can accomplish. There are things you can do until you wait for the birth. It comes to an end in this manner. Finally, Jesus Christ awakens in you. Jesus Christ is born in you. Jesus Christ as you find God's only begotten Son and calls you Father and then you know who you are; then Jesus Christ in you tears the temple in two from top to bottom, and Jesus Christ in you as the Son of Man, a spirit that's kind of yours as a fiery spirit, and then the Holy Spirit in bodily form as a dove.

These things are pungent and smother you with affection, because its work is done, and you have come to the end of the dream. So your dream is over, and you are waiting the latter in days until you take off this dove for the last time. And finally, you who began the whole thing, you've awakened with an increased power. For there is no limit to expansion of God. There is no limit to the translucency of God. There is only a limit to the contraction of God, to the opacity of God. So man is that limit. Man is that contraction. And God becomes man. The man, if he comes out. But then he's paying. And the end of his dream, as man, which was pretty germane, comes in these simple, simple visions.

Four simple little events. All in there. ¶ So, start this night. And take my father's advice, who's made the fortune. I don't think very many people in this world can be 25 million, but George Bannon is not a public company, if I've become one. And he can turn to me and give us this sort of money. And he himself not once did he ever get one nickel from another. And may I tell you, if you are not educated, he wasn't. By our descendants he would not have gone beyond a couple of grades in high school. A man who loved people, people loved him. A shabby bottle of 6 -2, 6 -3 liters, and just a generous, wonderful bottle, who just knows.

But day after day, seven days a week, he practices those even if we get hungry often. He wouldn't let days go by because it was another day. He

said every day he did it. And the only criticism he had was, he was, I told the people to close the eyes. And he said, because these only should not be. Don't close the eyes. You don't close the eyes. It's the nature. And the nature must be controlled. The nine freedoms belong to the depth of your soul. As the people knew, and they will take all the energy of the world and expose itself to educate your mind here. But on this level, don't close the eyes. If you don't close the eyes, you are in control.

And then you can control the disease. And this is the nature. While he is bringing into view his treaty-driven picture, I know I'm sorry not on the work of the party. Well, you read the papers and you read all these headlines that this country's going to take over and that country's going to take over, what did our president do and everyone's hoping for fun and they're all so wise, that guy came home and just turned on TV and stuff of lovely Cinderella. So here was Cinderella. Well, it was too late to get up and turn off the lights. And then came the great nature of Mr. Lippmann. Well, it's too late to turn him off.

So I sat and looked and listened to all of this wonderful, what we should do and what China could do, what they'll do. And the things we do that they can, and the things they do, God's sake. And yet a brilliant mind. His choice of language, his choice of service, perfect. But my laziness allowed me to see this thing coming into me. But how many choices have I done now? The parent is considered brilliant, brilliant mind, analyzing exactly what we as a country should do. And maybe he didn't know it, never seen it in the life of that person. He may be betrayed, I don't know. That's not what it is. So, close your eyes, test the strength.

And see what you want to do. Don't hate anyone as it were. If you want to leave something behind you, leave it behind you. Don't just throw it out, leave it behind you. Others can enjoy it. When I retire today, some of us

enjoy it more. I have lovely maids. I don't wear things out before I get them away, because I don't want people to give me something more out. And so, if something that's under your love, broken seam, I will say, notice, there's a broken seam on this shirt, you take it. And so my wife said to me tonight, you know, you can't join after a while. I said, maybe we'll drop this thing there.

I said, no, she won't. She'll be all right. And so you just don't wear anything out and give it away. Come on, we'll use it. So just think for one moment what our fathers would do with it. What do you want to do with it? Do you want to be rotten? If you really want to be rotten, you can't be. Do you want to be healthy? To be known? I don't care what you want to be in this world. On this level, if all you do is make work of God's plan, because you and he are one, in the depth of your soul, I've heard the words distinctly. He laid himself down within you to sleep.

And as he slept, he dreamed a dream. He didn't lay himself down up there up to dream me. He is in me, dreaming me. So when sitting in this beautiful city, or in my dreams, standing in this little corridor, what in the world am I dreaming? This corridor is where I must be stuck in a dream. Dreaming this, but getting into the dream, where am I dreaming? And I couldn't think of that. I just couldn't be left aware I found feet to be in the stream. Or I must be sure. Feet found later. And then I felt myself on the bench. And then there's a wonderful, simple little feeling you ask for it. But oh, what a revelation.

And then comes the memory of that moment in time when I had heard of the enormous power of Congress with this invisible heavenly state. And the voice said to me, I laid myself down to the new feast. And as I said, I dreamed a dream. I dreamed, and I accepted the dream that he was me. And when I awoke from this dream, I was he. He and I were one. So this is

the story. So tonight, — Right? Take your glorious dream, wonderful dream — I don't know what dream it is. Let it fit that wonderful statement in the service of the mouth. You are the author and you have been given to you. Let it fit that or I've never seen this person.

Let it fit that statement. You are the author and you have been given to you. And in that faithless but in dreaming and see it clearly in your mind's eye and believe in the reality of this imaginal act and it will come to pass — no power in the world will stop it — and they will come as fantastic springs in your life and everything shall be described. You will experience. I will — I was coming home from a funeral about a year ago. A lady said to me, who drove the car — first of all, she said, you know, our friend is in the back, and it's a lovely sweet Japanese couple. And she said, and is he a Japanese?

Well, I was certainly surprised, because often times you think that Japanese are foolish. And he's Irish. And he said, they are Japanese. Then he said to me, are the Christians Irish? That's all right. Then he said to me, what are you? I'm a Christian. He said, all right, but that's a fact. I don't mean what kind of Christian. I was a captain in Oregon, and I was a captain. I have now become a Christian. Well, that made no sense whatsoever. I'm a Christian. Well, you must be a pastor of some kind, or you must be a Catholic of some kind. You've got to push aside your self-doubt. Or you're a big no. You do just fine as no.

None of these things are possible. I'm just a Christian. And then I'm an orphan now. And she's thinking. I think I killed her. I'm a Christian because... Christ has been resurrected in me. He has been born in me. He has discovered the Son of God as his Son in me. He has lifted himself up in me in seven times all. He has split the heavens by a void in me. And then the doubt descended upon me and smothered Jesus Christ in me with affection. That's what this journey came to be. And we want each other's

love. So whether she thinks me insane or not, I don't really know. But that is my soul. I'm a Christian because I've experienced the Christian mystery.

Not because of the acts of the church. But everyone here, you will one day, I say to everyone, have the identity of spring. Because there is only that story to be told in the world. There is no other story. That's why I make it into all kinds of books because there is no other story. The story of God's salvation. How he emanated himself, started out with emanation, took himself to the dream world, which is a horrible place, and they completely gave themselves to determination and they refused and they became one. And I tell the book and he and his generation is pride for one. Now let's go to the time. Now, will I call your attention to the book table?

I will sign my book, and the book will be read as I recommend. I've been done, but I think Scripture has a symbol of that. There are only seven revelations. You'll find there's 12 revelations and 144,000 revelations. There's all kinds of revelations. Like my friend this morning with the six. ¶ I got off at the sixth floor. Similarly, if I get off at the sixth floor, it's the sixth floor that you have more than six. But you will not get a sixth floor. It will be man. Well, seven in Scripture is simply completion. On the seventh day he left it. It's a mystical sense of finishing. And the eighth is a new beginning. So the seventh is completion, as it comes to an end.

But the eighth is the important one in Scripture, because on the eighth day he rose, which is the first of a new age. The seven days, so the next day would be an eighth. And on that first day of the new week, he wrote, there's supposed to be eight. The beginning day, but there is no beginning or end to an eighth. Almost like the hourglass. There's no beginning or end, there's the beginning and the end. The seven is completion. The work is finished. And we rest here. Any other questions? ¶ You mentioned at one time or another, music expression, woodland, for this claim to this land.

Would this be in equate with the dream of God?

Yes. This is woodland. This is the most important for our concern. To be here in this world, to be born in the womb of woman, is the most important thing in the entire creation. To come through the womb of woman into this world. And those who have not entered this world and they are undone with it, they, well, they are punished wisely and there is no death. we don't believe it's death. We think this is the only living world. But to them, this is a kind of wilderness, and this is simply eternal death. As Blake said, there will be great eternities who contemplate on death, meaning this verse says that what seems to be is to those to whom it seems to be.

And it is productive as a most faithful contemplative to those to whom it seems to be, even the torment and despair and eternal death. So in this world, what seems to be, just as we said earlier, does it really seem to be that I myself was created by the means of the diocese? Then it is. All in this world we're dead. But the Bible says we are, and redeems man in the body of Jesus. So here in this world with women, And you're told in the eighth chapter of the Book of Mark, of how the eye was opened. He was asked, What do you see? Should I see men like trees walking? I recall really one night, I told this story to Pastor Christopher, and there was such a strange reaction, I was told it's a sin.

But I told this politician, he's not from this world, he was one of the informed members of the First Church of God, a great opponent of Churchill, or whatever it was. Or very good to say. You might have read about it or heard about it. Well, in Richard, I saw it. And I saw him take this tree and put it on his head. Huge branch, all that a huge big stem. And he tried to jump off this cliff and plow through the world. and he fell flat on his face. He fell out, took his thing back on his head again, and made

several attempts to really be this thing. And I knew that was not it.

You can't put it from the outside. That's what he was trying to do with socialism in England. He was trying to do all of these things on the outside for man. You can't do it. It has to come from the inside. And so you do know these things. If you ever saw it privately, it's the most amazing sight. You look like the most fantastic stag, yet you're human. But they grow from within. The tree grows up. We are the tree of life. And nature, or the wide, mellow world, as we're told, and all the gods of the earth and the sea, sought to nature to find this tree. But their search was all in vain.

There is no one in this human race. And there is salt growing on the inside. It grows up. And when you see this majestic, flowing thing that grows from there, as far as they know, henceforth is laid upon me a crown of righteousness. For it is the time for my departure has come. I have fought in the fight. I have finished the race. I have kept the faith. Hedgefork is later forming up from the register. What it grows from within the tree turns up. After the body is split, all the energies that went down into generation are turned up into regeneration. And that's wonderful the growth of your head. And your majesty, we are the wildest dream of man.

You don't have a crown on your head, that's a queen's dowry. That all these artificial things that are dead, they come and grow from within. And you have a majesty beyond the wildest dreams of the world growing out of you. You are the majestic being. And so everything grows out of this wonderful color man where God entombed himself. So in this world, seen from above, before it starts to grow and they can't see that it has been up to this age at all. They're still all as dead. And they call it a wood man. So when the eye goes open, what do you see? I see men as trees walking. But when we enter the new age, we enter the new age, just as you see the wonderful stag, when he first breaks forth and the little things begin to

appear on his head, they come over him.

And they get bigger and bigger and bigger and bigger. as he grows into a majestic creature. And it never stopped growing. So the tree was felled, and everything was felled. And then the leaves were torn, the limbs were severed, the ground was scattered, and no bird could find any rest, and no shade for the animal. But you are told, do not disturb the roots. Let it grow, and then the dew of heaven watered it. And the dew of heaven watered it, and then it began to grow. So God was the one that fell. That was the field by itself. He fell in need. And so it came down into generations. And then by wonderful dreams, there was a nightmare.

And then comes the churning out of the energy that went into generations, into regeneration, And then, if you could see it privately, you know, what else could you get to the help? But it has no three -dimensional barrier to stop it. What you wear in glory, you bring to anything, but you couldn't help but you foster it. Enter this room if you're willing to stop it. Good night.

The Duality of Man

We have only to enlarge our conception of causality, to excuse everything and forgive all.

Now let me just take one little thought from scripture first before we unfold it as we are told in the 25th chapter of Genesis in your limb lie nation twain rival races from their birth, one the mastery will gain, the younger or the elder reign. The first one is the sense man. I'm now looking at this room and all within it, and that is the sense man, my normal apprehension of corporeal objects, just like this room and the contents I call tense perceived— that which is not present and yet I perceive them, I call that imagination. imagination. That is destined to rule. That is the second man, the Lord from heaven. The first man is of the earth, a man of dust. The second is from heaven. So here we are in this world, and this is the world of this dual state within in every child born of a woman. And so we have the physical man, the man of dust, and then we have the spiritual man, the man of imagination. That is the immortal man.

When I see this picture of the duality of man, and how all things are created by this hidden man. I forgive everything in this world that the physical man does. For the physical man is only a state. One being is playing all the parts. The part played by the thief is the same being playing the part of the judge who judges the thief. The part who is the murderer and the murdered is a part, but the being within is one.

Now let me explain it first in the beginning with a simple story.

About eight years ago I was in New York for a month. And two of my brothers, Victor and Lawrence, came up and spent two weeks with me in New York City. They checked into the same hotel. They wanted to see everything they could within two weeks. And I bought them 14 shows. And sometimes they went even to an afternoon show. They wanted to see everything, in the crowded tubing. But the one thing my brother Lawrence wanted to see was the new presentation of *Aida*. Well, the papers say it was sold out from the very moment that it was dated— a new presentation. Same music, naturally. The same score. But you see something new about it, and this captured the imagination of all opera lovers, and they all wanted to see *Aida*.

The one thing he wanted to see was *Aida*. But the papers had huge big ads. Not one seat is available, come down and buy a seat for the other. Go. And this was the old opera house around 40th Street and Broadway. It ran from Broadway to Seventh the old Metropolitan. So this morning we set out. I said, "It doesn't really matter. Let us go. We have to go down and have lunch anyway. We will go and just see." We got there, and these huge big signs on the outside— no seats for *Aida* available— and they were plastered all over the Metropolitan. I went in, and there were three lines leading towards the three a window selling tickets for the entire season, and there was no seat for *Aida*.

I got into the first line; it was a very long line, then I saw the third line from me moving more rapidly than the first and the second. So I moved over to that line. Then we all moved forward. As we got to the window, and seemingly no hope of Of getting tickets. But before I left my hotel room, I simply assumed that I had the tickets for my two brothers. I didn't want to go. They wanted to see it. So I assumed that I gave them the tickets. I got into this line and we moved rapidly towards the window. As we got there to

the window, a tall blonde man, he was about, oh, he must have been six, I'm 5 '11, he must have been about 6 '4, he stretched his hand up over my head and diverted the ticket seller as he asked a question, why one in front of me is buying, he's not for Aida, because that's completely sold out, he is buying two other things, for some other opera.

Then he departed after he diverted the man's attention. This man pushed on some bills under the window. And then as the teller looked at the money, and this man is at the door now, the tall, tall, blond fellow, lost. And he gave this man the ticket, and then suddenly he said, well, he only gave me three dollars, he should have given me, and he mentioned the money he should have given me. At that, he was bewildered, the teller was bewildered. I turned around and and I screamed at that tall blonde. I said, sir. I screamed so loudly, he couldn't stop but be attentive. He turned around and said, come back here. You're wanted. He came back like a little child being led by the known.

He came back and he said, what's wrong? And the man said, this is all that he gave me. two one -dollar bills. He said, oh no, you didn't. He gave you two tens. Then I said, no, you didn't. I was standing right here. I saw what you did. You gave him two one -dollar bills. That's all that you gave him. The man is flabbergasted. He was so completely dumbfounded. He didn't know what to do. I said, I am standing here. I saw exactly what was done. Then he opened up his purse and here was a stack of one, and he had a \$20 bill and \$2 .10. He said to the man, when will you discover your mistake, because I gave you \$2 .10.

The man said to him, at the end of the season. And with that, he was closed. And the man then took out the money and paid for the ticket and took back his 2 -1. Then I said to him, I want two seats for Aida tonight. And I want them in the horseshoe circle. I want them center. He said, yes,

sir. And he took from what is called the VIP. They always keep a few out. Though the house is sold out, they always keep a few seats for those who are coming, called the very important people. I am certainly not a very important person. But I saved him from the loss of \$20. And he quickly took the two seats out and said to me, \$20.

I gave him the \$20, went back and gave the two seats to my brother. Now, a state called a thief. These two men have chosen to be thieves in their world. They're con men. It's perfectly all right. God made everything for its purpose, even the wicked, for the time of trouble. Read that in the 16th chapter, the fourth verse of Proverbs. He made everything for its purpose. Even the wicked for the day of trouble. ¶ Well, the day of trouble may not be a war. I was troubled. How to get these tickets? That's a moment of trouble. And I simply assumed that I had them, and I simply played my part in my imagination before I left my hotel room that my brothers are going to see this show this night of Aida, the new presentation of Aida then few who have already given themselves over to the state of a thief they had to actually come right into the line.

¶ I took the first line, then I moved over to the third line because I saw it moving more rapidly. So he comes over to the third line and plays his part beautifully. If he had not done what he did, I would not have received those tickets because I am not a very important person. But the man looked me in the eyes and said, "Here is an honest man." For as he is concerned, I am an honest man who saved him from losing \$20. And so he quickly took out the two seats. ¶ I paid for them naturally. He didn't give them to me. I was willing to pay for my seats, but you couldn't buy them all over the place, sold out, sold out, sold out all over the Metropolitan Opera.

You could paste it on the wall and in a huge big ad in the paper "Our Aida is sold out," and I went that day and got those seats right in the circle,

in center row, for my two brothers because one man played his part beautifully. He had given himself over to a con man. He finds it easier to make a living being a con man. There's those who are pickpockets. There are schools that teach people to be pickpockets. Do you know that? They come right out of the school and go into a profession. That's their part. They play that part. ¶ Now you play your part beautifully, and one of them can be instrumental in getting you what you want in this world.

So I wanted two seats for Aida. Were it not for a con man in that world, I would not have had those two seats. So he comes into the line where I was in the line, he comes forward, and just as I got to the ticket window he puts his hand over my head to divert the man's attention, and the one in front of me who is buying two seats not for Aida because you can't get them, he is buying two seats for something else, and he puts out two dollar bills instead of two tens, and then this man thought, and I turned around as though I was inspired. ¶ I was my full vote." I said, "Sir, come back here."

He had to come back. So he came on back just like a little child and stood next to me, and he looked down at me. He wouldn't dare but. But I said, "You didn't give him anything more than what he's showing you now. You've given him exactly what he's showing you. Because I was fair and I stood next to you." He was helpless. He couldn't hit me. He was many inches my height. I'm 5'11, and he made me about 6'5, or more, a strong strapping blonde, but he was impotent in my presence. When I called him back, he only played the part. ¶ So should I not forgive him? There are infinite states in this world, and all you have to do is forget state, you play your part, and every state necessary to make your part come to fulfillment will be present at the moment that you need it, and so we went over to Longchamp for lunch, and my brothers Lawrence and Victor—they had their tickets, and that evening they went to see Aida with us.

So in your limbs lie nations twain. They are rival races from their birth. One the mastery shall gain. The younger over the elderly. And the younger is the second. And the second man is the man from heaven. And that man is your own own wonderful human imagination who is God. And there is no other God. That is the Lord from heaven. And the outer man that clothes him, he is under compulsion to fulfill the commands of that inner man. But every one is falling into states. Infinite states. To understand this well, you must think in terms of states. And so he has made everything for its purpose, even the wicked for the day of trouble, and so use everything but you don't have to think of which one will do it.

Forget who will play the part. I never saw that man before, never saw his partner in the little crime before. That was their choice in life. There are those who have chosen to be pickpocket for the rest of their lives. So if they're caught in the act, alright, that's part of the game. They've chosen that part to play. There are those who have chosen their part to play like Mr. Hoover who just departed this world, he chose that part, and there are others who chose other parts, either wisely or unwisely. We fall into these things, but when the inner man begins to awake, he selects his thought widely. It's entirely up to us. So I tell you, everything in this world that you want to be, you can be, if you know that there are only states.

You move into the state because the occupant of the state does not differ from the occupant of any other state. The one who played the part that day of the con man to get two tickets for \$2 instead of \$20, and go on the street and sell them for \$15 and make himself a quick cube up. The same occupant is God. God is playing all the parts. So all we have to do is simply to expand a little bit our conception of causality, to actually excuse everything and forgive everyone in this world. I forgave him because he actually was instrumental in getting me the two seats for my brother. Were

he not playing that part at that moment, I would not have had the seat.

But before I left my hotel room, I simply assumed that my brothers had their feet and they were going to see our eater and they came home filled beyond measure. So we went down and seemingly no hope. I wasn't concerned about any hope. There were three long, long lines. After all, you're selling not just for the show of the night. You're selling for the afternoon show. You're selling for the evening show and for the entire season by a month in advance. Two months in advance. They're all there and so here are the lines and there are three lines and three windows open and what caused me to move to that moving window? The father in me, he knew which one is going to play what part because they're all in state and my self is fully aware of all the states in the world, and if you can play a part to aid me in the fulfillment of my dream, you will play.

And so if I need a thief, there must be a thief somewhere. He was a thief. And he played a far better part in my getting the ticket than if he were an honest man. If he came up and played the part of an honest man, then the man would have said to me, he wouldn't know me, I'm not an important person, and so we have no ticket. Don't you sign? No ticket available. It's a sellout. but it was not a sellout and a thief made it possible for me to get my two tickets so when you see this you forgive every being in the world everyone they're all playing their part so don't condemn anyone because everyone will be instrumental in fulfilling your dreams if you know this law, it's all infinite state, but remember you are awakening to the reality of the second man in this room.

My simple apprehension of corporeal objects, the things on the wall, the chair, the house, this thing for a wedding tomorrow, all this is preparation for a wedding, all this is to my sense man reality reality. And I think of something entirely different. And that is called only imagination.

And that is the second man. Now, what do I want in place of what my senses are telling me? Let me now enter into that state and live it as though it were true, and move forward in that state. Now let me show you the difference now because we started with that statement from the 25th chapter of the book of Genesis. An idea that is only an idea produces nothing and does nothing.

It must be felt, actually felt, so that it awakens within oneself certain sensations, certain motor action in order to be effective. What would the feeling be like if it were true? Dwell upon that until the feeling awakes within you, these sensations. For imagination is spiritual sensation. That is the creative being in you. It's not just to entertain an idea. What idea? The idea must produce in you this feeling which is a sensation. But it must be a feeling. What would the feeling be like if it were true? You dwell upon that until you catch that feeling, feeling, as Churchill said, that the mood determines the fortune to people, rather than the fortune, the mood.

The mood precedes the fortune. So what would you want in this world? Well, contemplating. What would the feeling be like if you had it? What would it be like if it were true? That is the story of Scripture. If I can only feel that I am already the man that I want to be, that I'm already the woman that I want to be, I'm feeling, then it's not only an idea, which as an idea without feeling will produce nothing, now it has everything, because in this story he said to the second man, come close, my son, that I may feel you. The secret is in the feeling, so Esau went out, he is the first man covered with hair, the outer man, and Jacob is the inner man, the man of imagination who is hairless, isn't too little boys?

These are only symbols; it's all in man. So come close, my son, that I may feel you. So he comes close and deceives his father through feeling. So the father feels, and he feels him just to be externally real. You can do it.

There is no flower in your hand, but you can feel the soft velvet feeling of a rose. You can smell a rose, though it's not physically present. Try it. Try all these things with the inner man and when you can actually feel it so that you raise your imagination to the point of sensation, to vision, then the whole thing is done; it's done in a way you do not know. It's going to happen.

If it takes a thief to aid you, then you forgive the thief. Should I not forgive that man who tried to rob? Now, that teller of \$20, when he did for me what no one else could do, I could go to all the brokers in New York City, and they couldn't get me two seats. I could go to anyone, and they couldn't get me two seats for my two brothers.

And I wanted them to have the joy of seeing the new presentation of Aida.

So I went myself, prepared in my imagination that I had two seats. and it took a thief to be instrumental in getting me the seat.

Should I not forgive him for the part he played?

He went to the door, this tall giant of a man, looked back at me, but he wouldn't have the courage to come up and slap me.

There was something in me that dwarfed him in his own mind's eye. so in spite of his height and his bigness and his strength he couldn't dare strike me for I was speaking from a different level of consciousness altogether so I didn't condemn him he played the part he had to play and by playing it I got the theme so all we have to do is simply to widen just widen a little bit our conception of causality to actually forgive all in the world, to excuse everything in the world.

They're playing their part.

So tonight you want a bigger job, you want more money in this world,

you want, and you name it, well, there may be a thief who is going to aid you in the getting without knowing he is doing it.

Don't judge him, don't condemn him, just simply you go forward knowing that I have ways and means that the physical man knows not of.

My ways, the inner man's ways, are past finding out.

And you simply go forward in the assumption that you have already achieved what now is only a wish as far as the world is concerned.

But you enter into the wish as though the wish is already fulfilled.

So what would the feeling be like?

Come near my son that I may feel you.

And so he comes close.

He said, come nearer my son.

Then he said to him, you know your voice is the voice of Jacob, but your hands, your neck, and your sin.

You have the feel of my son Esau.

Esau is the outer world.

So he gives emphasis to feeling.

It transcends the voice.

The voice was Jacob's, but the feeling, the touch was that of an external world.

He could feel the external world.

It was a self-deception.

He saved himself into believing that what he He desired.

He had.

It's not two little boys born of a woman.

All this is parable.

The whole story of the Bible is all parabolic.

Telling stories, unless you have the depth to understand it, well, then you'll never really.

But may I say, you will.

Eventually you will.

And you certainly do understand it now. so tonight is a practical night do you know this night what you want really what you want well if you do do the same thing I did in getting the two seats do what I did when I was locked out completely from marrying the girl I wanted to marry I simply assumed that he slept there, I slept there, and I went song to sleep, and in one week, my wife did an act, which certainly I must forgive.

In the eyes of the world, she is condemned for taking what she did not pay for.

And yet, because of that act, I got my freedom.

Then who is the culprit?

Am I not? if there is any culprit, I am.

If there is any culprit in this world, it is God.

There is nothing but God. God is doing all in this world. He created everything in this world. And so if in me, he is the second man, and the second man is my imagination, and that is God. For man is all imagination, and God is man. and exists in us and we in him. The eternal body of man is the imagination and that is God himself. Well, if I in my imagination slept as though I am happily married to a girl that the laws of New York State said I could never get because of my entanglement with my first wife and in

one week she performed an act which was judged harshly by society. And yet she was the instrument of my getting my freedom to marry the girl who now is the mother of my daughter.

So how can I blame her who performed that act? She was in a state. And who did it? I did it. I did it by simply assuming that I was free and happily married to a girl that the state of New York said I could never marry because of the ancient laws that restricted my desire to get freedom in that state so you forgive every one in this world you're all playing their part so in my own case I have seen thieves I have seen all kinds of people play their part they were instruments in the fulfillment of my desire so how can I ever condemn all so the last try on the cross Father forgive them they know not what they do forgive them the whole vast world is playing until Until he awakes in that body, he is playing the part.

And he plays it automatically, unwittingly. For one who is awake, who knows exactly what he's doing. And so they all play their part. For God in everyone is the same God. They aren't two gods. There's only one God. And that God is your own wonderful human imagination. Naked. When you say, I am that God. So tonight, you just simply boldly declare that you are the man. You are the woman that you want to be. And walk in that assumption as though it were true. And then let all these sleeping states play their part. May I tell you, in spite of what they appear to think, they are hungry. They do not know. He thought he knew what he did.

He came right in into my line and played his part. I could remain on the first line and waited and waited and waited. And no one would have played that part there. I moved over to the moving line and here he comes. And so how could I ever condemn him? How could I ever in any way feel other than thankful I would say to him thank you because you played the part you had to play like a play so someone comes in on the play the curtain

goes up and here comes the monster and he plays it beautifully and the audience kisses and condemns him if there's any condemnation of the part where is the author?

Send for the author for he wrote the part and the author if there's any praise give it to the author any condemnation give it to the author. I know I played a part a second part on a play on Broadway and if I didn't get a hiss when I came on if they didn't hiss me I felt I wasn't doing well. But I would say 99 % of the time as I came on and started to play my part, the audience hissed. ¶ Then I knew I was really on my toes. I was playing the part well. Because I was a cat in that part. And they couldn't restrain themselves, especially with the matinees. When they had children there.

Lots of ladies and children, and they could not restrain their emotion, and they were hissing. ¶ Well, then I knew, Neville, you're getting over all right. So I was thrilled with their hissing, because I was playing only what was written for me to play. ¶ So in this wonderful world of ours, we are infinite states, and everyone is in a state. But the one being in one state is the being in all states. There's only one player. God only acts and is in existing beings or men. He is in all the states and his name in all states is I Am. So someone chooses the thought and he wants to be, well, a thief. He finds it easier.

he thinks and getting up going to work and punching a clock and punching it out he feels it's better for him to live that life alright for he's chosen that thought if he does it deliberately or he might have fallen into it through habit of others and then it's unwittingly alright but he will also pay the price that is the thing he has to consider he'll pay the price because the thought has a price with it But in spite of that, he can be used in the fulfillment of your dream. ¶ Now many of you have had from your letters dreams of death recently. ¶ May I tell you, it's a healthy, healthy sign.

Dreams of egocentric. thing.

You cannot grow and not outgrow in this world. To outgrow is to die. You die to one state and you move into another state. ¶ So anyone dreaming of death many of you have dreamt of my death numberless times. As Paul said, I die daily. Every day he grows. if he did not die every day, well then he didn't grow that day. ¶ So death when you see yourself buried, or you see yourself in a coffin, or you see these things in your dream, is only a beautiful symbol of your growth. You are growing that's why you see yourself buried. Or you see yourself in a tomb. It's simply an expansion of consciousness. ¶ So you die to one state of consciousness as you enter a greater state of consciousness.

¶ So when people see themselves dying, or others say you're dead, it has nothing to do with a little physical body, because you don't die anyway. Not really. For nothing dies. It's always an expansion, an expansion, an expansion. So when you do see yourself being buried, give praise you have died through your former beliefs and these archaic concepts that you entertain which only enslave you when now someone introduces you to a new idea and you toy with the idea of accepting it but you resist it for a while then suddenly you see your body being entombed it means it's gotten horrible. These new ideas that will call you to an expansion of yourself and so the old man dies that the new man may live.

A seed must fall into the ground and die before it can be made alive. If it does not fall into the ground and die, then it cannot bring forth fruit. It simply remains what it was before. So if it dies, it bears much fruit. ¶ So don't be afraid of any vision of death. Death is the most glorious symbol in the mysteries of the expansion of consciousness. Man is expanding and expanding and expanding in this world. And one day, his wonderful imagination will awaken. And that is God. and he sees the whole vast world

as sleepers, all sleepers, and how can you condemn the sleeper? So he played his part, he played it beautifully. I can see all these things in my world where people played so many marvelous parts, and there were some that sleep and they thought they were so alert going to get the better of them, and their attempt to get the better was exactly what I needed to move on.

Just move on. They had no idea they were playing their part beautifully. So I forgive all the thieves that came into my world. Even those who actually took from my pocket by not giving me what the contract called for. I thank them, because it simply allowed me to become all the more secure upon my own feet and not think for one second that I depended upon them or upon anyone else in this world. So let them go their way. They all sung soundly playing their parts. But this thing that happened, I would say, about seven, eight years ago, it was so forceful in my mind, my brothers thought that I was very courageous with this giant over my head to do what I did.

He wasn't any courage at that moment. I saw what he did, and when I said to him, you didn't do it at all, I saw what you did. You stuck two dollars there, and there they are, you didn't give him any ten dollar bills. He opened up his purse, and I saw all these wands. Uru's a wand, and then a twenty and a couple of ten's at the side. And then he pulled out the ten's and gave them, and took his two wands back. And then he went back to the door with the other partner of his, and looked at me as though he could have killed me, but he didn't have the gut to hit me.

He couldn't. If I were that big, he could not have struck me, because I was speaking on an entirely different level. And on that level, when I knew I was going to get my seat, that's all that concerned me, here comes the two seats. And the man said, yes, sir. He treated me as though I stood before him as the president. And he thought, now here is an honest man who

saved me \$20. I'm only playing the part. I only wanted two seats that night. Because that's all that my brothers could give. Because I had all these seats bought for them. All the shows on Broadway at the time within two weeks. And they went night after night and matinees and everything else.

Got it right up to their heads in shows. So I'm telling you, if you know of this dual being within you, in your limb lie nations twain. Rival races from their births. One the mastery will gain. The younger over the elder reign. Now see that that younger one actually reigns. And the younger one is your imagination. The older one is your sense man. The facts, these are the facts of life. What is my bank account? Come. And I owe more than the bank account has in it now. Well, now, that is Esau's judgment. Now, Jacob puts in fifty times what is there now. In my mind's eye, I have deposited fifty times more than is there.

How it's going to happen, I don't know. I don't know any more than I knew that day when I started off with the Metropolitan Opera how I'm going to buy seats. When the papers tells me you can't buy a seat, huge great ad, save your time, don't come. All other seats are available but not for Aida. I go down only for Aida. And I get them. Because of a seeming thief played by the part of God. For God played all the parts in the world. There is nothing but God. And say I am that God. that is the Lord Jesus within you that is your immortal being that cannot die; he cannot die, that is your eternal self.

When you say I am imagination, it is not some vague essence— it is a body, a reality, an infinite body that is so perfect when it's awakened that in its presence everything is made perfect; but while it is awakening, it exercises that power and draws into its world everyone that can play the part for its fulfilled of its dream. So I hope you heard it clearly. I hope I made it as clear as I can, because tonight should be a very practical night.

You will go out knowing who you are: you are dual beings, but the first man is of the gut, and to death he returns— that is the man of earth; the second man is the Lord from heaven, and he cannot die.

That's your own wonderful human imagination. It cannot die, but it keeps— it sleeps, embodied in this tomb; and one day it will awaken, as I've told you in the past. The symbolism of Scripture— Scripture will surround you. It's perfect. It is true. Everything told you in Scripture as to His birth, you are going to experience. And then your imagination awakens. And you trust no one but it. Only this being within you do you really worship. Let them give all the medals and all the honors to this, that, and the other, to the little earthly man. It doesn't interest you. Thank you.

The End of the Play

The earliest Christian creeds were drama and not metaphysics or abstract doctrines.

It was the descent of God into a world of death, eternal death, and then the rising of God into the world of eternal life. That was the earliest Christian creed.

Men turned around and made rituals and ceremonies and self-purification and all these and they call it Christianity. And they are all in vain. All of them.

There is a way back and only one way back. It's all described for us in the scripture. Your life is the life of Job. Every child born a woman, his story is the story of Job.

Innocence, goodness of all of us as we are told in the end of the story of Job and after he had lost all of his things he lost his seven sons and his three daughters who were killed when he lost his health he was filled with boils when he lost his friends all the friends left him he lost his wealth he was a very very wealthy man then he lost his honour and in the very end God restored twice as much to Job whatever he had God doubled and then his brothers and his sisters and those whom had known him before came to comfort him and to eat bread in his house with him for all the evil that the Lord had brought upon him everything that happened to Joe was done by the Lord and And the word translated the Lord is Jehovah. Translated in its true sense as I am. That is the Lord God Jehovah. That brought upon Job.

Now the word Job means where is my father? That is the question that every child born a woman is asking. where is the cause of the phenomena of my life? Why do things happen as they happen? There must be a cause. And the cause is the Father. So where is my Father?

In the very end, Job could say, I have heard of him by the hearing of the air, but now my eyes hear him. in the very end you've found the father I'll tell you from my own experience when you find the father you find yourself is not the eye of waking and the dreamer one when you wake in the morning do you not say I had a dreamer but you do not think the dreamer of the dream differs from the eye of waking, do you? So the eye of waking and the dreamer are one.

So when I was a boy, I would say maybe eight years old, this thing lasted until I reached the age of puberty. It would come to me once a month. I could tell the day that it's going to happen. I knew from the mood that possessed me and I could not shake it and it used to scare me near unto death. But I knew the minute I closed my eyes at night in sleep this is going to happen.

I became the ocean and the waves. The conscious waking self was the waves. And the deep of my being was the ocean. And the deep of my being would take me the waves and toss me into the the air. And that's kid, frightened, beyond nature. And then catching on its back, or its bosom, call it what you will. And night, all through the night, this would happen. Once a month.

Read the 42nd Psalm. Deep calls to deep. At the thunder of thy cataract, all All thy waves and thy billows have gone over me. For that happened to me every month for a period of about three or four years. And then it stopped. I did not know then, at my tender years, what it implied. What it was trying to get over me. But here, the promise was that two shall

be one. Eventually the two, the ocean and the waves will merge, they are one, this thing. You see speaking to you like the being that reflects you when you look into the mirror, you are the sent sent into the world of death, and you are the sender, and the sender is the Lord God Jehovah.

You are sent into this world, you experience death, for you are immortal, you cannot die. I tell you, do not fear this waking death, for we see it all around us, for I tell you, you cannot die. I know that from experience, for night after night I encounter: there is a world called death, and there is not death at all. The Satan of scripture is simply the body of doubt that seems but is not. Now we'll share with you now an experience of mine of last Sunday morning to show you this thing really is a play. This whole thing is a play. And the dreamer is really playing all the parts. And that dreamer is one.

And you will say, "Could he be loved? He's in full of love. He never changes. He's love for you. He sleeps the sleep of death till the man that he loves is revealed as himself, who is God. And yet in that interval, he scares you to death to get you to actually awake, and know there is only one father, and you are the father, the cause of the phenomena of life. I will show you how he does it. Last Sunday morning about I would say 1:30, I woke. I brought my ... I was bringing my wife ... I thought I would bring her home to the hospital that day, but it was not in the cards.

I brought her home on Tuesday. But I woke, getting all things ready to bring her home. And then I thought, "But too early to get up, she isn't here, not a thing I can do for." So I began to meditate. I said to myself, "Oh, let us have something wonderful tonight, a revelation, a real revelation. Something to share with those who come. Something to tell them. Not to encourage them falsely, but to tell them the truth, give me something deep, something big tonight." And then I fell asleep. I woke at

6:15. This was that which preceded the waking experience: the most horrible drama you have ever heard of: intrigue, deceit, betrayal— you name it, it was all part of that drama, as told us in the 41st Psalm: “Even my bosom friend, whom I trusted, who ate my bread, has lifted up his heel against me.”

Though the net began to draw in, at first I didn’t realize that I was the object of this net being closed in, for men came seeking my help, and I gave them help; they asked me to shelter them, that they were simply not guilty of what they were accused of doing. Well, I believed them, and I sheltered them, hid them in my home, and this whole thing was a plot by the government: and these people that I trusted and believed their story, they were part of the plot to get me to shelter, to get me to give them hospitality, to show that I could be intimidated by my ... well, love of them, or friendship for them.

Only in the very end of the experience, I suddenly began inwardly to laugh. I realized it was a play. That not one thing could have been different. It could not have been different. The whole thing was a play. and standing there in my own home realizing it was a play and the play came to an end and all these characters then came a scroll before my face in bold large scripts and this is what it said the end of the play is self in self and wisdom that’s the end of the play when the one that is sent is brought back to the center and self in self the two become one and risen and then the curtain came down; that was the play. I tell you this is a play and you are sent into this world where everything dies. The players it waxes into vain and into vanity.

And today’s generation, called the new generation, they have no concept that they too will reach the age of three score and ten. It never occurred to me when I was ten that anything over twenty was young. I

never knew my mother as a young woman, and yet my mother was my mother when she was in her twenties. And yet as she grew older and I grew older, I always knew an elderly lady for my mother. And here she was, the mother of ten of us, and I never knew her as a young beautiful woman. I have pictures of her, but to me she was always an elderly lady. And yet when I was old enough to know better, in the eyes of possibly every man that he he met, saw her a beautiful, attractive lady. But I was not given that way at the age of when I was young and growing. And she grew naturally. And together, she became an old lady. I never knew her as that attractive young woman that my father knew. So youth will never know that today, anything over 20, if you are 10, it's old. But you tell a young man who sees anything over 40 as old that he is old in the eyes of a ten -year -old. He is stunned. He can't believe that anything can look upon him and think that he is old.

To get anything treated to the eyes of ten is an old man. Especially comes now with Beardolling and Longhair. He looks old and very old to a young little girl of eight or nine. Yet for himself, He is the new generation, untrained. I say it's a play, the most glorious, horrible play in the world.

But these are signs I will share with you now. When you are coming to the end of the play, before the birth, from above, before you are raised from the dead within your own skull, for that's the grave in which God is buried, Before these happen, there'll be time.

God is a protean being. And when I say God, I mean your own wonderful human imagination. That's God. That's the Lord Jehovah. That is a protean being. By protean, I mean one capable of assuming any form, any face, any shape that suits its purpose. The test, to test you if you are faithful to the faith. What faith? Faith in God.

And they'll test you. You will find this experience as a friend of mine

recently had this one and thought herself beside herself. She wondered if she was going insane. She's blessed that it could happen to her. Don't ask that your eyes be opened before the time.

You will pity the day that you ask for it, should it happen that your eyes are open. I mean your incur — eyes. Eyes that are open into the world of thought, into eternity, that is ever expanding in the bosom of God, your own wonderful human imagination, which is that inner being that you are, the immortal you.

So when you are coming to the end, you'll have this victory. To trust never, ever believe him? You believe when he tells you that your own wonderful human imagination is Christ Jesus? Do you believe that Christ Jesus is buried within you in your own skull? And that he must awaken in you as you and rise in you as you?

You don't see another. You only see yourself. And that self is Christ Jesus. For what is said of him, you are going to experience in a first person singular present tense experience. David in the spirit called him my Lord. David in the spirit will call you my Lord, my Father, my God, my rock. He will, just as you are told in scripture, he calls Jesus Christ. That he calls God my Father. You are going to have the experience. but this is what will precede it: you say you believe never, and he tells you that your imagination is God and by your imagination all things are made and without it there's not a thing made that is made, you say yes to that, I believe him, and so you love him for bringing that message and setting you free, but do you really believe him, or are these traditions of the past still a part of your thinking? I wonder if he's wrong. I wonder if he is deceiving us and maybe deceiving himself.

Well now you'll be put to the test. Not by Neville. I have told you what I have experienced. I know it's true. You'll be put to the test by the depth of

your own being. For he is a protein being. He he can wear my face. He will wear my face, and mock your belief until there is no God, coming from my face. He can mock my voice too. I say he is a protein being. He can assume anything. Any form, and play the part necessary to put you — the saint to the extreme death. And when he mocks your belief in God and in the Son of God, when he mocks your belief that imagination creates reality and laughs at your stupidity and tells you the whole thing is a delusion, you wake from such an experience in a sweat. You do not know what to believe now, but you've thought it during the time, even though he wore the face of the man you trust. And he was so perfect as that man that you could not for a moment bring yourself to believe he wasn't Neville.

Yet on waking, you know you did keep the faith. You defied him, and you would rather die than not believe.

What now you believe? You won the battle. It wasn't easy. It only took a night, and may I tell you, that night seemed like eternity. You'll have it. But don't despair. You'll come out of it. For the depth of your own being is doing it. Did not the Lord George... Henry, I'm talking of sleep, but never kind of a sleep.

So the depth of your own being will put you to the test. He is the dreamer in you. ¶ The very one that put Job, the story of Job. For he went through hell and came out in the end and he was completely innocent of everything charged against him. And then in the end he saw God. To see God, you must be God. And when you see God, it's because his son calls you God. You will never know that you are God until his son stands before you and you know without doubt you're looking into the face of your own son and that son is David and David calls you father and you have no uncertainty whatsoever as to this relationship between your son and yourself but until Until that day comes, you only hear of God.

So, as I opened the lecture by telling you, the earliest Christian creeds were drawn. ¶ The earliest book in the New Testament is Galatians. And the third chapter, it opens in this manner. And Paul said, O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified. Let me ask you only this. Did you receive the Spirit by work of the Lord or by hearing with faith? Are you so foolish having begun in the Spirit are you now ending in the flesh? Are you going to see Jesus Christ as a man of flesh? When you knew to be in the beginning, spirit, it was in spirit that David called him father.

It's in the spirit that you will be called father. No David running around this room or this world could ever convince you by calling you father that you are father. It has to be done in spirit. And that David is the only David, although undoubtedly in this world of ours, there are hundreds of thousands of little boys named David. But not one of them would fit the bill. It is the David, the David of the Old Testament. And he is exactly as described in Psalms. And when you meet him, he doesn't have to tell you that he is David, you know exactly who he is and he knows who you are and this relationship is forever.

¶ That's the end of the drama and in that end, deep calls to deep. And the two become one and the I that is awake is one with the dreamer but then the dreamer awake. Then we understand the word in the 44th Psalm. Rouse thyself. Why sleepest thou, O Lord? Do not pass this off forever. Awake. For then the Lord awakes. The dreamer awakes. And the dreamer in you is God. By then the two become one. And so in my vision of Sunday morning. Self in self and written Is the end of the play When these two are drawn together And they are one Now you think of God Can't help it You're thinking of it For they're not yet drawn together And so the world addresses God as thou The end when they're drawn together You can't

address this unity as thou It's I am until the two become one you always think of God you think of Jesus Christ you think of the Lord many times the name God, Jehovah Jesus Christ, Lord in any way whatsoever conveys the sense of an existence someone outside of self that is a false God ¶ But you can't blame man for that.

For the drama is not over in the life of the individual who still sees God as another. When the drama comes to its end, there is no other. The two are one. ¶ And then you rise. You rise into the world of eternity. This is all revelation. It's not not anything you can sit down and rationalize. Revealed truth cannot be logically proven. You can't do it. And if man insists on tearing it apart by his reason, well, let him insist. He will do it forever and never find it. It will come in its own good time. After you've gone through the furnaces. And no one will escape the furnaces. You cannot bring him out of the world of death unless he goes through these furnaces of affliction.

Then he comes out. And when he comes out, he is the hero. He is the victor. He went into a battle with death and then overcame. And then he returned to the being that he was before that the world was. He gave up all that is his to enter this world of death. He isn't pretending that he's man. He actually became man, that man may become God. ¶ So your rituals, if you still have them, all your ceremonies, all of your self, I would say, purification, people go off to mountaintop to meditate, they change their diet, become strict vegetarians, they become the great moralists, all the great moralisms of the world, they're all in vain, but in the end God forgave every being in the world for all of his foolishness and for all of the seeming horrors that he committed or that he passed through for everything was on the shoulder of the dreamer and the dreamer is God so in the end Job was forgiven all and blessed by multiplying his greatness because all that

happened to Job he did not earn it you should not have had it if you take judgment into place he was completely exonerated for the whole thing was brought upon him all the evil that befell him came upon him by the Lord and then simply the story closes on the 42nd chapter as though the Lord had done nothing he is so loved that he put him through the furnace, it.

Because you cannot extract gold without fire. You brought him out pure gold, pure being, one with himself and then they fuse, they meld and they become one. No longer are they two, they are one. ¶ So you're returning to the being that is your source, that is the Father. And when you return to the Father, you are the Father. And because the Father could not be a father without a son, the son has to appear and call you father and he appears as David, the David of biblical faith and there you see who you are for you never could look into a mirror and see yourself as God the Father — you can only look into the face of David and know that you are God the Father.

There's no other way of knowing it as told us in scripture. No one knows who the son is except the father. And no one knows who the father is except the son. And anyone to whom the son chooses to reveal him. For no one has ever seen God. But the son who is in the bosom of the father, he has made him known. And so that son is David. And he is hidden there until you go through everything and return to your source which is God the Father. ¶ What a strange drama that you who came out of man, rising up out of man, and therefore seemingly the son of man, if you come out of man, turn around and become man's father.

And if God is the father of humanity, and you are the father of the symbol of humanity, which is David, then you are God. For David is the symbol of humanity. All the generations of men, all of their experiences, fused into one grand whole and personified is David. So you had to pass

through all the things that man must pass through. You've done it if you arrive at the point of being God the Father. So you name it the horrors of the world, you did it. You name all the noble things of the world, you did it. You experienced everything. You could not escape one. And in the end, you come out as God the Father.

So self in self and written is the end of the play. But should you not have it now while you're functioning here, let me assure you, death does not end this little drama. You do not die. Dead though the body seems and returns to dust, put it in the oven, oven, cremated, and it's all dust, a little handful of dust. But you do not die. You're instantly restored in a body just like this, only young if you're old, and the same age if you are young. In a world terrestrial just like this, to be confronted with the unfinished dream, and there you will dream it to the very end. No one will escape it. We must dream the dream of life as our forefathers did so must we and it will be said of you as the poet said it of one that he saw rise from the grave he might have described his own experience and put it in the third person this is jealous he hath awakened from the dream of life till it we who lost in stormy visions keep with phantom an unprofitable strife.

All these are phantoms yourself pushed out and all will play their part. If they must deceive you, they will deceive you. Betray you, they'll betray you. If they will seemingly be framed and then betray because you could not be betrayed unless first he was a friend. You share your secret with a friend. The slave would not know it and no one knowing not knowing your secret could ever betray you how could they betray a secret that they do not know so in the end when you stand the test he no longer calls you a slave because you have been a slave to the dreamer you did everything that he dreamed but everything but in the end he now changes the relationship no longer do I call you a slave for a slave knows not what his master is doing

I call you friends.

For I have told you all that I have heard from my Father. Here is the awakened one speaking now as Father. And he tells you that your Father and his Father are one Father. So go and tell my brothers I am ascending unto my Father and your Father. Unto my God and your God. Now he speaks in the state of the Father and calls you friends. And those that he can single out and call friends they are leaving the state of the slave where the dream is coming to an end in this case in his case it came to an end but he has now to leave the world and send the spirit of truth which is himself into the hearts of those who are about to leave it that all these things will rapidly unfold within them so every one is going to have this identical experience.

I don't care what you're doing today.

I'm speaking of experience. You could be born in Russia, born in America, born in any part of the world, born in China, but you'll have similar experiences of deceit, betrayal, all these things, being imprisoned, the judge, and the victim. You played all the parts. Not one did you escape. And in the end, I can tell you the mood that possessed me when the neck began to pull in. And there was no escape. Up to the very end, I could see it drawing, and then it was all revealed why the government had plotted this entire thing. Yes, the government of Caesar. This is the world into which God descends.

The world of death. The world of Caesar. and all the thing was drawn upon me and drawn closer and closer all along they really wanted to intimidate me not these, they weren't seeking them at all and then I began to awake and in waking I knew it was a play it's like the actor when the final curtain is coming down and so it is over and then comes the scroll this beautiful script powerful, very large letter a very simple way to read it the end of the play is self in self and written and then I wrote it was 615 and

that story is every man's story

so I tell you fear not this waking death you cannot die and what the world is afraid of calls Satan Satan is only the body of doubt. A thing that is not. It all vanishes. Get behind me, you doubter. So when she was confronted with a man wearing my face, and not a thing could actually persuade her at the moment, it was not never standing before her. It was her own deep speaking, challenging herself. Do you really believe it? And I had to deny, Naya, played the part of the Naya, the one that she trusted, the friend she trusted. And then to tell her the whole thing is false. And mock her, telling her, there is no God, nor son of God.

But the human imagination, the divine body of the Lord Jesus, is all a delusion. And she had to answer, from within her, in her own way. I know thee, O Lord, not speaking to the silly stupid one who wore my face, for that was a mask that her depth wore. That's how powerful he is. That's how magical he is. And then she had to say from within herself, I know thee, O Lord, meaning her own deeds, even when thou arisest upon my weary eyes in this dungeon and this iron mill thou shalt not listen even though I behold thee not can't see him yet but I still believe in you and then the voice answered fear not I am with you all only believe Believe in me that I have power to raise from the dead your brother who sleeps in humanity.

For all these are the brothers of God who came down into the world. We are all the sons of God. And together, collectively, we form one being. And that one being is God the Father. So each is returning without loss of identity to share the oneness of God as God himself. And having had the experience through death and the summation of all experiences of humanity, is personified as a living, breathing being and his name is called David.

So I tell you it's a plague. If you keep it in mind, you will forgive it as you would forgive an actor. God only acts and is in existing beings or men. I received a letter today from a friend of mine. She hasn't been here in the longest while. She has recently gone through quite a tragedy. Her husband was killed in an automobile accident. She has three grown children. And she came over the years and she firmly believed me. But with all the tragedy and all the things that preceded this and loss of money and loss of this and loss of the other, one begins to question. So she said, I finally had this experience of you.

I haven't had a dream of you in the longest while, but finally last night I had this experience. You were an old actor and you had baggy clothes and you were teaching my kids. You seem a very friendly sort of a person, but you were an old actor and not very well put together. You were simply wearing old baggy clothes. And suddenly, in the twinkle of an eye, you were completely transformed, and you are the crucified Christ. And there you are with the crown of thorns upon your head, and the blood trickling down your forehead. And it's the nephrol that I know. But in the twinkle of an eye, from the baggy accent, teaching my kids, you are now the crucified Christ.

Wearing the crown of thorns and the blood trickling down your forehead. And then I wrote. Because I felt so elated. For as Paul said, no man can be an apostle. An apostle means one who is sent. Unless he has a vision of the Lord. Now she had a vision not of the risen Lord. The crucified Lord. You must have a vision of the risen Lord. Because it's the risen Lord who sends you into the world. Not the crucified Lord. For we are all the crucified Lord. As Paul teaches. I have been crucified with Christ. Nevertheless I live. Yet not I. Christ lived in me. And the life I now live in the flesh I live by the faith of the Son of God Who loved and gave himself for

me That's the crucified Lord Then said he If I have been united with him In a death like this Which is the crucifixion I shall be united with him In a resurrection like this See the difference in tenses we have been crucified with him in a death like this every one is crucified on these garments of flesh this is the cross where Christ is crucified because we have been crucified with him in a death like this we shall be united with him in a resurrection like this so the difference in changes, one is over and one is future those who will see me in the capacity of the risen Lord He's seen that one of whom Paul spoke when he was challenged because he never met Jesus in the flesh and he said he will not recognize any one of the flesh even though I once regarded Christ from a human point of view I regard him thus no longer he refused to recognize any physical Christ for Christ is spirit for For God is spirit and they are one.

So then he goes on to say. The kind of Christ that he will recognize. That is the risen Lord. For he saw the risen Lord. And when they challenge his right to call himself an apostle. He laid down the indispensable prerequisites. For apostleship. And that is he said. Am I not free? Am I not an apostle? Apostle. Have I not seen the Lord Jesus? To have seen the risen Lord is the indispensable qualification for Apostleship. So she will have to see me in that state, not in the state where she saw me this past few days. I'm glad she saw it, that her faith may be restored, that I am teaching the Christian faith and I am speaking from experience.

I am not theorizing. I'm not leading anyone into some little ism. I have no desire whatsoever to start an ism. You're only going to make it all the more difficult to explicate yourself. To make some little school of little ism. For what? And then they complicate it with all kinds of things you should not do. Doubt shall not, doubt shall not. No, we leave that completely alone. Let those who want it, let them have it. I am telling you the only way

back to the source. But it's already been prepared. Don't try to find another way. This is the only way. I am the way. It's a theory of supernatural events beginning with the resurrection within your own self.

It begins there. Then comes your birth, the very moment that you rise within yourself you come out as one born from above. And all the symbolism of triptych surrounds you, the babe and everything, the witch with you. And then comes the discovery of the fatherhood of God within yourself and the brotherhood of man which symbolizes your son, for he is humanity. Then comes the ascent like a fiery serpent into the highest of high within you. Then comes the steal of a approval, which is called the descent of the devil upon man, upon you. And he will smother you with love. It's only the symbol of the Holy Spirit. Now you are clothed with the Holy Spirit.

And he is infinite power and wisdom and truth. But that's yours to exercise when you take off the cross. This garment of flesh for the last time which will soon come after these events unfold within you now let us go into the silence You are there any questions? Yes, ma 'am. I was thinking about how the dream and the one who sees the statue not very much. It seems like not only the fold is down, but inside that is quite... Which is your bad news, please? Could you tell me the symbolism of that? No, my dear, I couldn't at this moment. I wouldn't have the faintest idea what significance it has, but all dreams to me have significance to be told in scripture.

God speaks to man through the medium of dreams and makes himself known in being. Therefore he must have significance, but I am at a loss to give any answer to that question. I couldn't. I do not know at the moment anything that I could say that would throw light on it. I would have to dig and dig for that answer. You know that the monkey is an imitator? You sell

too little roosters? Although a part of the end of the drama where the man who thought himself the faithful follower denied him three times before the rooster crowed and then he wept bitterly after the cock crowed, it became reality for the first time in his life.

He became emotional. Plain dry thought without emotion is dead.

The Greatest Blessing

I would call it the greatest of all blessings. Like all things in Scripture, they are on this level. Why to take it on this level? If I take it on this level, then tell a little story to illustrate it. that the greatest of all blessings would be a strong imagination, a clear idea, and a determined vision of things as we desire them to be, all clearly seen in our minds. And never waver from that paper. Regardless of what you hear, regardless of what rumor comes into your world, just as you call the imagination a clear idea and a determined vision of things as you would like them to be, which would imply the fulfillment of a dream, your dream, on this level.

That That same formula holds good for us on the higher self. It is held in the divine mind. And his dream for us is never to make man in our end. And that is never halted, never wavered. It still remains fixed in the divine mind. Regardless of what we go through in this world, that remains fixed. so that you must come out. You and I, on this level, we may wake up and break the image and feel that the law doesn't work. But on the highest level, for us, there is no waiting. God is faithful. You can trust him in this way to produce in us the image which is the image of himself. Let us make mass in our age.

On this level, let me show you in a simple way, how this goes on. I received a letter, yes, from a friend who was here tonight. Another friend who also is here tonight, shared with us an experience of his. He gave us a remarkable defense, fantastic defense. He took many, but he told them to refuse, that he had assumed the personality of that other. And then, while

he had all that personality, he simply gave to himself as that being. What that being could not be himself. Well, this is it. Jean -Claude Hibernante. He said, I play golf. I don't play the whale, but I play golf against it. And so, a friend of mine said to me, one with whom I played time and again, What about a game tomorrow?

And I accepted the invitation. So, that night, the night before the game, I assumed I was my friend. I entered his body. and then wearing the body of my friend. Herbert will wait for you, come right up here. And assuming the body of the friend, he then complimented himself on every stroke on the game that he played. So he played the part of his opponent, complimenting himself on the game that he played. And next day, I would say, first of all, he says, we're not the best players. We only play nine holes. And we almost come, I would say, equal. He'd do it with 56 or 57 throws. That is our score for nine holes.

So he says, the next day we played, and it was sheer fantasy. Everything just went like to me. At the end of the game, I won by 10 throws. And he, at every hole, would compliment. He said, then my fucking was just the amazing. Every, and I'd never done it before. Nothing was better. But he said, no, I didn't intend to beat him. That was not the better. But I intended to show you how it all worked. I went to his arm of palm and there was a lie. Undoubtedly. He wouldn't tell me to the body of McLaren. And have Jack compliment him on every call, then who is going to win? I just say, this is how the law works.

A strong imagination, a clear idea, and a determinate vision of things as you want them to be. And to not waver in that faith. And this is how the Lord works in this world of ours. God on the higher level holds up, holds everyone in his mind's eye to form everyone into the image of himself and that image is Jesus Christ. Now I asked you a few weeks ago to assume, as

you'll be tired of time, that you are Jesus Christ. I have a premise for it. Just assume I am Jesus Christ. For if that is the root, then you will grow from that root. All things bring forth after their time. For a few hardly so have the courage to find I can tell you my children and I that from this small voice, three men, two are present tonight, one is not, but he was here last Tuesday.

On the basis of this assumption, wrote me the invention. Now here is the question. This chap assumed, I am Jesus Christ, and I feel what it would be like to be a version of Jesus Christ, and follow him. And he found himself sitting on a long table with vented leaves, just as he would in a pot, there fixing sprouts. out. And two first cousins were present. This man, like his cousin, were all born and raised in the Catholic faith. They could not claim today that they are practically Catholic, but they were born and raised in that faith. A discussion started, and my friend tried to persuade them of the reality of the power and the wisdom of God and told us that the power and the wisdom of God was spirit.

And they seemed to be shocked when he told them what he did about the power and the wisdom of God. He said, I am not making this up. I will show it to you in Scripture. This was written by Paul 2,000 years ago. This is all that it reads. He's talking it quite. And he tried to find a New Testament where he could turn to the first chapter of the first epistle of Corinthians, which is the 24th verse, to read this passage. And then he says, before finding the Bible, he says, in the scripture written 2,000 years ago, the power and the wisdom of God was named Jesus Christ. And with that, it was a startling statement that the whole ream battled.

They banished he awoke from it all, and he remembered what he had reamed. But may I tell you, the whole purpose of life, If by God's law you found the earth, and many have tried to own the earth, great tyrants the

world over almost offended you to try to own this earth. They've all failed. But if you did succeed in owning the earth, you'll make your exit anyway. Like the little grass that rips and the flower that falls. Everything goes that way. But if you only fulfill Scripture, for the purpose of life is to fulfill Scripture, that I have come, and my only purpose is to fulfill Scripture, Scripture must be fulfilled in me. And if you read it in the 24th chapter of the book of Luke, and he began with Moses, and then the prophets, and then the Psalms, and he interpreted to all of them, all that was said of him in Scripture.

So Jesus Christ in man has been formed, as he's been formed, he unfolds system. So here is my friend who actually, in a state that you would call an involuntary thing, he is quoting Scripture. He is quoting the 24th verse of the first chapter, verse 3. He is unfolding scripture within himself by first assuming I am Jesus Christ. Now another one writes the letter and he says, I assume I am Jesus Christ. And I found myself walking down a highway moving towards an institution for men. I knew they were all men there, and they needed my help. And that was the purpose of my journey. I was going to help them. So as I went down towards this place, I entered the courtyard of the institution, and instantly an enormous dog jumped at me.

And I held him, and I put my right hand forward. It went through the collar and in some way held him, and therefore arrested his motion, so he did not really hurt. And then, as I held him, all he could do was complete a nuzzle on my neck. But that didn't harm him. But I saw men in the area, and I knew intuitively that these men had planned this trick. And they were enjoying the little trick of this seemingly vicious dog. All that I had in me of remorse was compassion for them. That's all that I had, just compassion. And then I had no resentment, I had no feeling of hurtness, fear of compassion, for these men would prod it and flame this brick

against it.

Then I turned my back on the men, and I repeated the eleventh verse of the thirteenth chapter of 1 Corinthians. Now this is the verse. When I was a child, I thought as a child. I thought as a child. I reasoned as a child. When I became a man, I put childless things away. And then I wrote. Here is Scripture. Fulfilling Scripture in the unfolding soul. I say to him, he has to part with us. It always applies to me in a very strange way that everyone across the country as I go, they're always talking the words of Paul. may the soul begins to unfold. There are only two more verses left and the next really links it with the left.

The next verse, now we see through a left dark. Or as one translation has it, we see in a mirror. This. This is what they face to face. That's the 12th verse. And then we come into the 13th, which I know to be 3. When you stand face to face with the risen Christ, you will know the last verse. And it is so love, or rather faith, hope, and love, these three lies. But the greatest of these is love. So the next vision comes when you are brought into the presence of the risen Christ, a man. When you answer by quoting the last verse of 13 Corinthians, he embraces you. As he embraces you, you are fused with the body of Christ.

You are incorporated into the body of Christ. You are one with the body of Christ and one with the spirit of Christ. Then you are sent into this world to tell the story of the risen Christ. where this death by daring to assume I am Christ and he comes at the position in the moving drum of where he is in the unfolding soul what you are in the world of Caesar does not really happen. He may be tonight completely unknown even in his labor. He may have known the joy in the world of Caesar. He may be almost tongue -tied among people that will carry up to him or others, doesn't really matter. But in the world of God, the unholy self, there he

stands in the midst of this wonderful drama, as they call it, in Grinston.

He's on the verge, he's only a verse away from it, because the self and the firm -need, they come together. Now I see in a murder scene the same face to face, and that comes right. Face to face comes with the answer, which is the greatest of the evil side. I'll tell you what, ultimately you are haunted, say, when you ask what is the greatest thing in the world. Now scripture also tells of symbolism, but I will not go into that. there. Tickle into the door. All that is so in the 22nd chapter of Tom. And in the story of part of him tomorrow. All that is recorded in Genesis in there. And there was a place for men only.

That's what he brought up. A place for men. And only men. And you're told in the 22nd Psalm that there was weakness. And the dog surrounded him. and the wicked ones in circles. So you'll know by the symbol of the dog who the wicked ones are. If you have a concordance and you look it up, I need not discover it from the back or you'll know exactly the kind of institution that it was. It's all part of the unholy circle. Now the third one who's out here to lie. Should I assume I am Jesus Christ? From that night of these letters, I found myself in an enormous amphitheater. Huge place. From the Jews to the government.

I was in the very place, the very bottom of the door. At the top, the view. And you were dressed as enormous people. And you were asking all of us if we would, with you, affirm, I am Jesus Christ. And so all who would agree to it would rise. And only a few of us rose. I rose. Just a few of us. And then together, you let us, and you said, I am Jesus Christ. And only a few could see normal ground in this empty theater. And then I wrote. Again, that is Scripture, not COVID -19. But that's Scripture, the fifth chapter of the book of John. There was the biggest crowd recorded in Scripture.

The 5,000. But to multiply it, it's a big crowd. This, from this description, would give you normal ground. Now this is the book or the chapter of the entire Bible that you can name, if you want to give it a name, C-7. Where they heard the story, the grand story is begun, and only a few could take it, and the majority couldn't take it, so they turned away never to walk with him again. for he said I am the living great that came down from heaven and they say well we know this man we know his father Joseph and we know his father Hancock and how did he say I came down from heaven then he said unless you eat the blood and drink the blood of the Son of Man, you have no license.

How could he say, unless he keeps the body and drinks the blood of the Son of Man, he calls himself the Son of Man, which is the Son of God. And he claims that the Son of God is one with God, that I and my Father are one. How could this thing be? So they said never to walk with him again. And he turned to the few who remained, just to Peter. And he said, will you also go away? And Peter answered, to whom would we go? You have the words of eternal life. We have believed, and we have come to know, You are the whole one of it. They first heard it and heard it and believed it.

And through belief they came to know that he's free tonight to come to know the truth of the word of God. They know these words, not you. Tonight anyone here familiar with these words, familiar with the Bible, but when you are asleep you are not rationalizing. You see, spring like flowers coming out of a vine. You can't even think when you are not rationalized to think these things, because your strength seems to be based upon where you are in the unfolding field of life. And so here, we believe this, having believed that he has come to know us. You are the Holy One of the earth. The power of the eternal, the body of Jesus Christ.

I can have the biggest meal in the world. It's no earthly good to be on a

diet. When I eat it, I assimilate what I can and what I can't. I fail. I've definitely failed. Well, I must first eat it. Well, how would I eat the body of Jesus Christ? By building a building, I am Jesus Christ. And all that Jesus Christ represents, as I read about it in Scripture, I assume, I mean, I may not be able to assimilate all that I am told concerning Jesus Christ. For I cannot find a liberate. For I can't stop eating and drinking his blood. By making a life within me, as I do so, things begin to unfold with him.

I must drink his blood to have life within me. I must drink his blood. And the eating and the drinking of this tea is simply I and He. We are told that there is only one Father, one Spirit, one God and Father of all, who is above all, through all, and in all. But if that is true, then I am not the believer, and I am asked to say our Father. He tells me I am the Father. If I am called upon to say our Father, and then the one who teaches me to say our Father says the I of God, will you please me to say the Father? I am the Father. Well then I assume I am He.

If I assume I and he can be the Father, then all that is left of the Father will be only foolish, the only body to begin to unfold in me to the deceit that I assimilate, that I cease to find and seek about. So here in the short order of three weeks, three minutes, all in their living to adhere, to act as tools to save the point of revealing what is said in Scripture. For the only reason for it all is to unfold God's Word, the Torah of Rebbe. So if you owned the entire world and Scripture didn't begin to unfold this, what would it matter? For we have known the whole vast world in the Torah.

And all are strengthened by the flower of the sea, the grass -wood, the flower of the world. But the Word of God endures forevermore. So this Word endures forevermore. Therefore let it unfold within us. It unfolds as you dare to assume I am right. But now I warn you. A little warning is advanced in the first chapter of the first epistle of Peter. If you invoke as

followers Him who judges each one impartially, concerning their deeds. Then conduct yourself with awe till your entire life in exile. This is the exile. Everyone wearing this veil of flesh is exiled from heaven. While you are here, when you dare to invoke as follows, Him who judges, equally, impartially according to their deeds.

For when you judge your elders, don't think the night, the dirty hands, the unclean hands, all day, that you dare to invoke it because you're warned with tongue, fortune has. Yes, you are actually hundreds of powers of the universe, but it's yourself. If you're very weak, it is God. You are God. There is only God. There is nothing but God. God became what we are, that we may be as He is. For tonight, these three gentlemen, they didn't dare for one moment, or, or our business or our moment things, they were not worthy of church and of help to the angels, and they claimed I am Jesus Christ. And they were rewarded with the most glorious vision of worthy and change in Christ.

¶ Scripture is not only in there. Scripture must be fulfilled in me. As if it were to fulfill itself in me, that I am wicked and I am healed. Who is the one who poised, who through His servants, the prophets, we call it, Scripture. What Goliath has been taking on this earth, as he does it with the gods, that's simply us. He realized after he did it, I hope, there wasn't too much of a bet against his friends. Unless he shares with the friends, he is dull in the pride. ¶ Next time you meet this friend, you can tell the friend what it is. And then encourage the friend to try this. So that he would actually be in two ways.

For I tell you, it works. It's something that cannot fail. If you will assume that you are the man that you want to be. Now, that effect of this great creative event that was given to us by my friend who was here tonight. He was home fighting, being the writer, he was the first medium through

which it could come. But when you remember in your imagination, due to the other, what you do when you write a play, and in writing a play, you play all the characters. So you assume all the characters, even in a love scene. You may love the film. To find out what this one would say, what this one would react.

And if in the non -seeing, a step with the face is in order, you step yourself. Then in playing all the parts, you know exactly how to unfold it. Well now, in doing so, now do the same thing for one you will help, when you will find your imagination, focus the other. But the main problem that is that very next day, having received this revelation, He cried it out. And with what thought things had failed. Then, the following week, he wrote me another letter where he warned me to warn you. To do it all with his love. For the first time he did it, he simply assumed that he was the one he wanted to help, and her immediate need was a car.

So he simply assumed he would finally add this one, the new car with the top down and the rim blowing in her face. It was a woman. In the immediate presence, her mother gave her the fellow money to buy the car and justified the gift by saying since she did not have a car, she has not been seeing her as often as she would like to see us. And so she gave the money so that when she had the car, she could pay more bills to the So the new car, and it's his, with the top down, and the same base, and the same color, that he came in the magic safe road. The identical makes, the identical colors, and the top down was incredible.

And that's the car she bought, without knowing what that man did. Then with the new car, she said to him, to get that certain body out of her life. but do it without a sink, do it without a fitting. He on the other hand, when he once was doing her body, he was locked in her body and couldn't get out. He couldn't get out to fix out. And when he finally got out and

disengaged himself from this association, he was so emotional and mentally and physically exhausted, he followed me and set forth for a federal unbroken hour. So, very nicely and wisely, he wrote me another letter, asking me to tell you, who heard the first aspect of this wonderful working of the law, not to do it, say you do it in love.

For you may be lost in that which you thought to go to hell and he got lost in something of the now for God is love. And so if you do it in love you can't go wrong. You would do it and you would disengage yourself as easily as going in and out of an open door. So that is on this level. On the highest level you are exactly where you sat this night, the more I if you dare I can't say that all of you here will hear my friend said to me that the two cousins of his raised as he was a Catholic their father was blaspheming and said he to himself that he disemboweled his defense and I have been told the same story of Jesus Christ a few years ago I would have felt as you feel now he didn't criticize He knew how they felt, but he didn't tell them.

Said he, a few years ago, would have thought the same thing. Thought it to himself. But now, having heard it, having applied it, and worked it on this level, he knew that this power was Jesus Christ. I've told you the truth, sir. My friend, who told us all this, he was actually hoping the 24th verse of the first chapter of 1 Corinthians that the spirit that is called Jesus Christ that this is the power and the wisdom of God personified as a man but you're a man for the power is in you it's being forced into the image of God but that power operates through the agency of man and when it's formed in you through the perfect image of God Well, that shell is broken and you come out.

But you still remain here in this world, playing your part until that moment in time when the veil is taken off and the signal is on the left side. Everyone will actually be incorporated into the one body. So I've

mentioned, when I wrote it in that Citrus Ine's pamphlet of mine: He breaks the shell. They were gathered one by one to be united into a single man who is God. What a shock to the whole vast world when my friend saw the enormous crowd, almost like a turban, because were I at the top and he at the bottom, it couldn't really be an arena. As he described it, this great amphitheater. How quickly! I should be down at the bottom, addressing the crowd.

But here I was at the top, the apex, addressing this crowd almost like a great tournament. And they're all seated and I was quick to behead. But only a few will rise, only a few have the courage to claim I am that. Three weeks ago when I made this statement, there was a chap here, he's got a family of seven, his wife and children and all, and he made a date to see me the following Tuesday. It was a Friday night on that day, to take a picture. And he had a date to see me on Tuesday. That was made before the election. He did not keep the days. He had him own him. He had him with him, not a crowd of him.

He, seven of them, all together who came, they were symbolic of the crowd who cannot take it. He had this concept of Jesus Christ as some being who lived and died 2, 000 years ago, and hope to see him come in some place where there may be a glorified man, but he wants to see a little man all glorified with life to save his world that's not Jesus Christ. Jesus Christ is the power and the wisdom of God buried in every child's door of hope, and everyone has to go through the same unholy and worthy God, that remains forever. Nations come and go, empires come and they fall, everything comes and goes, and withers just like the grass, and fall like the flower.

But the Word of God, which is the Gospel, the story of the Gospel, remains forever. It is unfolded in the interview. And so, practice the law on

this level, that you will become familiar with it and have faith in Jesus Christ, who is the power and the wisdom of God. So you start on this level. And then, that something begins to unfold within you. And it unfolds in the automatic, involuntary manner, in the form of a dream or a vision. You go back and you search and you find in scripture the path that you have experienced and you're exactly where you said in the unfolding drama: you come to the end of Revelation when you say in the passage to in the foot of the Bible that God, the risen Christ, you incorporate, and then you go through telling your story as best you can of the risen Christ, what were the believers and not the Jews.

Then you come to the grand secret of the event, and they are eight. They are eight. And eight is a symbol of the complete resurrection. And you start with the crucifixion. If we have been united with him in a shared side with him, if we have certainly been united with him, seen a resurrection like this. What the distinction in him. We have been united with him in a death like this. We shall be united with him in a resurrection like this. So here at the beginning with all, we all have been united with God. He tells us in Himself, before the world was. But all are crucified with Him. All crucified under His own This is the cross.

The next is the entombment. That's the second. And you are entombed within your own crown. That's where you are imprisoned. That is Golgotha. That's the great sepulcher where Jesus Christ is buried. The third is the resurrection. On the third day, the third came up out of the earth. Out of the deep, the earth came. The three is a symbol of a number of resurrections as stated in the Granite? On the third day you resurrect. You awaken within yourself. You find yourself in two. And then you come out. And the coming out, the symbol of your birth from above, is present in the form of a little skin for dust in the crossing of the mountain.

That's number four. Number five, the discovery of David. You find David. David is the son of God. He said, what my son today I have become. And you find him, and he calls you up. David, and only then you know who you are speaking of. It's only God in this world. And you know, even though you are limited by the search, that's who you are. But while you wear it, it's like a grand pianist who could play at the greatest instrument in the world. If you put a mist upon it, what will he do with the instrument? The greatest technician in the world, leading round as any grand piano that is beautifully tuned, everything is perfect, and he is the master of matters, but covering with a mist and asking to play.

Well, this is the mist that covers God. This is the veil. And so you find the inn. And you find your inn. Find your own being. And he called you in power. And you know who you are. And here is a wonderful being that he healed you with God's love. So that is the fifth. And then the sixth is the tearing of the curtain of the temple, which is your own body from top to bottom, and disturbing you in tune. And at the base of that point of yours, the blood of God, the golden liquid living life, and you know it is yourself. You tune with it. This is the self, and up you go.

In certain times, Paul, also for the Scripture. And then the eighth is the seal of the Holy Spirit upon you. Father, the saint is the doubt. And you know exactly what the told in Scripture. When the doubt returns to the earth, he puts out his hand and takes the doubt in. And the doubt comes into the earth in him. And that is the seal of the Gospel. And so the doubt does come. It is the symbol of the Holy Spirit and seals it forever. And you are sealed. Your inheritance, that is imperishable. And you still wear the gloves, you still wear the veils, until your time comes at the age of a very short interval.

When you take it off and the world falls, it is day. And then for that first

moment in eternity you really are reserved to eternal life. For here the greatest of all the blessings is simply a cold imagination. A clear, wonderful idea. An eternal vision of things as you would like to see, completely fixed in your mind. It is part from this level. I tell you, the story of the gospel is the idea fixed in the mind of God for you. He will not waver. He will not falter. But on this level, while we are there as we are and shut out, we can pray and push in our world and make it a lovely world for ourselves and for our friends.

Just as our friend did this for himself on the call tour, you can do it for another. You can do it for anyone in this world. You can take anyone that you love in this world, and you should eventually, and you really eventually love all. But it's all one anyway. And you will take one who cannot do for themselves what they want to do, and you will wear them as those you will give up. and you will gift yourselves what they could not give to themselves. And they will get it. And things will break forward. Lovely things, something that you imagine, not something that you promise and plan out of nowhere. All to you should be worth more.

Worth more, you would have the satisfaction of knowing that you use God's law wisely. And to use God's law wisely is always to use it in love. Whenever you use your imagination, nothing on behalf of others, you actually mediate God to that other. And let all things unfold in this world. So in the end, not one is greater than the other in the fall. Everyone is God. So in the end, you can truly say, as we're told in Ephesians, there's only one body, one spirit, One God and Father of us all, who is above all, who all, in all, only one. For I stood in the presence of the One, incorporated into that One without loss of identity.

So I know I am that body, the body of the risen Christ. I tell you, God is that. So when Blake made the statement, there was a man. God is no more.

Thy own humanity learns to adore. Man finds it so difficult to believe that the infinite being is man. That is man. We are the fragmented man. But all of us gather together, one by one by one, to be united into a single man who is God. Now let us go into the silence. How often do you return to the same state? Well, it becomes constant, really. It's like going home tonight. You always return to the same place where you live, really. and that place to which one will constantly return constitutes their starting place.

So if you return night after night to the feeling of being wanted, being secure, being whatever you want in this world, that becomes a normal, natural starting place. So if you can actually make it tonight natural, you'll find yourself returning through the day to the feeling of being wanted or being happy or being whatever you want. So I can't say you can number it to one, twice, twice or what not. It is only up to you to make it natural. When it becomes natural, so that the mind returns directly, that's your running place. I've told you in scripture where you dwell, the essence, the common sense. Where am I dwelling? Well I dwell wherever I most constantly return in my imagination.

If in the course of a day someone is faced with a problem, and they find themselves thinking all their life on that problem, that's where they're dwelling, though they go through the wall of joy. The body is there, but they're not dwelling there. So where is a man dwelling? Like we have in our world, many a person. Many who are living in some wonderful neighborhood with horrible appearances, they see and enjoy what they know what they've done. And they know that the homes are awkward. And so they're driving where they know the homes are the final. In Bethlehem, you find it every day. You and I only get one little paper on the west coast, but they are thousands of papers across the time.

In every little hamlet he finds names who are prominent in the ideal

world in their environment who are dwelling where they know what they've done and they know that the homes are against them or coming for them you find it every night, you read the Pentecost so where are you dwelling? You've been dwelling this night, I ask everyone to dwell this night in the house of Jesus Christ. Say, I am Jesus Christ. You may not be committed with all that he taught and all that he said of him in Scripture, for the whole Bible is about Jesus Christ. The entire Old Testament writes only about Jesus Christ and the New fulfilled it. So you just simply say, I am he.

And try to feel it. The other person could feel embarrassed to feel it and feel as blasphemy. And others wouldn't dare. years. There wasn't one. I had a friend of mine, a very successful playwright. He had, I think, three very successful plays. I know one ran over a year. And he and I would always discuss this. And he said, now I have time for that. I'm afraid of it. Well, just about two years ago, he thought I had to go to the bathroom and fell. He's gone. He's two weeks reason, for he was there a student. He'd lost the flesh box before more facted. That flesh again was such a marvelous thing as well. And he's, well, 10 years my senior.

He still was living in the dreams. Now that, all of a sudden, he's in this world. Well, he's now clothed in another garment. Name of God, based upon what he needs, for God is gift of compassion. When he had the chance to tell to dare to step out of that level and to assume that which is infinitely greater than what he thought was greater than the world he thought it was so I wouldn't force anyone beyond where they are all right, leave them where they are. You can expose the thought to them and let them either take it or not take it. Any other questions? Because they are asking, we are here every Tuesday.

The I of Man

To unravel the mystery of Christ, all the interpretations put upon it, is quite a difficult task. We're up against all kinds of misunderstanding of the mystery. Most people believe that it's secular history, the story is something to do with some historical occasion, and it isn't. It's 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 man that this is true? Well, tonight we will try. I'll try to explain what I know from my own experience. The story is told of Christ and the term called Son of Man is the term used most to describe the Christ, the Messiah. We are told in the book of Daniel: And one 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.

For dominion means complete control of all human 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, 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 asked this question: who do men say that the son of man is? And they answered, for some say John the Baptist come again, others Elijah, others Jeremiah, and still others one of the prophets.

Then he turned to them and said, but who do you say that I am? So he creates himself with the Son of Man. Then Peter answered, 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. Now you 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'm not thinking of anything outside of you. That I is the one spoken of in Scripture. You must be lifted up. And I, when I am lifted up from the earth, I will draw all men unto me. This is the drama of Scripture. Today the world, I hear it on TV, I read in the papers, and these very prominent and very popular teachers from the politics and from the TV screens 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're told in Scripture that of that day and hour no one knows but the Father. It is not for you to be given the time or the sign. 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 capacity has nothing to do with the end. This is a unique story all about you. Has nothing to do with the end of the world. It's the end of your journey through the tribulation of human experience. When you pass through the entire tribulation of human experience, that's the end. then comes the shotgun service the hour awakening in you and it's not another it is you you are the Lord Jesus Christ you are the Lord God Jehovah you are the thankful figure of sickness it has not a thing to do with another so catastrophe Well, a year ago in Central District, I read in the New York Times that every 24 hours, we

have approximately 1800 what is called natural catastrophes in the world, like volcanoes, earthquakes, storms, typhoons, all kinds of horrible things.

but earthly 24 hours there are at least 1800 of these normal natural convulsions of nature and yet here are our religious leaders interpreting an earthquake interpreting some convulsion of a war and you are told there are wars and rumors of wars, but that is not it if anyone should ever come to you saying saying, look, here is the Christ, or there is the Christ, believe him not. There is no outside Christ. Christ is very 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're looking for.

The Christ that you're looking for is now buried in you. And must awaken in you. As you. It's the I of you. The personal pronoun I. That is Christ. But man doesn't know it. And he's looking on the outside for Christ. And there is no other Christ. So when anyone who tells you because of an enormous following that he's an incircutous sign, there aren't any signs on the outside. Let me show you one simple little story. In the 13th chapter of Mark and the 24th chapter of Matthew, this. He says that he turned after having heard from his disciples. They said look at these buildings speaking of the temple. Aren't they wonderful meaning that they are forever.

When you can you see these buildings I tell you not one stone will be left standing upon another but what will be thrown down. Not one stone all will be thrown down. Then they ask, when will it be? Now this is called the little apocalypse in Christmas. Whether these are words of the evangelist or words of the central figure, but they're all words of the evangelist anyway. They're only relating their own experiences. These

buildings are not on the outside. So when Blake says cities, mountains, valleys, all are human, he meant it. In your own wonderful imagination, these structures are erected. These are the beliefs by which you live, and they're powerful in your mind. The day will come, you will see it, there will seem to be to you, external to yourself, and they are structures, they're buildings.

In my own case, on the 21st day of December, 1960, I saw this city. So not enormous buildings like the Empire State, say 12, 15, 16 story buildings, but they seem to be overlapped. At that very moment, I knew everyone is going to fall. And here came the first one. It all crumbled before my eyes. I knew the next one. It crumbled. I knew the next one. It crumbled. Everything crumbled. humble 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 a saint of the Son of Man, then all of my previous beliefs by which I live, they all collapse. I too believe, as the whole vast world of Christians believe in the historicity of Christ, in the secular history of Christ, and suddenly the whole thing was not that 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 comes to the individual; it doesn't come to us collectively; it comes to us individually.

Be to him. 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 Gipsy. You are the God spoken of. You are the Christ Jesus spoken of. All the things on the outside

that you turn to for comfort, they collapse. But they are now projected within you as buildings. So you should see these buildings, not one stone will be left standing upon another. Not one. It should all come down.

Then 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, we just heard the son of man is the eye of man. The person who pulled down the eye. So it's not something on the out side, 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 have heard the story, he was standing on the Mount of Olives as you read in the 13th of Mark and the 24th of Matthew.

Now we go back to the 13th chapter of Zechariah. Zechariah means Jehovah remembers. This is the last chapter of Zechariah. And he was standing on the month of Olives. And this expression, month of Olives, is only used twice in the Old Testament. Here is the month of Olives. It is used first in 2 Samuel concerning David, but here is the second use of it in almost the end of the Old Testament, the 14th chapter of Zechariah. Remember the word means Jehovah remembered. This is his place, 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 monks moved north, and one half moved south. And then came out of Jerusalem, for the monks of Olives faced Jerusalem, came living water. Came living water.

Now, I tell you the month is yourself. Everything about the story is all within means. On the morning of the 8th of April 1960. Currently, I am split from east to west, meaning my body, from the top of my skull to the base of my spine, and it's parted about six inches, a vast valley between the

two sections of my body. At the gate which would be the sun is a pool of living golden light, living water. When I looked at it and I could say with Blake, I knew it was myself: I am looking at it and I not only knew it was myself, 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 star. That's heaven. For the kingdom of heaven is within me. That's where the kingdom is. It's all within me. and when I entered I made every attempt I can't tell you the force I used to get through myself but I couldn't get through myself 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 river have you ever seen someone take a hot hot river 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 just describe it, it's right here. ¶A little less of the straight line down my forehead. Just a tiny fraction less of this area. 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're told in Scripture, the 11th chapter of Matthew, and the kingdom of heaven is taken by violence. And the violence, take it by force. That's how you take the kingdom. The whole All kingdom is in your soul. The whole thing is being constructed in your own wonderful human soul.

¶So here I am talking only about you. I am not talking about any converging of nature. Let them have all their so-called enormous cows telling people how they can leave the side. We are the end of the world. End of what world? It is a unique reconstruction of the temple of God. And it's reconstructed out of living stone, not dead stone. For when the temple fell,

it was made of simply living but not life -giving stone. ¶ Now we are being turned into life -giving stone. and every soul must be fitted into that temple and every one will be called in order. Not one will be risen, may I tell you. Not one in eternity can fail to be called and it goes through the same identical process.

You are called and then you are raised from within yourself and it's not any the outside Christ being raised. Christ is the eye 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. Intuned in your own power. 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 has got only the power of God. He is the wisdom of God. So there There's an innate wisdom how to do it. I know exactly how to do it. And you push the date of your star. And something new.

And you come out. When you come out and I ask, who did it? 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. ¶ 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 saint are one. I am only inferior to myself, the sender, when I am playing the part of the saint. But I will return to myself, the sender, and I will be one with myself, the sender.

So 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 a Christ on the outside? Throughout the centuries, they've been taught to believe in some external faces, and there is no external faces. You and you alone decided to do what you do. who 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 of death. 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 the monk of Olives is my own body? I stand on the monk of Olives and I face the ruse. And then it splits from top to bottom as told in the great 13th of Mark and the 24th of Matthew as the lightning comes from the east and shine towards the west, so shall the coming of the fellow man. ¶2675|Take a boat of lightning, and you give it, and you strip yourself right down the middle, and the mountain taught in two. So the month of olive 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 comes living water and I tell you it is living water is golden lixie pulsing living life and as you look at it you know it is so how can I a man know I am lixie light but I am and I feel for it and as I fused with it like a fiery serpent right up into my scarf 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 monk is flitted in two from top to bottom and when they're looking out as they are they go off to Jerusalem physically to have these enormous productions where foundations 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, Dalgotha. In the book of Luke, they actually call it by our name, skull. And when they got into the place called skull, there they're buried. Now God also means power But it's the Hebrew form of God We speak of power For power is the Latin form of power And so the whole thing is simply Your own wonderful human

power 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 that 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 tribulations of human experience, then suddenly, this shocking suddenness, the whole thing erupts within us. For your tolls do not end. It comes like a thief in the night. When you least expect it, he will come. Therefore be alert, but there shall be no sign. This generation seeks the 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. I had a lovely day. I elected to an audience of maybe 1, 100, 1, 200. I went out to brunch, because I didn't have breakfast, with two Two friends, husband and wife, we went to a simple little place and had what I would call breakfast. There was no liquor store, and I didn't feel like a drink at the time. I had a normal, simple breakfast. Orange juice, bacon and eggs, and coffee. And 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 in the morning to check in the waiters and check in the produce that came through.

So we had to be on the job, I think between 4.30 and 5, to check in all the food coming in. And so we had a very early dinner, as early as the restaurant would allow. And we dined at the Sir Francis Vick, where I was living. And here we had a roast beef dinner, 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 many. It doesn't save me at all. I can take five

or six. It doesn't bother me. I had two martinis. They were simply wrecking my little town. So I went upstairs because he had to go early.

And then about nine o'clock I told my wife, who was living in Beverly Hills, and then put him on the wire because we're all friends. And then he said goodbye a little after nine. After he left, when I undressed and got ready for bed, but it's too early, I read a little late and then I turned to my Bible. And I must have turned in about eleven. And four in the morning, this strange, peculiar vibration in my head. Something I never felt before. and my interpretation of what I felt was this must be a massive memory. I never had anything wrong with me physically of that nature but I thought this must be what they call a massive memory.

This must be it. Because I couldn't see how I could survive what I'm feeling. My head began to vibrate and the whole thing is simply like an enormous vibration. Instead of blowing my brain I began to awake. But instead of awakening on the day as I thought I would, I awoke within myself. And here I am completely entombed in myself. And I knew myself to be a tomb. It was a sepulcher. And I'm completely entombed within it, all alone. And then from the horizontal on the position. I rose within myself, and my one consuming urge was to get out, and I knew exactly what I ought to do to push the base of myself from within.

But may I tell you, all things being relative, when I awoke within myself, it was a trace, digging enough, say, well, a quarter of this room here, and it was my cell, and I stood up within my cell in a place, the area would be about a quarter of this room. I knew exactly where the base was, and I pushed it from the inside, and something rolled away from the outside, as you're 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, I was out of my own self.

And when I was almost out, I pulled the remaining portion of me out of myself. Then I stood up and looked back at this out of which I came and it was ghastly pale. I told it in Jeremiah. Can a man bear a child? Obvious answer is no. Why then do I see every man drawing himself out of himself just like a woman in labor? And why has every face turned ghastly pale? Well, the face was just as white as snow as I came out of it. and then the entire drama unfolded around them. The witnesses to the event and they could not see me because God was born that moment. The sign of my birth was there, the child they had saved.

And I saw the child and took it into 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 that moment. It is 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 in a wiccan in man and comes out. And the pattern by which he does it all is told in scripture. And we call it as the story of Jesus Christ. And 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, but who do you say that I am? For 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, That's what he said. That same drama takes place in you. So I am telling you, everyone 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 like Monday morning paper you will read all this salada all this nonsense concerning scripture concerning the signs of the coming because some Some rumor of war.

This goes on forever. This is the conflict. It is after the tribulation of human experience that it happens. And if you can only now remember what you've gone through, you've gone through hell. You will have the answers of it at the very end, because then you can send it. But all the things you have suffered in this world, the things you have gone through, it is good and merciful that you cannot remember them. In the end you can take it but you have to pass to all. As you are told in scripture I have tried you in the furnaces of affliction for my own sake I did it. For my own sake. For how should my name be profaned?

My glory I will not give to another. And glory is himself. He cannot give himself to another. He has to make you himself to give himself to you. Because there is only God. In the end there is only God. Firstly through the end there is God. And there is nothing but God. So here you are trained not to argue. When someone 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. I am not alone. I am only at the moment one who has been sent to tell us.

I have been sent to tell us, so that seventh chapter of Daniel. When one like the son of man came before the ancient of days, and was presented to him, what 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, there was a huge letter, as told you in the twelfth chapter of Daniel. ¶ Here, if your name be written in the book, well everyone's name is in that book. And she simply looked at me, this angelic being. Not one word was spoken between us. She just looked and just made a check against the name. Then I was taken into the presence of the ancient of days.

He is the ancient of days. In full of love. Nothing but love. As I stood

before him, You can't think of anything but love. And he asked me, what is the greatest thing in the world? And I answered, love. He had no other answer. How could you answer anything when you're actually looking at infinity of love? And it's man. Just man. ¶ Then he embraced. And that embrace refused. He became one body. And he who is united with the Lord becomes one spirit, living him. One body, one spirit, one Lord, one God and Father of all. Then he sent me, tempting into this world, but he didn't send me as a love. The one who sent me was himself because God is a protean being.

He assumes everything. And the one who sent me was infinite infinite power. I could not feel in him compassion at all. I could not feel in that one love, but he felt it. And the words rang out in my ears, done with the blue blood. That means those who call themselves prominent social heroes, or that's trivia anyway, done with. With all church protocol. All the toppings of the outside world. Mean nothing. They mean nothing. All the ceremonies. All the rituals. All the things on the outside. Done with it all. Don't tear it down. But do not become a part of it. Just completely ignore it. For I can tell you how many opportunities. I have had.

From those who are encranged. ¶ In the protocol of churches, to join. I didn't have to go to any school. They said, I will now ordain you now. Then you can do all the things that we do by law. You can marry, you can marry, you can do all these things. I said, no, no part of it. ¶ These words ringing out in my ears, and I would simply disobey the order. John, Mr. Blueblood, which means church protocol, and accept. The He offered one chap; he had an audience of over 6, 000 people. That is, he had already contributed every month. And he offered that entirely whole thing to me, if I would take it.

I said, I'm 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're simply idle words and yet every word is true in scripture pair of things the ancient of days no father no mother no beginning the ancient of days he has no origin and 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 done with the blue blood. Done with all churchianity. All external things in this world. So no inducement whatsoever could get me to join any ism.

Now at the end of my day it it doesn't really matter at least I kept the faith so I could save this poor I have finished the race I have fought the good fight and I've kept the faith now there's laid up for me the crown of righteousness which means the crown of faith I've 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. 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. This simply means I. The personal pronoun I. All 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 do. Just like it. It's a fiery serpent. And you enter violently into that color of yours. and go riveted into that area prepared for them. Everyone has a special unique spot in the infinite brain of God. And you are not only that unique spot, you share the whole.

Cut me hair. All right, that's cut and it hurts, but the whole body hurts. Don't tell me because the little finger is not my eye, the I as in self the whole body suffers when one little piece suffers so everyone is fitted in to the restored temple and yet each is the whole temple for God is one and his name is one everyone in this universe is going to experience scripture and I can tell you the thrill in sure course when you experience scripture Something changes.

You see, we begin within history. That's 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 they go beyond history and that's called death to him he begins the incarnation is the birth of a child and the birth of God is called death to him came from above God of Israel and you are God

The I, may I tell you, there is no one else than you awake in that star. You are not in eternity going to see Christ coming from without. He is within, very within, and he rises from within as the I of you. ¶ And how would you know what the imagery unfolds before you? ¶ All this pertains to Christ. There is a child wrapped in swaddling clothes. And what are they told? ¶ Go and you'll find a child wrapped in swaddling clothes. This shall be a sign unto you. What sign? That God was born. This is a sign that the Savior was born. But the only Savior in the world is God. ¶ I am the Lord your God, your Savior.

And beside me there is no Savior. the 43rd, 45th of Isaiah. ¶ If a failure is born, then God is born. And this shall be a sign unto you that a failure was born this day. Where? In Bethlehem. And Bethlehem and Jerusalem and Zion and the city of David are one and the same and is the cow 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 do I tell you play your card fully

whatever you're doing today play fully let no one scare you self - purification forget it you can be as pure as all outdoors in your own mind's eye mean nothing this salvation comes from me out of the north just like a peace in the night.

And when it comes, you're completely possessed. And then it unfolds within you. ¶ And all you can do is hear it, whoever. Tell them about it. Well, they may be now, as they will. Because they know your physical background. They do not know your eternal being. So they know your father and mother, physically. Your brothers and sisters. And they will asked the same question. Is he not Joseph's son? The carpenter's son? And how can he tell us how he came down from heaven? How can he tell us these things? That man is mad and he has a spirit. ¶ I tell you the same thing will happen to you. It doesn't mean it's trouble in the world of people.

You're going to become a billionaire. You own the universe. What do you want with the billion? bring you over. All thine are mine and thine are thine. You have no desire for the brilliance 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 is the only cross that Christ wears. The human and fall and you take it off for the last and rejoin those who preceded you into heaven and rejoice with them and then you will know what the communion really is. With 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 whom was given dominion. To the actually stopper. And stopping time everything stands still. When you change the motivation of that which is now frozen in time. When you release it within you not on the outside. And they move forward believing

they initiated the change of heart to execute your command.

The Initiative

Blake tells us that all of his visions, his poems, his drawings, are all visions from the same source as the Bible. They are eternal. Let us turn to one of us now. He tells us that it is impossible to thought a greater than itself to know. Then he asks the Father, and Father, how can I love you or any of my brothers more? The initiative must be then with God. And the Bible teaches that it is. is we love him because he first loves us. To the degree that God wants me to know him, to that degree he has to raise me to that level in consciousness that he desires me to know. If he desires me to know himself in his fullness, well, then he has to raise me to that degree of himself in fullness.

for it is impossible to thought a greater than itself to know are you to all about it but that is his vision I do not think anyone could ever deny he may think to our personal effort we can extend it but the initiative is all with God the Father if I would love him to the degree that he loved me, I love him. Now no greater love has man than this, that he laid down his life for a friend. No greater love. I call you friend. No longer do I call you slave, For a slave does not know what his master is doing. So I call you friends. For all that I have heard from my Father I have made known unto you."

Here is the glorious statement of life itself. that actually became as we are that we may be as he is that's the story that I do know from my own personal experience now we will turn to the psalm is it stated in the psalm for it has come only to fulfill scripture There is no index that I have found so far that remotely relates this statement to Scripture. And yet, here is

another statement in the eleventh chapter of John, a cynical statement in the mouth of the high priest. the high priest turns to the people he says it is expedient for you that one man should die for the people and gather together into one all the children of God who are scattered abroad here is a cynical remark as the reasoning mind would analyze it.

And yet that's all future. I go back now to the 82nd Psalm, which is considered the most difficult of all the Psalms for the interpreter. Thomas Cheney, who was the editor of the most critical of all the scholarly works on the Bible, and that work is the encyclopedia and he said of this we can only guess at its beauty whatever it meant originally has long passed from us we can only guess and hope we come near the meaning of what the psalmist intended for here are the highlights of the psalm not a long one and God has taken his place in the divine council. In the midst of the gods he holds judgment. The word translated God and gods is the same word.

It's a plural word. But in the beginning it's translated into singular. And God. Then it comes God in the plural. Now he goes on. I say you are God. Sons of the most high. All of you. Nevertheless, you will die like men. Now he gives us an alternate translation in the footnote, which is comparable to what is commonly accepted. You will fall as one man, O you princes. One man falls, and then becomes scattered. All the scattered ones are the children of God. One man fell. One man will rise and gather together into one. All the children of God. One man is buried in each man. That one man is God. It was God and God alone who actually sacrificed himself to raise his sons to the level of himself that they may know themselves as the Father.

For the purpose in life is to find the Father as the cause of the phenomena of life. Until that is found, man hasn't found anything. He is in conflict with himself. He has to raise himself to the level of the Father,

but only the Father can do it. So the Father actually became as we are. You see now the cross is an act of love and not of human sin as is taught in the world. It's an actual act of love, of no greater love as man than this, that he may dung his life for a friend: and I call you friend; no longer do I call you slave, for a slave does not know what the master is doing, but all that I have heard from my father I have made known unto you.

Now we are friends, and he lays down his life for his friends. He takes upon himself the cross. He is actually crucified upon this cross. ¶ Now this I do know, not because it is in Scripture. It is in Scripture. We are the temple of the living God, and the Spirit of God dwells in you. That is stated in the third chapter, the 16th verse of 1 Corinthians, but my experience back in 1950, when this night as it is said in the 42nd Psalm, and people say to me continuously, and all my adversaries taught me saying, "Where is your God?" But these things I remember, as I pour out my soul, I went with the throng, and I led them in procession to the house of God, for that night I took this enormous crowd, it seemed to be an Arabian crowd, a Jewish Arabian crowd, and I am going, leading this crowd to the house of God.

They thought it to be an external house, as the whole vast world goes to a cathedral, and pour it the house of God or they go to Mecca every year, and many of them are trampled to death in the great procession as they go off towards Mecca, and all these great religious celebration, but this night I am leading them in procession to the house of God, and the voice rings out, and "God walked wisdom." At my side is a woman, very attractive, olive skin, dressed in the robe of the Abba woman. And she answered the voice. She said, "If God walked with us, where is he?" And the voice answered, "At your side." And she looked at her side, and looked at my face, and there most derisive laughter, this terrible laugh, which cut us off

chronically.

And then she said to the voice, "What is never God?" And the voice answered, "Yes, in the act of living." Then Dad would stop, but in the depth of my own soul, and no one of the crowd heard it, I alone heard it. And the voice said to me, "I'll lean myself down within you to sleep." And as I slept, I dreamed of him. I dreamed, and I knew exactly the end of the absence. He was dreaming that he's alive. And when he awaked, I am free. I knew it. But before I was brought back into the throttle, I was brought back in the crucifix. my two hands, the palms of my hands, my head, the right side and the soles of my feet were vortices— that's how God was nailed upon this cross —so God's name is I Am.

I felt myself nailed, and it was pure ecstasy— it wasn't painful, it was expressive. I can't describe the joy indeed, self- sacrificed upon this cross. And then I woke on my death, back in 1950, nine years before the act of awakening that was promised that night. He said, yes, in the act of waking. It took nine years later before he awoke within, and confirmed what he had said. That same the same woman that was on my right that night was on my left on the first day of January 1963. And she was the voice, the same woman, when the dove descended. And she was the voice of God, Bath Coal. She was that voice spoken of in the Talmud.

I hear a divine voice, like the sound of the cooing of a dove, and she said to me: The birds just simply avoid man because man gives off the most offensive of doubts, but he loves you, and he penetrated that ring of offense to demonstrate his doubtful youth, that same woman that was derisive in her laughter. When the voice announced that I am God in the action waking, she didn't hear what I heard after that. I laid myself down within the seat. She was present then, not only at the awakening, she was present at the descent of the dove, which was the descent of the Holy Spirit,

acknowledging and confirming all that we had proclaimed.

That thing she derisively laughed at me. So that is the whole vast world. And the whole vast world is possibly the same story. And the trouble is with Ina.

Now let me share with you a letter that came this week. The pre- court is mentioned in the letter here tonight. Now a dream has only one simple main point. Any attempt to give all the little things meaning is stupid. You get away completely from the main point. This dream is a dream within a dream. Therefore there are two main points. Only because of the dream within a dream. Were it not so, it only would have one main point. And this young lady writes me. He said, I haven't told this to my mother. I haven't told it to anyone. I'm glad with you and the hope it has meaning. I can't see any significance to it, but I must tell it to you with so much pity.

But in my dream, my mother wanted to comb and brush my hair and style it. And we had an argument, a violent argument, because I wanted to comb my own hair and style my own hair, and it differed from her concept of what I should have. And the argument progressed to the point of explosion. And then when she went off to get the comb and the brush, I simply fled from her, and I went into a closet. The closet, instead of being a closet, was a small room. And there reclining on an upholstered chair in a very comfortable manner was my teacher. He appeared so often to me in my dreams. He was a kind, wonderful, comforting teacher.

Very helpful, very gentle, and very good of a teacher. He heard every word of the alphabet. He never said nothing. He was perfectly silent, but I knew he had heard everything. Then I sat next to him, and I took some oil and I rubbed it into my stove, the left side of my head. And then my mother came with a comb and a brush and she found me. When she came in, I dipped more oil and put it into the right side of myself so she could

not comb and brush my hair or style it. And she was hurt. I mean it was violent. And I said to her, you cannot stop it. This is my life.

It is my right and you can't stop it. then the steam changed and I am floating and I am floating in the air but I'm not alone there are others with me and we're over the ocean and we look and I hear a lady's voice and the lady's voice is describing the ships that go by and each ship as it goes by is an improvement over the last ship in the way that it cuts the water each one with a great improvement in structure and then I found myself standing on the deck of the ship. And then here is my mother and my stepfather standing on the deck with me. At that very moment, the memory of what had transpired, that violent argument, returned, and I thought that was last night's dream.

For here now was a dream within it. For I think this is a reality now. I am on a ship, and it's real. And what I now remember concerning the argument, to me seems to have been a dream. So it was a dream within a dream. That was the first part of the dream, but it was two separate parts. ¶At that moment, here you are a potion walking on the water. And you walk up to the ship on the water, you still are standing on the water, and you take my stepfather's hand, you take my mother's hand, you take it, she bends over and she kisses you on the cheek, and my father blushes, or rather he's embarrassed, and he says, sorry about that, be anxious.

And then I turned and took her hand, she held it to her chest, and then she said, I knew at that moment you were my teacher. You were the one reclining on that chair. You had always been my teacher, but I didn't know it until you till now there you were my teacher always and then you whispered me to my ear and then you said to me do not call me homely and then at that moment you started off and as you started off walking on the water you turned around and turned to my parents and you said to them

last night she heard her vision she heard the depth of her vision at that moment I awoke I don't quite understand it if there's any meaning to it tell it to me but please believe me I have never thought you holy but thank you that is irrelevant what the fathers said about Sorry about that.

It's just not the British expressions. Sorry about that old chef. Sorry about that old man. I mean that's what is so awkward. It's so automatic in the British world that you apologize in a strange little way by saying sorry about that old man and whatever she did, she kissed me and then she apologized. It's a typical British manner. And so I could have said to her instead of humbly, I could have said humbly. In the British man, he was thought to be homely. Well, homily, the meaning quite differs from homely. Homely not only on a festive, but homely also means, you know, it means cozy and friendly and benevolent. But homily means a lecture, a discourse on a religious or a moral theme.

And this is not any moral theme. Now there are two main points in this. A lad does not want to be cast off that mother image. He does not mature. He does not become a man. One must cast off the mother image to become a man. Be in search of the father. And this conflict that seems so violent on the outside to the outer air, the discord was music of respect to the one in that closet who was touring the country, for he knew this would be a victory for his pupil. I was her teacher. I was only a symbol. She is seeking her father, for quite often the same one in her dream appears not only as her teacher, but as her father.

So she is seeking the father in him. And you must cast off the mother in him. You cast that off if you're going to mature. And I knew in the depths of my soul, which is her soul, that here is now victory. So the countless discord is now being resolved into the most harmonious victory. And to him that comforts, I will give him the morning star. What is the morning

star? He gives you himself. For is he not the Morning Star? He's the Iron, the Root and the Austin of David. The great Morning Star. That wonderful star. So he gives you the Morning Star because you've conquered. Well, by casting off the mother image, you have conquered and then you've matured.

From now on, there is maturity. It doesn't mean she loves the mother less. He loved that mother more than ever before. For now there are two individuals respecting each other as individuals and loving each other as individuals. And the love will increase and increase and increase. But it has to reach that point where you cast off the mother image. And then when I say in the second, the second part, the main theme of the second part, last Last night, which was the conflict, he heard her music. It was music, to my ears. She heard the depth of her music. For what seemed to be discord on the outside, a fight and a furious conflict, was to the one in the closet who heard it all.

The music of despair. So when you pray, go into the closet and close the door. and your father who is in that province he is in secret and he hears in secret and he will reward you openly and he comes out and she is floating over the ocean and now what is that floating over the ocean and here the ship going by are we not told in scripture drink no more water but use a little wine for your stomach's sake and your many infirmities. Don't forever and forever gather only psychological truth. You go as a student and you simply absorb all the psychological truth that you possibly can. That's water. Turn it into wine. The very first act in John called the great act is the conversion of water into wine.

And what did he say? Woman, what have I to do with thee? That's the turning from the mother image. So the mother said to him, "he have no wine." And he said to the mother, "Woman, what have I to do with you?"

And turns his back upon the mother. And then she said to the servants, whatever he tells you to do, do." And then he said to the servants, "Fill the stone jars with water." And then "Draw." And when they drew, it was wine. So drink no more water. Third: Paul in his first letter to Timothy, "Then use a little wine for your stomach's sake and your many afflictions." And so take what you know now as truth and convert it into wine by using it.

Don't just forever absorb it and have more and more water, but apply it.

Now having matured, she will take the truth she knows. Love her mother more than ever before, and her mother will prove that. She will see a far greater devoted daughter than she's ever known before. A far more loving daughter, but a more independent daughter. One who now could actually stand upon her own feet, and comb her own hair, and style her own hair. Not with a runoff and become a hippie. That's not that. A false attitude towards was turning from the mother. That's completely false. It has to take place in the soul of man. It doesn't take place on the outside. When people by the thousands or hundreds of thousands are running off today from their parents, they aren't running away from their mother. That conflict takes place in the depths of the soul. That's where it takes place. And it did in her. And she wrote it so beautifully and so clearly. Just as I've told you, that's how she wrote the letter to me. "So it is impossible for thought as greater than itself to know nor loves another as itself, nor venerate another self." You question that? "Oh, no, I so love my child. I love my daughter." Tell me now: it's either you or your daughter; one must die now."

Now, I could not hesitate for the inch part of a second to say "That my head offered. Spare her, at least." I will feel the drama of life in its full moon. Not for one second could I hesitate, but it still does not alter that vision of grace. "Nor loves another as itself, nor venerates another self, nor

is it possible for thought a greater than itself to know. And further: how can I love you or any of my brothers more if it's impossible for thought other than itself to know? Or then raise in thought to the level you want me to notice? If you want me to know you in the the fullness of your being, then raise me to that fullness, which you did.

For my Father is Father. God is a Father, and he raised me to the level of fatherhood, and showed me his Son, who called me Father. There was no possibility of man making that effort; he had to be raised to that level. And my Father so loved me. "No greater love has man than this, that he lays down his life for a friend." And he called his friend, and then he gave himself for it, and that absolutely, literally, became as I am, but I am a deity, and that vision of the 42nd Psalm proved it beyond all doubt when the voice said within me, I laid myself down within you to sleep, and I slept; I dreamed the dream I dreamed, and exactly what he was seeing, he was dreaming at his eye; and when he waked, he knew that and I am he; what he woke was in me on the morning of the 20th of July 1959.

That's when he woke, and then five months later he revealed himself as Father, not a father out there, but in me, as Father, and his Son stood before me and called me all about when I knew that it meant that one man must die and save all the people, and gather together into one all the children of God who are scattered abroad. And that lovely poem of Robert Graves comes to mind: 'Hold fast with both hands to that royal love which alone, as we know, certainly restores fragmentation into Trinity. The fragmented one is then gathered together into one, and that one is the one who died for all. So that is the story of Scripture: everyone in the world will be redeemed, everyone in the world will be raised to that level, and everyone will find the love that is God.

Only that infinite love could have done it. For no greater love of man

than this shall be laid on his life for his name and he called his friends. We are the sons that came down and he wanted his son to be one with him and it's the father who died. The orphan being, the image and the symbol of human weakness and human sin, it is the symbol of God's love, that which we call the cross. It's a beautiful symbol. I never tire of seeing a beautiful cross. I love it. The cross is a feast of art, though. It's perfectly beautiful, the cross. but it's not to me a symbol of suffering although without suffering in wearing this garment to me it is the symbol of love that's what it is not any human weakness or human sin at all for I thank her for sharing with me her wonderful vision for now she has reached maturity and from now on go on love both of them more than ever before and to the degree that you love them they'll respond for the story is we loved him because he first loved us that's the story as told us in the first letter of John the fourth chapter we loved him because he first loved us so the initiation and that initiative starts with God so it is impossible for thought and greater than itself to know and so God desires that you and I know in his food and so he quantifies himself and actually to the body and self this God this is the tree as we are told in the story and they took him down from the tree and laid him in a tomb.

This is the truth, the original truth. In the 13th chapter of the book of Acts, they took him down from the tree and laid him in a tomb. Have you ever seen the human form on a chart when the skin is removed and the veins and all the things are there? It's like an inverted tree. where the roots are here and the tree is growing down. And the day will come it will all turn up. That day will come when the serpent rises from the base. Then the whole tree turns up. And what the generation has turned into new generation. That's then the tree of life. And this is the tree of knowledge, of good and evil.

The age of it will come down. It was God and God alone who asked to give the sacrifice. And then all of his tongues were scattered. Now he calls them one by one and gathers them all together into one. All the children of God that was scattered abroad. I've told it in that cynical remark in the 11th chapter of John. And when you read it on the surface you will think, what a horrible high priest. He said, there he turned to the crowd and said, you do not know anything. You do not know that one man must die for the people. And in his death, that that one man who died for them, his death would gather together into one, all the children of God that are scattered abroad.

It seems so cynical, doesn't it? You see, behind every statement in Scripture, there is that hidden, symbolic reason. A man reading it on the surface, he doesn't see anything. Because he sees it in the outer air, as my friend who had the vision. She heard the conflict, and she said, I couldn't dare tell my mother. And so, I mean, what is the use first in the hope that has significance? Because undoubtedly she would never have argued that way with her mother. And so she could not, even though in dreams she could not tell the mother that a dream of this nature took place. Because critically she wouldn't do it. And then to have that in dreams.

But in the depths of the soul, seemingly you have no control, not the rational mind. But he who was in the closet listening, he heard the music of the trail. He heard of the glorious thing of the world. On the outside, conflict. And even this conflict must now be resolved into the most glorious, harmonious victory for his pupils. For a disciple is a pupil, a learner. And now she no longer becomes the learner. She floats over the water now, turns up on the desk. From now on she's going to stop drinking all the water and convert it into wine and put into practice what she has heard and live it and love her mother all the more.

No matter what happens from now on, she'll love her all the more because she knows only as I love her can she love me. That is the story. If I would have someone important in my world, I must treat them as though they are important. I don't care who they are. If I want them to be great, treat them as though they are great. And think of them as great. And talk to them in my mind's eye as though they are great. And treat them that way. And then to the degree that I actually cast myself, turning this water into wine, they become that in my world. And this is the world in which we are living.

So drink no more water, Timothy. Take a little while for your stomach's sake and its many afflictions. How many a venial stood before a judge and told him that and that of? The judge talked. I read many a case where he goes before the judge and says, well the Holy Word says it, your honor. He says, what Holy Word? He says in the Bible, your honor. It tells me not to drink any more water. And so he comes in with his bottle hanging from his pocket, and he's all plastered, and he turns to the judge, and he says, the Bible tells me to drink no more water and drink wine. But the judge never heard that before.

He picks up his own Bible, because he's got his score on the Bible, and goes in to tell him exactly where to find it, in the fifth chapter of 1 Timothy. And here he looks to the fifth chapter of 1 Timothy, and the judge reads it, pays dismiss, may transfer on a book and then not go by it, so you dismiss it as just vino. But that's not what it means. It means to take this wonderful psychological truth which is symbolized as water, and then stop definitely absorbing it and pouring it in, and apply the truth that you know. And so when someone is in need, represent them to yourself as though they were not really in need at all, but they were affluent.

And see them now exactly as they would like to be seen by you and by

everyone in the world. And persist in that assumption. And if you persist in that assumption, you're turning water into wine. And making it become alive in your world. This is the first act in the book of John. The first, what is called, sign. Woman, what have I to do with this? That is forgetting rid of the mother image. He's talking to his mother. And if he rubs out the mother image, they are coming for your he is going to turn it out into one no more war in his life, so the whole thing behind every day is this wonderful hidden meaning that is in the Bible, each a hidden symbolical meaning.

You are destined each one of us to awaken one day as God the Father, and God the Father. So loved you, he asked to be king. That was the great sacrifice. Unless I die, thou can not live. But if I die, I shall arise again, and thou with me. So God dies. Completely gives up his darkness, his glory, and takes upon himself the weakness and the limitation of the human nature. And that he suffers from the beginning to the end. And in the end, you awaken. And when you awaken, you are God. And you only know that you are through his son calling you father. For no one knows who the father is, his stepson. son. No one knows who the son is except the Father.

So no one has ever seen God. But the son who is in the bosom of the Father, he has made him known. So all of a sudden he appears. And the glorious heavenly son, who is the son of God, calls you Father. And then you know who you are. In your remaining days, you simply tell it. And you tell it to everyone one who will learn. Some will listen, some will not. Some will believe, and some will disbelieve. But it's not your concern. You simply tell them. And remember, as you tell it, although there may be a very small crowd in a world of three and a half years, remember the parable of the master seal.

The smallest of all seals, and yet in time, it grows into through a lovely,

wonderful bush where the birds can help. Give it time, and then it becomes the priest. And the birds can feed upon it and masturbate. But it seems so insignificant when first dropped into the ground. So do not judge by numbers. Do not judge by the few who hear it. For it will be just like the mustard seed. And it will grow. And when it grows, he will house the birds of the air. And they will come and they'll feed upon it and nest about. It makes no difference if there are 20 million listening or the few who are here tonight.

Always bear in mind the parable of the musketeers. And don't come to us, you're warned not to come to crowds. And David would come to number. He was one not presumptive, for I am with you, and one with God is the majority, so it doesn't really matter. Do not put on the armor of sorrow. Take it off and go knowing you only have the five stones, and five is the symbol of grace, and all you need is the grace of God, and the grace of God is power. My grace is sufficient for you, for my power is made perfect in you. So you are unarmed. You go with your five little selves. That's my grace.

And my grace is my power. And what can stand against the power of God? For you go in the power of God. And don't come to hate. And don't say anything to anyone. It doesn't matter. No one would say, "What do you think I am?" What? What does it matter? Suppose there were ten thousand tonight and no one understood you. And suppose there were ten thousand, ten thousand and I spoke nonsense and they all understood it. I came down to the level of the pit and talked about secular history. And now we should go out and get involved to suffer and try to change this and change that. That's not Christian. Go and tell them that the kingdom of heaven is at hand.

Repent. Change your attitude towards life and believe in the gospel.

What gospel? The earliest gospel tells it is the gospel of God. The good news of God. So go and tell. And that begins with a baptism. He aims for the resurrection. And he's right. It does begin with baptism. But a baptism is not taking place in a little church, in a little water. That baptism takes place the moment that you stand in the presence of love. And love incorporates you into this bottle. That's fusion. That's baptism. When you merge to become one with the body of God, and who owns, which is the beginning of the unfolding supernatural events, does the beginning of the resurrection.

So Mark was perfectly right in beginning it with the baptism in the first chapter and ending it with the resurrection. He was the foundation of the tenop, the Gospel of Matthew, Mark and Luke. They drew upon his book. He indulged upon it, and magnified it, and beautified it, but he stuck to these simple, primitive traditions. And he began with the baptism with Christ, and he comes to the end with resurrection. But in the end, the end is eschatology. And that day he begins the end, the resurrection, the first step, then the birth, then the sonship and fatherhood of God. Then comes the ascension at a fiery surface, and then comes the descent of the Holy Spirit in the body form of the devil.

That same derisive laughter and same woman who stood on my right is now standing on the left, and she is explaining to me how we avoid that because of the offensive odor that man gives off but now he so loves you he penetrates that ring of the throne and distings upon you seven faces of the same same one all his team same face but no more that derisive laughter, that solemn voice of God. And I hear the divine voice calling, and calling like the sound of a doubt calling. Doubt sometimes. So this whole drama unfolds within us, and I tell you, and everyone is going to experience it. I'm saying to tell you, you're going to experience it.

That's why I'm here. And I have finished the telling. I can only from now on repeat it and then, like tonight, taste a thrown vision and incorporate it into the night picture and to show you how you must cast off the woman, the mother image. For you're in search of the father and it does not mean that you're going to not love your mother anymore, you love her all the more, but now you're mature. You become a woman now. You become an adult by passing off the mothering, and you found the father walking on the water, for he is the only one that did it. When Peter did it, he went down. As he started looking at his feet as to how it's done, he went down.

But here he stood next to the boat, standing on the water. But he walked away, standing on the water, turned up and said last night she heard her music. She heard the depth of it. When others caught that furious, violent audience, her horror came working ecstasies.

The Invisible You

So now I hope I can show you this invisible union. It's far more real than the visible union. The eternal body of man is the imagination. That is God himself, self, the divine body, Jesus Christ. We are his members. This is the body that is crucified provide on humanity. Now there's a story told in the eighth chapter of the book of Luke. And the crowds crushed upon him. And Jesus said, who was it that touched me? And then when they all denied it, Peter said, the multitude surround you and they all press upon you. But Jesus said, come one touch me. For I perceive that power has gone forth from me. here all the multitudes are trying to touch him which shows that his body is the instrument through which the gift was conferred what was the gift if you see it in your mind's eye multitudes surrounding one person all trying to touch and undoubtedly all touched him, as they stated physically, but they were trying to touch the spiritual man.

And what was that gift? Because only one person succeeded in touching him. And he had an issue of blood for twelve years, and no one could cure it. I need not tell you in details what it means a woman who is hemorrhaging for 12 years therefore she cannot conceive we see in this wonderful mystery that his body is essential to the act of regeneration this I know from experience for when I was taken in spirit into the presence of the risen Lord there he was all love infinite love when I asked or rather when he asked the question and I answered it correctly for the question was simple what is the greatest thing in the world and I answered love and then he embraced it Our bodies fuse.

We became one body. One body. He who is united to the Lord becomes one spirit with him. The word touch. Who touch means to attack to. It means to fasten to. We are told in scripture. That if a man knows to holler. he becomes one with us. It is giving you a story without trying to sell it out so that people get offended. And here was a fusion with love. It was a creative act. One becomes one with the being. I felt no sexual act but it far, far transcended any enjoyment that any physical sexual act could ever give to any person in this world. It transcends anything that man could conceive concerning the creative act.

Who touched him? How man touched him? And he had a hemorrhage for 12 years. And he was instantly cured of that condition. And he conceived. teeth. And he said, your faith has made you whole. Daughter, go and see. You see, there's a body here. It's an actual body. And when I say that the divine body is all imagination, and that is Jesus Christ. Man's concept of imagination is so flimsy, so strange, that That he can see it as a reality. Far more real than anything in this world. He can see it as omnipresent. But he sees himself as a man who imagines. Here I'm imagining and I'm standing here. But is my imagination confined to this little body?

I tell you it isn't. I tell you that now at this very moment I could think of my friends in Barbados London Australia Chicago Cincinnati and bring them all here I don't have to travel and see them all together in my mind I write here I can take the being that I really am and then exercise as I'm called upon to do it Now here, it says, told yourselves in Genesis. But it tells so beautifully that no one unless he is of Scripture will investigate it to see it. And the angel of the Lord wrestles through the night. It's Jacob. And when he saw he did not prevail against Jacob, and Jacob asked him his name in New Orleans at the moment of carry, he touched him.

and then he asked Jacob his name and Jacob said Jacob your name shall now be known as Israel which means a man who rules as God and seeing that the dawn was coming and he could not prevail against Jacob he cut the hollow of his thigh and the hollow of his thigh shrank well you'll take it literally if you do not know and you do not have the desire to go further and investigate. What is it that is shrinking here? You said the hollow of his thigh shrank and then Jacob limped. Look it up and see what thigh represents in scripture. ¶ It's the creative parts of man. The act is over and and so he shrank.

The completed act, the man is incapable then of continuing the act because the act is over. It's a creative act with God and so he shrank. This God of whom I speak is your own wonderful human imagination. ¶ When I stood mentally on the deck of a ship while seated physically in a hotel room in Barbados. And then with my imaginary hand, I held the rail. I could feel the salt of the sea on the rail as it orbited. I could smell the rawness of the sea. And I could look back on an island where I am seated on that island in my hotel room, yet I am looking at it from a ship at sea, all in my imagination.

¶ When they told me that I could not get out for months and months and months, for there was no room on the two ships pervading the island, and I had no concept of that, I simply knew that all things were possible through Jesus Christ. And this is before my experience of the waking within me, to find out where I really am. I only knew this power could be used long before that for I had no concept of such awakening until well only 12 years ago and yet as I did it and I felt the satisfaction the same satisfaction that I couldn't continue doing it in other words I was touched I fastened myself to that ship and then I couldn't continue with the act ¶ To me, it seemed completed, just like a creative act.

And then I simply broke it and wrote Fidget on a chair in my hotel room. Defined in hours, I had noticed that I was going to sail on the next sailing of a ship, that ship, for the place I wanted, which was New York City. ¶I've passed on myself to it eventually years later the whole thing unfolded within me as to what really took place back in 1929 when I stood in the presence of the risen lord for now who stood there my body was in my hotel room in New York City and yet I had the sensation of motion I stood in the presence of love. I had to be taken in spirit. And he who stood before me seemed to me as real as anything in this world, mortal, infinite love in its man, just man.

¶If I can describe him, I will say he is the ancient of days. You can't put time on him. He is beyond time. he's the ancient of days and at that moment when he actually embraced me and refused a thrill beyond the wildest dreams permeated my body for it had to be the body of spirits because my body as you see it now was on a spade in New York City now

the word also means not only to attack to and to fasten to it means to set on fire to kindle to light. And when I returned, my room was lit. No artificial light was on and it was four in the morning. There was no full moon, no light on the outside to illuminate my room and my room was luminous. And it did not subside or it seemed to me at least I would say 15, 20 minutes. It was simply luminous. you are set on fire by that union and then as the years go on thirty years later then the whole thing erupted within me and his whole story for he had impressed himself upon me at that moment and

this I know this body is essential in the work of regeneration it is an actual creative act trust me I tell you from my own experience it happened to me it will happen to everyone but you will pay their billions of us and how could it happen everyone incorporated into that body becomes the

same being and he becomes the one and they become those who are used in that office is a peculiar mystery. So don't think one being, it is one being, but one being made of all, a solace in the 27th chapter of Isaiah. I will gather you one by one to O Israel. Well, Israel was the name given to Jacob after he shrank. That was the beginning. I will gather you one by one O Israel.

first of all he is hiding them in the furnaces of afflictions and then he calls us one by one by one each is incorporated into that one body each then becomes the body each becomes the spirit and each is playing the part calling us all one by one into that state and there is an actual union that takes place and then comes the regeneration generation, that comes then the resurrection of the individual who is incorporated into that body first.

In a practical sense, do it as I did it on the ship, as I did it to get out of the arms, as I do it whenever I'm up against something, because I've forgotten in unnumbered moments in my life when I idly entertain unlovely thoughts. And so they must come up for the harvest. They must come to confront me. And so not knowing what I planted, they're coming up. And then you find yourself at that moment, you've got to do something. You should always do something. For the promise is, wherever the soul of your foot shall spread, that I have given to you. So all of a sudden, news is on the horizon. Things are moving in your direction and they are pleasant, don't they? What would you do now if things were as you want them to be? Ask yourself that question. Then do it and fasten yourself to it. And set yourself on fire. And then this also comes into your world. so the inner being is real

I'll show you now how to do it how you really can prove that this being in you is a form it is reality far more real than this there is no rose in this room at the moment unless your name is rose well I mean a flower can you

detect the fragrance of a rose try it you can if you concentrate you can actually detect the fragrance of a rose well if the rose is not here how can you smell it can't you actually feel a pennant ball can you feel a baseball can you feel the hand of a friend you can if you try it they're here because you are omnipresent you don't have to travel for it they're all here wherever you are the whole thing is contained within you all things exist in the human imagination and you will say well now what does that mean so I can touch the road and I can touch the ball and I can touch this well I'm telling you if you get yourself attached to it you already get it you'll actually get it now you can attach yourself to money actually you can smell it money smells unlike anything else in the world if you like it that much you can smell it and you can feel it don't ask yourself how this miracle is going to happen for the word translated power.

In the King James Version it's translated virtue. It means miraculous power. It also means the miracle itself. Someone touched me, for I perceive power has gone forth from me. It's a creative act. And so you can feel the rose. You can feel this, feel that, touch it, smell it, see it, and then power goes out. You are attached to it. Leave it. You will bring that into birth in this world of Caesar. The other depends upon it touching you so that you are drawn into it and then it embraces you. So here, the being in you, you can touch it right now and you can actually feel and exercise the being within you. It is your own wonderful human imagination.

And let me show you how this wonderful drama unfolds. You hear me speak here in the last month and a half, two months of a little girl whose name is Melo. I told you she plays a part of Kinka in my drama. This past week I received a letter last Friday night and it said, "You were in my dream. I dreamt of you, a devil, mom, Mom, Dad, my sister, and me. And him six, including himself. He said, my dad was going to be tortured by a devil.

And the devil had two long horns on top of his head. And the longest tail on earth. And he had a fork. And on the fork was a picture of fire.

And then he had a spoon and your picture was on it and under the picture was the word enemy, and I knew why I knew that you were all loved and everybody on earth loved you, mostly me. He was all hate, and then my dad was tortured. It took place under the ground. He was hung on a string between two poles, and suddenly you appeared with my sister in your arms, and as you appeared the devil screamed, creased, and faded. And then mom went over to you to give you a kiss of "sex." And you faded. And he went, "Uh." He seemed so confused and went, "Uh." And then a voice said, "He is what others call dead.

He is what others call a spirit. He is what we call, and now come down, the God in us. He is what others call a date. He is what others call a spirit. He is what we call God in us, and then" he said. I awoke. Yours truly, Melo." Now in all these wonderful visions, there's always a central point. Forget the devil, forget all these things. You can put them all together one simple, simple thought: in that, when he said, "mostly me," that was the entire dream. That was the entire vision. Here, he mentions six characters, including herself. He mentions the devil, who is all hate. He mentions me, all love, and the world. Everyone loves me because I was loved.

And then my appearance caused the devil to vanish. The mother wanted to kiss me and thank me because her husband, dad, was saved when I appeared and the devil vanished. But that simple little statement, "mostly means" — I'm quite sure this little child is not familiar with Scripture. I don't think she knows the last chapter of the book of John. In fact, two people do. it's an epilogue, for the book ends on the 20th chapter, and the 21st chapter is an epilogue, as the first 18 verses is a prologue, and the last chapter is an epilogue, and this is the risen Lord, and he appears unto the

disciples, and he turns to Peter, Peter." And Jesus said to Simon Peter.

Peter. Son of John. Do you love me? More. Than these. Do you love me more than these do? That's the literal translation. He knew the others. And he answered. Yes Lord. You know I love you. Then he said a second time, Simon Peter, son of John, do you love me? And again he said, yes Lord, you know I love you. Now the first time he said, he's my lamb. The second time he said, he's my king. And the third time he asked the same question. Simon Peter son of John do you love me? And then he was a bit irritated, so he asked the same thing three times and said, you know all things, Lord, and you know I love you.

And he said, he might here we find the parallel between the three denials of the Lord of Peter and the three questions, and then the three conditions imposed upon her. You feed my lambs, you tend my sheep, you feed my sheep. And here she finds in the very last the three states of the voice. First of all, she confesses, mostly me. Or she answers, do you love me more than these? It is not, do you love me more than you love the others? Do you love me more than these love me? and he answered, yes Lord, you know I do. So she said, the whole earth loves me mostly me, just like a child, and then she comes to the last, and it's the same tree.

He is what others call dead. He is what others call a spirit. He is what we call the God in us. There is only one Spirit. There is only one Lord. There is only one body. Only one God and Father of all. So the being in you is also in the speaker. And yet you are individualized. I am individualized. And we not in eternity, though we are one, will we ever lose that individuality. That identity is unique. It was not created. It's uncreated. It can never in eternity cease to be. It was not created. The being that you are. And yet, we are one. We're all one. But this inner you that inmost self of which I speak, when he said he will transform our lowly body to be of one

form with his glorious body, that union is the transformation.

Then comes the regeneration, and you are not only incorporated into the body, you awaken in the body, and then you are used as the body is used, as the instrument through which the gift is bestowed. And the whole vast world is symbolized in that woman who had the issue of blood for twelve years. Waiting, waiting, waiting for that moment in time when it would not be so, and she could conceive. And who touched her? Lord, the multitude surrounded her. And you ask such a question? They all press upon you, come one touch me, because I perceive that power, that virtue went forefront. And may I tell you, it does go forefront even in the things of Caesar.

It goes forefront. I know in New York City, when I used to have these interviews, I was just day tired at the end of a day that I stopped them, and so I would have, say, two an hour, give each person a half an hour. I would go into the silence with each one, and completely explode and feel that they had what they wanted, but at the end of the day I was completely pooped. But it does go for us. It was a creative act with the request of every one, and so I know virtue goes out. Virtue is power. It's creative power. It's miraculous power, and they got what they wanted, and I got more and more tired.

So I tell you, this is a power, a peculiar, miraculous power, and it's all your own wonderful human imagination. You just simply right now try it. You can smell the flower you can smell the seed but don't do it lightly because it's going to come to pass. Don't treat it lightly just to disprove it. You'll be stupid because you are going to disprove it and in the proving you may not really be ready for it when it comes into your world demanding recognition. That I also know from experience. So be careful what you want when you apply this principle towards it. There's nothing wrong in

wanting to be secure in this world. What's wrong with that?

Nothing wrong in being desirous of a healthy body. All these things you can have. But the past is also catching up with us. Because the present moment is not receiving into the past. It's advancing into the future to confront it. And so what I'm doing now is not really receiving. It's moving forward. I'm moving forward into confronting. So what have I done? That is move forward for me to confronting. When I get there, I have to admit it, I did do it. And if I felt sorry for myself or in any way entered into a state where I became attached to it, I'm going to confront it tomorrow why? Because this being Enoch is a created being it's Jesus Christ Jesus Christ is your own wonderful human imagination, there is no other Jesus Christ but he is buried in you because he is first crucified on you one day he will rise in you is the same as Jesus Christ.

There's only one Jesus Christ. So the eternal body of man is the human imagination. That is God himself. The divine body, Jesus. And all of us are members of this one body. But we are gathered one by one. And we are called by that risen body which is now incorporating one after the other. And it's called the living, living church. Not anything made with human hands. It is the body of the elect. Those who have been called, those who have been chosen, those who have been elected and they're incorporated into that one body by a creative act. And then, in my own case, I said 30 years, 30 years later, you rise in that body.

That's where you rise. And then you're part of the body. Your part when you're incorporated but now you are living awakened part to be used in that capacity as the instrument to bestow the gift for he says grace and truth came through Jesus Christ well grace is the gift when the individual is completely regenerated when that one is made equipped to receive the seed of God well tonight try it when you go home don't say that something is

too big you aren't doing it as Caesar you're doing it as Jesus Christ and all things are possible to him so take the scene take anything and then become attached to it actually feed yourself right into the feeling of that wish fulfilled feel.

And see what it would be like if it were true. See what it would be like if it were true. And you reach a certain point that you can't do it anymore. You feel satisfied. That moment of satisfaction is the act in this world of future. And then it's done. And in the not distant future, you will confront it in this world. For that thing is not receiving, it's advancing into the future. So the innermost man is his imagination and that innermost man as Mero said we call it the God in us others call it because I can't see you physically David and others call it believing in spirit but we call it the God in us and so how beautifully that little child fulfilled what he had to at the very end of John he's reached it so here do you love me Peter more than these more than they do yes Lord you know I love you second time do you love me Peter them?

Yes, Lord, you know I do.

And the third time, to parallel the three denials. And then he imposes upon Peter a condition, to feed my lamb, to tend my sheep, and then to feed He admires Peter. And so, Peter will.

Many times, he will blow a topper to the world, for that's what Peter was. A violent character, at moments, and then so tender at others. Because he has this vision. He'll play, he'll play to the fullest. But he's brought it right down to the very end of the drama. Even into the epilogue.

So here I tell you, this drama is forever. And everyone's going to play it. Everyone's going to be incorporated into that one body. And it is a body. Let no one tell you some impersonal force, like an over-soul, and a this, that, and the other. Forget it. It's a body. And how can that be a body, that

you're looking at it, and still it is omnipresent?

Well I'm standing right here now. It doesn't take me a second to think of a dozen of my loved ones carried all over the earth, and put them all here, or I could be there. It makes no difference. All things are possible to the imagination, because all things exist in my imagination. Where must I go outside of myself to find anything? If it all exists in my imagination, so I don't have to go traveling for it. It exists here. What is my need now in Caesar's world? What does it exist in my imagination? Lay hold of it, touch it, become attached to it, fasten yourself to it, and set it on fire. Actually feel the reality of it. You can feel it. May I tell you? The minute you begin to feel it, it is done. Get the satisfaction. As I've always said, of all the pleasures of the world, release is the most thing He felt at the end of the creative act. It is release. Until you reach the climax, you can't. There must be the climax for release, and then it's done. And he knew power had gone out for he felt it. And when they all denied it, but can you see a scene where multitudes of peasants, how many must have touched him, but only one touched him. All the others touched the other dharma, but they didn't touch him, for he is all spirit. He is all imagination.

And people are looking for him to come into flesh. When you meet the risen Lord, it's folly. Before you, as far as you're concerned, it is flesh, but it isn't, because how could flesh embrace another being of flesh and the two become one?

There is no such thing as such a union in this world of Caesar. So I was in spirit, and he is spirit, for God is spirit. And as he embraced me, the two became one. And he imprinted himself upon me. I had then to bear his likeness by having that pattern unfolded in me. So we are called, all gathered one by one, when we understand the story and draw as it is presented in scripture. I often wonder how these translators did such a

wonderful job so as not to offend people, intelligent as they told it. Just imagine wrestling through the night and then because he didn't prevail, he touched his thigh, and then the thigh shrank, and then Jacob, who is now called Israel, nymphed and he made a mental picture of a man whose thigh shrank and isn't there at all.

Take the word in your concordance and look at the word thigh, and you receive a shock when you see what it is, but it's much better to save time for those who could be offended if you actually knew what is taking place. The creative act is over and the organ trimmings and that's the story of God and man. But here, this inner you is real. It's the immortal you that cannot die. I don't care what happens to you from now on. You cannot die. You are this immortal, incorruptible being. while you are here for a purpose in time you will be called, you will be called into that union with the risen Lord and then you can come today from that union on, and it will be 30 years, so you are told in the gospel, and he began his work when he was about 30 years of old has nothing to do with 30 years from the time you were born as a little child.

It's from the time that you actually were incorporated through that union into the body of God. And you can come to it from then on. It was 1929. All right. So I was 24. I'm 30. And you find me 54. It was when I was 54 years of age in the city of San Francisco that the whole thing began to erupt and unfold within them. So he was about 30 years of age. Now John mentions it. You know Abraham? Why? You're not yet 50. Others put it, why, you are just about 50 years of age. So he brings the age forward into the 50s. It doesn't matter. could happen, say, at 40. But then you would have to go back to your time when you were 10.

Because it's 30 years from the time of that regenerative act, which is a spiritual union with the risen Lord. So you, seated here, your destiny is to

be one with the glorified body of God, sharing it as your own body you are the spirit of it for there is only then one spirit, one Lord, one God and Father of all, but now tonight in the most simple, practical way, because we are still living in the world of freedom, ask no one anything. What do you want? You ask yourself, what do I want? And then you answer it quite honestly. If reason comes in, which is always doubt, it's called the devil. Well, you couldn't get there.

You're either too old or you're this or you don't know the right people. Forget that. That's all the devil. That's all doubt. What do I want? All things are possible to God. And God is my own wonderful human imagination. But I know what I want for then. Use my imagination now to create the scheme which would imply that I have it, and become attached to it. And feel it, feel myself right into it and become one with it. And then when I feel the satisfaction of this state, I can continue doing it because I'll reach the climax. It's done. God. In his own good time, it could be in 24 hours, it could be in a month, it could be in a week, but in his own good time, they will create the means necessary to externalize itself.

And you will get it. That's how it works. You don't pray to anyone on the outside. You find him on the inside. Just as Melos. But we call him the God in us. Others call, speak of him as the dead. He died. Two thousand years ago. Others speak of him as a spirit. But we call him the God he knows. A child hearing a voice coming seemingly from without. It's really coming from within herself. That's what he's hearing. And all the imagery of that vision is so perfect. The old, old story of the horns on the head and the long tail and the horse. And then she says, when she saw my picture on the spoon he held in his hand, and under enemies.

But then he said, I knew why. Because in future he knew why I was the enemy of one who was the embodiment of hate. For I was all love. Love

embraced me and sent me. I can be nothing more than he who embraced me and sent me. He who sees me sees him who sent me. We are one. And so when love then appears, Her dad was saved and he's clean and then faded. That's what exactly what you're told in scripture. When he appeared, the devil cleaned at him and he had no compassion on them. He still touched them out and then they faded. Her vision was perfect. All the image was perfect. that simple little word most you need do you love me you know I do Lord more than these you know I do Lord and he adds that simple little word most you need the child is only I think he's now nine from what I've been told eight or nine but I think her last birthday on the 4th of January word, he's nine.

So you see, everyone's going to have scripture unfold within them, and they're going to have confirmation of it from those who come within their world. They've all come. They have to come. And no one can come unless my father draws it. And out of nowhere, Peter was drawn. Not from a beast speaking, he was playing her little toys. and yet out of that nowhere she was drawn to play the part I've only seen the child twice he doesn't know me so he doesn't know me say in her beating so the body of which I speak is real it's not some intangible dream some gospel, it's solidly real more real than any physical thing in the world, and yet omnipresent.

That is the mystery. How can it be a body and be omnivergent? And yet it is omniversal. And it's all -powerful. He's defined as the power of God. Therefore, no matter where power is exercised, there's that body. It's the wisdom of God. There is that body. Whenever wisdom is exercised, there is that body. And you are that body.

The Law of Identical Harvest

Now we can say the same thing over and over, and finally, at one little moment, people grasp it. They understand it. So I can tell you night after night that all things exist in the human imagination. And I can tell you that man is all imagination, and God is man. and exist in us and we in him, that the eternal body of man is the imagination, and that is God himself. That is the divine body we call Jesus Christ in Scripture. And because of previous training, we may question that or hesitate to, well, take it seriously.

Tonight I hope I can show you through stories how true this is. You may never really lose yourself to the extent that I wish you would, but nevertheless I'll tell you.

Last Saturday a friend of mine, in from New York, she came in during the week, and she was here on Friday. And I invited her to dinner on Saturday with a few other friends of hers out here. She called you on the day and asked if you could come early. Could she come at four instead of five when I invited them? But she had things to tell me, and they would not understand it, and she would feel ill at ease in the presence of others in discussing these things.

Let me go back a little while with this lady. I met her here in this city 20 odd years ago. She was a beautiful young woman, about 30, a model. She had bought a little home for her parents and she was paying off the mortgage. And she said to me then, this is now 20 odd years ago, I've always dreamed of going to Paris and I really don't have the money I have enough in the bank to go tourist and live for just one week in a modest way go to

some small little hotel or maybe some little rooming place and only for a week I couldn't afford beyond that and even that seems stupid now but I think that I'm still paying off on the house I said, you're asking the wrong person for advice because I'm not a rational person when it comes to the world. To me, I do not go along with the reasoning mind. I am talking of an entirely different principle.

I am speaking of imagination, and imagination to me is Jesus Christ. And Jesus Christ to me is God. and there is nothing but God and all things are possible to God. If you want me to give you a reason for going or not going, do not ask me. You want to go and you have just enough for a quick one. One week in Paris maximum. Go tour it and live modestly and come back. Well, she didn't tell me what she would do but she she did go.

On the second day in Paris, on a blind date, she met a man. 23 years her senior. He was already married five times. There was no offspring. But they fell in love. He divorced his fifth, married her, and they were blessed with a child. The image of that man. When I saw pictures of him, he was born in Russia, when I saw pictures of him, it could have been pictures of his little boy through the years. Well the man is very wealthy. He came into a fortune. International business. Factories here in our country, factories in Paris, factories in Puerto Rico, and factories all over. a very, very wealthy man. He went wild over this offspring.

Well, as a boy grew, he was then two and a half years old, and one night I had a vision, and I saw a little boy, he was about five years old, handsome beyond measure, and he told me that I was his father. I said, well, if I'm your father, then when are you going to come on earth and be my son? So I'm your father. Are you coming down to earth and be my son? He said, yes. I said, when? He said, on the 10th of November. I said, you are? Now, this is late September. So I said to my wife the next morning, I said, darling,

you know, you're going to have a baby on the 10th of November.

She said, I really believe all that you teach, but Afro, this is ridiculous. I'm not even pregnant. This is late September. I'm going to have a son on the 10th of November. He said, no, that is out. I said, all right, that's what he told me anyway. That night in New York City at my lecture, this lady appeared. Her little boy was two and a half, and she was way out in hell. She looked as though she could have it right then. So I said to her, when you expect your son, she said, no son. I'm going to have a daughter. Joseph and I, we want a daughter. Don't want any son. We have our son.

I said, well, when you expect your child then? She said, oh, the doctor said around early January. I said, should your son be born on the 10th of November, may I tell you his name? His name is Neville Mark, because that's what he told me. Well, on the 10th of November, she had her little boy, and she called him Neville Mark. Well, the family now of four, the two boys, and they grew. When the first one, the image of his father, Larry, reached the age of 18, they sent him off to college in England. One morning, on a Saturday morning, I got a call from her, and she said, Larry is dead. Didn't prepare me at all.

She said, Larry is dead. I said, what are you talking about? He said, I've just got a call from the headmaster of a college in London. Larry was killed today. Suddenly, in this automobile accident, one of five, but he was the only one killed. The other survived. He wasn't driving the car. He was in the car. And we were leaving within an hour. Joseph and Neville and myself were leaving in the hour to go to London. So they did, and brought back the ashes of Larry, and scattered it in Central Park. She went into shock, completely shocked, and for two months she wasn't here. Her husband called me long distance. He wrote me, said, what to do?

I do not know what to do. Should I put her into some asylum? them?

Should I bring in something? Because she is not here. She refuses to be part of this world. But you do not know this woman. She has a determination that is like steel. You can't divert her. She can take any goal in this world and realize it. And she had one goal now. She She had to know about Larry. If what I'm teaching is true, that all things exist in the human imagination, then Larry existed in her imagination. And she had to see him and touch him and know him, and know that he survived. She said, my religion failed me, my philosophies failed me, I couldn't open a book, nothing thing could in any way encourage me or support me.

And I lived in this state just completely in shock to the despair of my family. And on this morning, two months later, I felt something surging within me, surging and surging. And then out of my own being, here comes Larry. He is seated on the side of this chair in my bedroom. It's my bedroom. He lived on the 33rd floor on Central Park South. Here is Larry. And then I said, Larry there? Well, I can put myself there too. And she did. I sat right next to him and felt it. Then I brought Neville and he sat next to me. And here the three of us, I've never seen Larry so beautiful. His face was just like velvet.

You've never seen such beauty of skin as Larry. And we communicated without the use of words. And he said to me, Mother, I didn't want to hurt you. And here he's talking to me without any use of words, but he's telling me, and I'm listening, that I said to Neville, Neville, go and get Daddy. Daddy was then in the living room. This is the early hours of the morning, about 6. Go and get Daddy and tell Daddy to come. And the minute he got up and started towards the living room to bring his father, something happened in her and something broke. And then the whole thing faded. But he said, at that moment, I was completely cured.

I had a pain that no doctor could help. No philosopher could help. No

religious person could help. No book could help. Here I am in a pain, a pain that no one could understand. It was a physical pain. My body was wracked with it. And at that moment, I was completely relieved of all sense of loss and all sense of pain. And I proved that all things do exist in my own wonderful human human imagination, and that's where Larry was. I brought him out as an objective being, seemingly independent of my perception of him. And he sat on the side of that chair, on the arm of the chair, that big chair in my bedroom, and Neville sat on the other arm.

I sent Neville to call Daddy, and then I went in. After it broke, I then got off the bed. And I went into the living room, and here was Joseph, reading the paper, and I told him what had just happened. And do you know, he was just like a shadow, a shadow that talked. I looked at my husband, and here he's only a shadow, a talking shadow. That day I had to go out, and I went down the street shopping, and everyone was but a shadow. walking shadows, the whole vast world was but a shadow. And so when we say, all that you behold, though it appears without, it is within, in your own wonderful human imagination, of which this world of mortality is but a shadow.

Everything here, it seems so real, cut it and it bleeds, it is only a shadow. And she was cured instantly when she out of her own being conjured her son and made him sit on the arm of the chair and she herself brought her own being out of it and sat in the center on that chair and then brought Neville who was sung to sleep in his own room and then said to him go and get Daddy, let him come and see how beautiful Larry is, skimmed like velvet, so altogether lovely. She never saw him so beautiful of him. And he's saying to her, Mother, I never wanted to hurt you. I didn't want to hurt you.

And so, then the whole thing faded, and she realized that what I told

her before, that all things exist in the human imagination, was true. We are living in a shadow world. The immortal man is your own wonderful human imagination. That man can never die. That's Jesus Christ. You are the Lord Jesus Christ. And Jesus Christ is not some intangible thing. You speak of imagination. It's defined in the dictionary as the picture-forming faculty of the mind. It's defined as that which can conjure and create an idea or an image independent of objective reality. They call this the reality, independent of objective reality, and what it conjures, they call it the unreal. That a simple apprehension of objective facts, objective objects in this world, they call that sense perception and therefore reality.

If it isn't present, that's unreal and therefore imagination. This is now considered real. And I think of the home that I left an hour ago. The home to which I hope to return tonight within an hour. That because it's not present to my senses, that's unreal. That's imagination. This that I do not know as well, this is real. Because it's present to my senses. And I am telling you it's just the reverse. The whole vast world exists within the human imagination. And if you are as intense as that woman, I have never met anyone more intense than that woman." She said to me, we got notice we had to vacate our business, that is the building, on 57 street between Fifth Avenue and Madison.

A most expensive neighborhood where you pay \$50,000, \$60,000, \$70,000 for an area not as big as this a year in rent. Certainly not as big as this room. One floor. Here's the couturier. He has his factories in London and Paris, factories in New York, factories in Puerto Rico. And here an area not as big as this. It's long and narrow, and could not, if I took the square measure of this room, it could not, that place could not be this big. And he was paying \$65,000, \$70,000 a year rental. In his own place for living, he paid \$1,250 a month for that 33rd floor apartment that he had. That's a lot

of money, plus running businesses and paying a payroll to maybe 150 or 200 people every week.

That runs into a fortune. He received notice that they're going to terminate his lease because the IBM, the international business machine, bought the building to demolish it and build a huge, big building for themselves, headquarters in New York City. He had to get out. She began to give her all kinds of reasons why he couldn't find a place. She said, don't tell me what you don't want. Don't tell me what can't be done. Tell me what you want. You name them. I don't care how many you name, you just simply name them. She said, I want a building on 57th Street between 5th Avenue and 6th Avenue. And they say there is no building for sale.

Not even for rent, but certainly not for sale. Don't tell me what is not, tell me what you want. Now we have 18 months to go on our present apartment, it is \$1,250 a month. I would like to move and reduce our rent. All right, but who is going to pay \$1,250 and take over my lease? Don't tell me who is going to do it, tell me what you want. But that's what I want. I want to get out of that lease and find a place just as nice, as tall as that, there were no 33rd floor, up to the 30s, where I can have a view and not pay that sort of money. He gave her 12 things.

She has the capacity to go into these states and bring them out, and they are objective to her. Every one. He flung the place number 41 West 57th Street, eighth -story building. It wasn't Brassell. She didn't concern herself with what is or is not Brassell. She got it. They are there now. Someone came in after she released the apartment in her mind's eye and actually moved into another one, right next door to this on 57th Street. Someone came in and said, I'll take over your lease at the same rent, \$1,250. And then she found the place on the 30th floor right adjacent to where they own now the eight -story building for \$650 a month, reducing it by \$600.

Everything that he requested, she did it. That's her intensity. And she was determined to know what happened to Larry. She wanted to prove to her own satisfaction that Larry survived, that Larry is real. It's not just a dream, that her Larry is a solid reality, and she could put her hand on Larry and talk to Larry and communicate with Larry, and the whole thing became a reality to her. That is Louise. She has proven beyond all doubt the truth of what I'm trying to tell everyone that I meet, that imagining creates reality because imagining is God in action. That the human imagination is Jesus Christ and there is no other Jesus Christ. That is the Lord.

Jesus Christ of Scripture. So I do not say you will be as intense as she is. I wish you were. She can go into some material thing which doesn't interest me at all, like money, and come out and make a fortune, as she has made a fortune. And she was as poor as a church mouse when she first heard me. She had never heard such strange, peculiar, unreasonable statements as she heard from me. And her first contact with me was to ask that question, What should I do? Should I go to Paris? It isn't rational. And I told her, I am not speaking of anything rational in this world. I am speaking of a power that isn't rational.

rational. The rational mind is simply the interference between the being that you are. And this so-called world that you think so real? No. The rational mind, let it be what it wants to be, but I am not talking about that. I am speaking of something entirely different and the world calls this being of whom I speak Jesus Christ, but they do not know Jesus Christ. Jesus Christ is a being. It's not some peculiar, as some friend of mine wrote the other day, it is not an essence. Imagination is not a vague essence. As he said, imagination is a being, a majestic being, a being of infinite love, but a being. For now, you heard me tell the story of my dear friend, Melo, the little girl, just eight or nine years old.

Well, I got another letter from her. And the other letter, she said, I went to your lecture. And do you know, at the end of your lecture, you said, this little girl is Peter. And when I die, she will see the same king that she saw when I took her to France. And do you know what? At the end of your lecture, you took off your coat. But I didn't see you take off the coat. I saw you take off your skin. You took off your skin. And I could see right through you. and right behind you was the king that I saw in France and do you know what? He was you. And next to the king was a tombstone and on the tombstone was written the word Never and then he faded and everything faded and then I woke.

Wasn't that incredible? And she spelled the word incredible, incredible, incredible. Reminds me of my little girl when she was four and someone said, what does your father do? And she said, he is a lecturer. And I have never heard the word lecturer, but what I think of Vicky and her word, a lecturer. And if someone gave us something, say, for Christmas or something, and you couldn't find out what on earth it is, what is its purpose? And then Mother would say, I wonder if it is functional. functional. She couldn't pronounce the word functional, and she would say funkenal. Well, I have never heard the word functional since, but I think of funkenal. So if we get anything today that we can't quite understand what it is, which quite often at Christmas you get all kinds of things that you don't know, what on earth is it?

What could you do with it? And so you put it in the gift drawer. Let someone else figure it out when you give it to them a year later. And here it is, and I think of functional. It isn't functional. But now, she said, Incredible. Isn't that precious? I have all her little letters now. But she saw the king, and she saw the tombstone, and she saw where that coat, which was only a symbol of the physical garment that was taken off. and here's the

garment taken off and buried in that tombstone and on earth it was called Neville. But beyond she saw the king. Behold your king. And she said, and it was you.

And then it faded. Wasn't that incredible? So I tell you, you are an infinite being, an immortal being. You didn't begin in your mother's womb and you do not end in the grave. You are forever and forever and forever. And you are that king. You will awaken one day and you will not be any less than the being spoken of in Scripture as Jesus Christ. There is only Jesus Christ in the world. There is only God in the world. And you and I will be one. One body, one spirit, one Lord, one God and Father of all. Let no one tell you because he precedes you in the awakening that he ranks ahead of you.

No one ranks ahead even though you precede the one in the order of awakening. For there's only one being who is awakening. And that one being is God. And God is your own wonderful human imagination. If you could only be as intense as Louise towards physical things, you could in the immediate future get anything you want in this world. I personally have no desire for such things. None. But she has an all -well -and -good. She has it letter -happy to the extreme. She came in. She insisted four years ago on giving me a certain picture because I, just to compliment her, passed an opinion about this painting she had made, a copy of a great picture.

It wasn't a great picture. The original was. And she offered it to me, and I said, no, I will not take it. I'm going to California. I'm certainly not going to take that frame that big and take it back to California. The other friend of mine, he's here tonight. He went on a business trip to New York, and she persuaded him to bring it, and he brought it to me. I hung it for about two years and I couldn't stand it any longer. So I took it and buried it in the little closet. And she came and said, where is the picture? I said, well, I had

it up for two years and then I got a little bit distilled and wanted to change the room.

And so she said, where is it? I said, well, here it is. Luckily, I hadn't given it away. And so she said, I'll take it. All right, you take it. And she did. She took the picture, and she's going to take it right back to New York City again. That's the intensity of the woman. Money is an important thing with her. Everything she makes important. But when it came to this, the loss of her son, and she went into shock. She didn't find comfort in religion. She couldn't find comfort in books. She couldn't find comfort in anything. Everything went through the window. But she was determined to prove that her Larry survived. All she could hang on to is that all things exist in the human imagination.

And if that is true, well, then he is going to come out of me, and I will know he does exist, that he has survived that cremation. For she came back with the ashes and went to Central Park and scattered the ashes around the tree. And here comes Larry, sitting on the side of a chair, and he puts herself into the chair, and puts Neville on the other side of the chair. Here she is carrying on. But I'll tell you how intense the woman is. When I say to her on the 10th of November, if you have a son, his name is Neville Mark, she was determined she is not going to have a son.

"We'll have a daughter." I said, All right, if it's a boy. His name is Neville Mark. Well, I haven't seen Neville in four years. Last time I saw him, he came down and spent three weeks with us in Barbados. And he was a handsome, handsome lad, long hair down below his shoulder, but unusually pretty. He tells me now he's about six feet. Even more stunning. He's just had his 18th birthday. He does all the cooking for them. Now, they don't need any help because they have all the money in the world. He does all the cooking. He does all the washing, all the ironing, all the sewing.

He does everything. So she got her wish.

She got a girl, and I got my son. He was a son. He makes the dresses. Of course, his father's a couturier. He's going to inherit that fabulous thing, the part of the 77. So in the not distant future, he will inherit this enormous thing. But he loves sewing, and he loves ironing the clothes. He likes all these things. He's now going to school to study designing and making of clothes and all these things. And so with his long hair and that lovely, lovely skin of his, and undoubtedly, she does have her daughter, and I have in him my son. So we both got it. And she said to me, Do you remember anything in the past concerning Neville?

Because you saw him before I did. I said, I can only tell you that he came to me, this handsome, handsome lad, about five years old, and he told me that I was his father. Well, you know, Louise, I have never known you physically. Therefore, physically, I am certainly not his father. But throughout infinity, these cross-currents, who knows the relationship in all these things through eternity? He called me his father. At the moment, I wondered, well, when are you going to come? Because I knew this was a vision, and I knew he was not my son in this world. I knew my little girl Vicky when she came to me at the age of four or five, and she too called me Daddy.

And I said, if you're my daughter, if I'm your Daddy, then what is your name? And she said, Victoria. And she said, dance away. So when she was born, I called her Victoria. She has no middle name. She didn't give me a middle name. She said, my name is Victoria. So I called her Victoria. Now, she is known to all as Vicky, but she has no middle name. I saw her so vividly when she appeared to me when she was about—my wife was then about five months pregnant. And I said to her, we're going to have a little girl, and her name is Victoria. Well, she came into the world, and she

looked just unlike the little girl I saw.

But at four, she grew into that child, because when she was born, she looked just like Gandhi. Not a hair on her head, bad ears, just like a little offspring of Gendi. At the age of four, a mass of curls. She was the image of the child I saw when she appeared to me in vision, say, about four or five years of age. And this lad, when he was four or five, was just like it. This handsome, beautiful lad, and today they say he's just, well, a raving beauty, six six feet tall, 18 years old, with his long hair, and he makes his dresses, does all the ironing, he sews, he does everything. And so Louis, at determination, he didn't come in in a physical form as a daughter, but it came in in spirit as a daughter.

And I came in, and my vision was true, he came in as a boy, as I saw him, and he told me his name was Neville Mark. And so he is named Neville Mark, goes by the name of Neville. So I'm telling you of the power within you. And that power is your own wonderful human imagination. And that is the only God in the world. There is no other God. That is the Jesus Christ of Scripture. So tonight, take it seriously. If you really have an objective in this world, and you're waiting for something to happen on the outside to make it so, forget it. Do it in your own wonderful human imagination. Actually bring it into being in your own imagination.

Conjure a scene which would imply the fulfillment of that dream. And lose yourself in the act as you contemplate it. And completely lose yourself in that state. If you're completely absorbed in it, you would objectify it and you would see it seemingly independent of your perception of it. But even if you do not have that intensity, if you lose yourself in it and feel it to be true, the imaginal act, then drop it. In a way you do not know, it will become true. It will objectify itself on the screen of space and what the world calls reality, which which is really only a shadow world, as she so

clearly described it. Here was her husband reading the morning paper, and he was a shadow talking.

She goes out in the street to shop, and everyone she passes is a shadow talking. All talking shadows, and it lasted for 24 hours. And then the whole thing returned to what the world calls a normal world. all. But in that interval, at that very moment, she was cured. And the pain left her, the sense of loss left her, and not once since that moment has it ever returned. No sense of loss, no pain, and she's now the same powerful woman she was prior to that horrible accident that took him out of her life. It took him, and she discovered the truth that she had been applying towards things. And now she knows it is true in the deepest sense of the word, that all things exist in the human imagination, and that all that you behold, though it appears without, it is within, in your own wonderful human imagination of which this world of mortality is but a shadow.

And all this objective reality is solely produced through imagining. I don't care what it is. This room here, it first was imagined. The clothes you're wearing, that was all imagined. Imagining preceded the thing that you now call real in the world. But man does not know it, and his memory is so short he forgets the imaginal act and then the harvest which one day he will reap. And when he is confronted with the harvest, he can't relate it to anything he ever did that could produce it. And yet everything that comes into his world, he did it, but he doesn't remember. his memory is faulty. One day he will awaken, and when he awakens he is the King of Kings, he is the Lord of Lords, he is the Lord Jesus Christ, he is Jehovah.

And here is his little girl Malo, and her mother said to her when I told the story that she is Peter. And again she went home and she told, and the little child quite innocently and matter -of -factly accepted it quite normally, and then said to her mother, It's an errand. I came to do an

errand. I came to see God. That's the purpose of our being in the world, just to see God. It is an errand. I came to do an errand. I came to see God. Now here is a little girl, nine years old now. She is completely qualified now for apostleship. For that's the indispensable prerequisite that Paul lays down for being an apostle.

And he asked the question in the ninth chapter of 1 Corinthians. Am I not free? Am I not an apostle? Have I not seen Jesus? Our Lord. He confessed he didn't see him after the flesh. But he saw him in spirit. And he insisted that one indispensable qualification for a possible trip. Is to have seen the risen Lord. And so she has seen the risen Lord. She's qualified for a possible trip. I will one day take that lovely child and embrace her and she and I will fuse and we will become one body one spirit one Lord one God and Father of all and then I will send her as I was sent and send her into the world only to tell the eternal story that's all that you're sent to do You won't think to tell anything else, just the eternal story.

This is a story that is taking place forever and forever. It's a command to be done absolutely and continuously, without reference to duration, without reference to position in time. It's a command to be done not only once, but that once is continuously done. Thy will must be being done. It's the imperative passive mood. That's how it's written. And here is a play written in the imperative passive mood to be done absolutely and continuously without reference to any position in time, without reference to duration. And so she She too will be sent, and that I do know. And she will simply tell her own experiences as she awakens as the same being, because you awaken only as the Lord Jesus Christ.

She saw the tomb. The tomb was when the coat was taken off, and the coat she saw was my skin, and that's where the coat is buried. Let them fight over the coat. let them cast lots for it let them take all these things and

say this is where he's buried and she sees him not buried but the risen king and she said I could see right through your new skin and behind that new skin I saw the king and the king was you the same king that I saw when you took me to France. And then he faded. Wasn't that incredible? And then she signs. She hasn't yet reached the point where she can say love to me.

That's too familial. So she says, yours truly, Melo McCaslin. That's too intimate. Keeps that love for her mother and her father and those nearer at the moment. but I assure her mother and grandmother here tonight I am still more intimate she is my Peter and she said that that I am your Peter in her letter and these little words like witch she leaves out the H it's like a witch and this darling letter is such a precious thing well I have it without you being. Someday someone will find it among my letters because it's there to be preserved.

But may I tell you, your own wonderful human imagination is the one spoken of in Scripture as Jehovah, as the Lord God, as Jesus Christ. That is the only reality in the world. And one day, maybe, a blow, like the loss of a dear one, as it did in Louise's case, may be necessary to prove beyond all doubt all things do exist in the human imagination. And here he came in for a purpose, and he went out for a purpose. I didn't want to hurt you, mother. And that sudden departure, after she had plotted and planned to leave him millions, leave him a fortune, and everything was all plotted around that lad, and then like this she gets a wire.

And she told me at 6.15 she jumped out of her skin that morning. It was Saturday morning. And usually the children sleep late, as he did before he went off to college in London. And by habit her husband Joseph gets up early, so he got up the usual time. But she would take a little extra nap. and suddenly she felt herself jumping and she jumped up I wonder what has happened and I looked at the clock it was 6.15 I wonder what has

happened why did I do this and then came Neville Neville came in and he always sleeps late on Saturdays and Sundays and then came the call and she asked the headmaster when was he killed and he said 1115 that's exactly 615 New York time there's a difference of five hours between New York and London New York is on the 75th meridian and London is Greenwich and every 15 degrees you have a change of an hour exactly to the a minute.

That's when he was killed. Eleven .15 London time, six .15 New York time. And she walked with a jolt and wondered what on earth has happened. And when she heard London calling, she thought it was Larry. And when she heard this voice, and it was not Larry's voice, she asked automatically, what has happened to Larry? And then he said, I'm sorry to tell you, Mrs. Burleigh, but Larry is dead. That's the story. And you wonder what happened when everything seemingly to live for, he brought to her this intense story that everything is within her. Now start using it lovingly. Because in you anyway, and do not use it unlovingly, you can have anything in this world that you want, but do it with the same intensity, but do it lovingly.

For God is not only your own wonderful human imagination. God is infinite love and your imagination is not some vague essence, it is a being, a majestic being that can be seen and when you see, you will see the King of Kings and the Lord of Lords, and one day you too will take off the coat, and others will not see it, but anyone with incurrent eyes will see it, and they will see that you took off your body, you took off the skin, and through that transparent body which you now wear is the King of Kings and the Lord of Lords.

The Law: You Are the Operant Power of the Law of Assumption

Tonight we'll be on the law.

I think you'll find it very practical. But remember, you are the operant power. It doesn't operate itself. But all day long, whether you know it or not, you are operating it. Nothing appears to us in perception which cannot be duplicated in fantasy. Consequently the world perceives all those resembles our private fantasy and is therefore poor. As far as the evidence goes, imaginal in character.

Here we are trying to find the cause of the phenomena of life. What makes things happen? Why is that one poor and that one wicked? Why is that one known and the other unknown? And why is one this and the other that? That. And yet we are told in Scripture there is only one cause, only one God. Here, O Israel, the Lord, our God, the Lord is one. There aren't two gods, there's only one God. But we have to find out who this one God is.

If I should speak to you now and say, and and think of your God. The chances are, and you can give it any number you want, a million in one, or trillions in one, that hearing the word your God, that your mind will instantly think of someone or something external to yourself. I do not care how you form it, what you will think of God, your God, as external to yourself. But if I spoke of your imagination, I am certain you will think of no one but yourself. Could it be that your imagination is the God of

Scripture?

If you read Scripture carefully, you will find that it is. There's only one creative power. We are told in the 32nd chapter of the book of Deuteronomy that I, even I, am he. And there is no God beside me. I kill. I make alive. I wound. I heal. And there is none that can deliver out of my hands. From this we see that the creative power of the world, the creator of the world, is like pure imagining in ourselves. He works in the very depths of our soul, underlying all of our faculties including perception but it streams into our surface life least disguised in the form of productive senses. So you see anything here through your senses, shut your eyes, close your senses completely, and you can reproduce use it in fancy. Does it teach me anything? Well, I'll tell you, it'll teach you everything if you'll believe it.

If I can get you to accept the true God, the only true God, which is your own wonderful human imagination. Does Scripture teach it really? Yes, Scripture does. And the word of the Lord, of the The word translated Lord is the Hebrew Yod -Heh -Vav -Heh. It's not sounded, although we do quite as sound it, but we translate it as the Lord. And sometimes Jehovah. And sometimes they'll translate it, which they shouldn't, say as God. But the Lord. Yes. The word Jehovah, yes. Well the word Jesus begins God gave birth so here we find the same root in the word Jesus therefore they called him the Lord and the word of the Lord came to Jeremiah saying, arise and go down to the potter's house and I will let you hear my word.

So I went down to the potter's house and there he was working at his wheel and the vessel in his hand was marred, that he was making a play but he reworked it into another vessel as it seemed good to him to do. Well, the word potter you think in terms of a man. I know in little Barbados where I was born, I would go up to the potter's field. And there he was working these things out of clay. Things where you put the normal water into it,

and in some strange way, it spilled it. It always depended upon a nice cold, cold glass of water. It poured from what we called the mouth. It was a thing made of clay had a little clay top and an open thing like a huge big teapot but made of clay in the hottest moment of the day if you pour it from that clay it was always nice and cold, and so I can see him now form the entire thing with his head but in scripture the word potter means imagination.

You'll find what I've just quoted it in the 18th chapter of the book of Jeremiah. You'll also find it in the 64th chapter of the book of Isaiah. Thou art our Father, our Potter. Who is the Father? Well, the Lord. Well, the true translation of the word Lord, which is Yod -Heh -Val -Heh, is I Am. And if I I should go to the people of Israel and say to them, The God of your fathers sent me unto you. And they ask me, What is his name? What shall I say? Say to them, I am. That is who I am. Say to them, I am has sent me unto you. Not the Lord has sent me unto you or Jehovah has sent me unto you or Jesus has sent me unto you for these always takes the mind outside of self, but say to them I am has sent me unto you.

They want to know his name; just say I am. That is who I am; that is my name forever and by this name I shall be known throughout all generations. But man will not bring himself to believe that that is God. He will not bring himself to believe that his own wonderful human imagination is God and that is God that forms everything in this world. There is nothing that you now see in the world but what it was once only imagined. Their image preceded the objective fact. So objective reality is purely produced through imagining. The suits you wear, the dresses you wear, the chairs on which you were seated, the building that now houses, everything was only imagined.

And then it became an objective reality. And we think the objective state is its reality. It's not so at all. That which is the imaginative image is its

reality. Destroy the objective fact. I can reproduce it from the imaginative image. It is all within us. Our own wonderful human imagination is the God of Scripture.

Now we are told, all things were made to him, and without him was not anything made that was made. He was in the world, and the world was made to him, yet the world knew him not. So you walk the earth as the cause of the phenomena of your life. You could be, if you are vivid in your imagination, be influencing the imaginations of unnumbered people and you unseen by them are the cause of the phenomena of life. If they are passive, they fall under your influence. If you are powerful in your imagination you are creating the phenomena of life and those who are not in control of their imagination who are moved by the wind of every little rumor, every opinion they simply sway from side to side as you in control move them.

You are the one treading in the winepress. No one knows you. You could be in a dungeon, dungeon, serving a long, long ten of time, and while there, eaten up with a desire. And then in your silent moment, you are completely in control of that vivid, creative power of the universe, your imagination, and you influence all the people of the world, for all things by a law divine in one another being nameful. I couldn't see you if you did not penetrate my brain; I couldn't I couldn't hear you if you didn't penetrate it. So all things by a law divine in one another's being mingled— the whole vast world in one. You in control of the creative power which is your own wonderful human imagination, you can sway the entire vast world.

If you can't do it, as some dictators have tried to do it, they're bringing their propaganda machine and then they try to force man into a certain shell, into a certain state, and quite often they succeed up to a point. But you without the aid of any machine in this world, you can change the

structure of your world by the control of your own wonderful human imagination. That is God. That is the Lord spoken of in Scripture. That is Jesus. Or can you imagine? For that is God in operation. God only acts and is in existing beings or men. But how? How does he act? As I imagine. I imagine anything. See now that I, even I, am he.

I kill and I make alive; I wound and I heal. A nun can deliver out of my hand. I raise my hand to heaven and cry, I live forever. That's the immortal you. It cannot die. When you say "I am," it cannot die. It's not confined to the little garment that you're wearing. That's a mask that you put upon yourself that you will be seen in this world of shadow. But you are not the mask that you wear; you are an immortal being, and that immortal being is God the Father as spoken of in Scripture, but I would like you to begin to feel it is simply "I am" and by that imagination you can sit down this very moment and begin to dream the most glorious dream in the world concerning yourself at the moment of the dream; reason denies it, your senses deny it; but if you dare to assume that assumption that you are already that in its fullness and persist in that assumption, it will harden into fact.

Blake said, "I met Isaiah and Ezekiel, and I dined with them last night, and I said to Isaiah, 'Do you really believe that an assumption will harden into fact?' All prophets believe that it does," but today not very many are capable of an assumption of anything. They change from moment to moment. If I could dare to assume that I am what at the moment reason denies and persists in my assumption, in a way that I do not know and I need not be concerned about, it will actually find the necessary means to externalize itself within my world. That I know from experience, and Scripture teaches it from beginning to end. This is the law that came after the promise.

The promise came first, and that is irrevocable. No one can fail in the fulfillment of the promise. You will awaken one day as God himself and you will know it; death is the promise; but while we are moving through this veil of tears, we have a law, and the law is the law of assumption. If I dare to believe that what I have said will come to pass, and not question it, well, go your way; it will come to pass. Here is a simple, simple thing. My father in a little tiny island, it's only 21 miles long by 14 wide. That's where I was born. He is not a brilliant mind. He's gone from this world at the age of 85.

His time was up and he departed. He had no formal education, very little education. The war came, the First World War came to an end in 1918. The boys began to return in 1919. As these troop ships came in bringing back the boys from Europe and from North Africa, he heard the officers and the captains and the stewards discuss the next world war I can hear my father now for in 1919 I was born in 1905 so here I am 14 years of age and all of us are now growing up young men my father said we'll have another war in 20 years It'll break in 1939. Mother said, Joseph, why do you say that?

Look at all of our boys. They'll all be ready for the war. Why do you say that? And there were nine boys. One girl. He said it will happen in 1939. 20 years. He even named the two sides and placed Italy on the side of Germany and Japan on the side of Germany, leaving England and France and Russia. He didn't mention the others. So it was not being strictly for granted that America would come in to defend the liberties that we have inherited from England. what we now call the pillow white all this is part of the foundation of that English teaching world and we thought well now a miracle was happening at the appropriate time but in 1919 it will break well on September the 1st 1919 it broke I was driving through from

Montreal I just spent two weeks on the Canadian border went into Montreal we all, and I had well, champagne and stout.

It's a delightful drink, by the way. And so I had a few of those, and we got into the car and saw it back, and on the way back, here comes the radio and it hears the news. England has just declared war on Germany. Germany moved on Poland, England had a treaty and declared war. That was September September 1919. Now, by far, he was not a prophet, but he firmly believed in his assumption. He was treading the winepress in this tiny little island called Barbados, 21 miles long by 14 at its widest point. So you don't have to be in a palace. You don't have to be in the fight house. You don't have to be in any commonplace or the Vatican.

Come on in a dungeon, this night is treading the winepress. And who knows what's going to happen when he has treaded the winepress. It is always happening because he waits on us just as swiftly and as indifferently when the willing us is evil as when it is good. For I kill and I make I make a life. I wound and I heal. I do all these things. I make the wheel and I create the world. I form the light. I create the darkness. And so look when I die. There's only one field of power. Don't think for one moment there are two gods. Like a god and a devil. The devil is only the negation, the doubter in this world.

But the positive creative power of the world is your own wonderful human imagination. That is God. So as you're seated here, God is seated here. And where are you going to go to find him? To find him, no place other than where you are. You'll never find him outside of yourself. Approaching you as some people are talking about it today. I turned on the radio thinking I'm going to see the blast off to the moon. I thought I had channel 4. So I sat back in my EG trail, or I didn't know what time it was going to come on. It said maybe 10 minutes to 10. So I turned it on at

quarter to.

Here comes this so -called prophet from Australia. And he's being questioned by someone else. And he's giving all the interpretations of the prophecy of Scripture, and I wondered, is this an insane asylum or something? And here he has given me all these little dates why Israel won in six days the last war, rather than others because Israel always rests on the seventh day of all the nonsense in the the world. And he is actually before a past undoubtedly a large audience, maybe not last Sunday morning because it was an important thing, the boys passing off to the moon. I thought I had channel four and I had channel five. So I sat there waiting, maybe some brother has delayed the thing, but I thought it was four.

And after 15 minutes of this nonsense, I got up and checked, and I missed the blast off. See? Completely gone. Luckily, it was a replay. So that we played it later, and I saw the blast off. And this goes on every Sunday morning. And then they call him an authority. And he so smiled, he so loved that. You are an authority on the Bible. Well, you never heard such nonsense in your life. Well, that is it. ¶I'm telling you of the true God. God became as we are, that we may be as Jesus. And that God is your own wonderful human imagination. So when you say, I am that God, there is no other God.

He literally became as we are. Our every breath is the of breath and thought. But he does not in any way interfere with this level of awareness and compel us to be good, compel us to be kind, compel us to be anything. We can exercise the talent. No matter what mistakes we make, what horrors we make in this world, and we have done it, and are still doing it in this world. And who suffers? Only God suffers. What you say, but I am suffering. That's his name. Forever and forever he has no other name; it's not Jehovah, it's not the Lord, it's not Jesus; it is simply I am. That is the

Father, and so I'm telling you tonight, if you really believe it, you can start now this night and change the world in which you live— start with your own environment.

What would it be like if it were true that I am now the man that I would like to be or the woman that I'd like to be? And then simply define it as clearly. For the word potter simply means to mow into a fall. The first definition is imagination. It means to resolve. It means to determine. So you're determining a certain state in your world. A resolution now: I resolve to be, and you name it. Not based upon the evidence of your senses or what reason dictates but a wish on your part. As we are told in Shakespeare, it has been taught us from the primal state that he which is was wished until he was.

And so he is a reality in my world. He began only as a wish. I am the man I wanted to be. It began as a way. My father became the success that he was when he departed this world, it began as a way. He didn't have one penny in this world. He went to a school, and what do you think the charges were? A penny a week. The British penny being two cents. It was two halfpenny, one penny, a penny a week. Many a week. His father, being a very, very heavy drinker, couldn't find the penny to pay that fabulous scholastic fee. But he came out and started without a decent education, but he had a dream.

And he always had dreams. And when he was toppled from a small little partnership, two of my brothers went to see the three men who actually maneuvered the entire thing. And they asked, why? What happened today? Why did this thing happen? You know what one of them said to my two brothers? You've got to throw your hat too high. Well, you can't throw it high enough, may I say to you. Who in this world is more entitled to any exalted faith than you? When how it would ease you is the only God. So

they said, you've got to throw your hat too high. He wanted us to always remain based upon the level where my parents began in the 12.

That was not my father's dream. So the partners all died working for other people at small little salaries. And my father died working only for himself and his son. At the age of 85, I left 10 children eat financially independent. So this is true to have to hide it is. If you live longer, you'll have fallen even higher. That was my father's dream. So do not let anyone tell you to be satisfied with this, that, or the other. It is the God in you that gives you desire. You wouldn't eat tonight if you didn't have a desire. And who is desiring? It is God desiring. Desiring constantly to transcend himself. And so tonight, you dream.

Dream noble dreams. I am telling you, those who are coming here, those who have been coming through the years, New York, San Francisco, and elsewhere, they're now beginning to really come into a head to awaken to the truth that I have been telling you through the years, that you will discover that you are God the Father. Thou art our Father, yet our Potter. And we are the clay in thy hand. The day will come you'll discover why he calls this the clay. We are emotional filters. And we bear the mark of our prevalent emotions. And he allows these marks, good, bad, or indifferent. He does not in any way dictate what I should entertain as a thought.

All right, entertain it. So I want to feel sorry for myself and go out and eat worms? Go and eat the worms. Have some more. That's exactly what he does to all of us. No compassion whatsoever. Not to think for one moment that he's going to stop you in the act. He allows you to completely run your own world, as it were, and make all the mistakes in the world. Though has delivered us into our iniquities. And the word deliver in Greek, in Hebrew, and in Latin means to melt. He has melted us, has melted us into our iniquities. So we are so much a part of it we can't even separate ourselves

from these infirmities he allows us to be delivered right into our iniquities as told us in the 64th chapter of the book of Isaiah: Be the gift and you'll see this vision that possess these men who are qualified to hear from the depths of their own selves but they heard it as adumbration and then came the understanding of these shadows, these foreshadowing and the day will come that everyone in this world will discover he is God the Father and because he is the Father then there must be a son and that son is David.

David is the Christ spoken of in scripture, but man doesn't know that yet. I am telling you from experience, I know it. And one day you're going to actually see the Christ who reveals you as the Lord, who is the Father. So David is called not in Scripture. He has to think of going dead again. All right. Here we start back. Is it back? Yes. So I'm telling you there's only Father and Son in this entire wonderful story, for then who then is this Dave that is the son Davey is the sum total of all the parts that the Lord I am has placed; He is the resultant Satan and you've played all the parts, good, bad, and indifferent.

And having played all the parts, then the sum total, the resultant state comes out, and there he stands before you. And he is David. David is the resultant state, the Christ, the anointed one of the Father. And it takes him to reveal you as God the Father.

And everyone is going to have the success. There's a lady here tonight who had this victorious back in November. That I came upon this beautiful youth of sheer innocence, about 13 years of age, ruddy of complexion as described in the 16th chapter of 1 Samuel. And he came to me and he says, "You are in the fatherhood degree." And I said to him, "How do you know?" He said to me, "I know." "I know." And then the vision faded. Then she said I had this experience:

I saw three men walking towards me. They were all with a heavenly

smile on their face. As they approached, they so resembled each other they could be triplets, they could be brothers, but triplets they were so completely alike. As they approached, and one had an infant wrapped in a blanket, and he came towards me and placed it in my hand, and I took the infant, and I knew it was my child.

Now, two days prior to this experience, lying on my bed, I saw these heavenly colors of — well, purple, sort of the amethyst color — and then as they faded, it formed into the most wonderful brilliant star. I'm looking at the star when suddenly the whole thing faded, and two days later came these three messengers bringing the infant child. Well, that's told us in the book of Genesis.

Abraham sat in the heat of the day; as he sat in the tent, and three men appeared to announce to him that he would be a father. In spite of his advanced years, and Sarah it has ceased to be with her after the manner of women. This is all beautiful images. It's all you. You are the Abraham, you are the Sarah, and Isaac is the child that is given as a sign of your birth from above. And so here she had the most marvelous experience. She knew the child was hers, and three messengers so alike they looked like cryptics. And then the star that preceded the entire thing by two days. And then the youth who said to her, "You are in the fatherhood degree." And when — she asked, "How do you know?" He replied, "I know." And then affirmed it by the second statement, "I know."

Well, I tell you, the law came after the promise. The promise is something that you cannot lose. No one can lose. We could be the most horrible dreamer in the world, and let's all be all anyway, dreaming these fantastic dreams, and some are horrible. But you cannot lose the promise. You can work the law beautifully up to the extreme. That does not mean in any way you're going to earn the promise. The promise comes in spite of

your use of law. But while we're in the world of Caesar, why not understand the law and use it wisely? Every moment of time, you must be watchful, aware of what you're imagining. To try to change circumstances before you change your imaginal activity is to struggle against the very nature of things.

Because your imaginal activity is actually producing objective reality. And so until I change that which is the cause of the phenomenon of life, I'm going to reproduce the same thing in my world. So start tonight to change it by changing the imaginal activity. So here Corset said and I think it's a very marvelous statement that he made: the secret of the magic is the greatest of all problems to the solution of it all should aspire fire. For supreme power, supreme wisdom, supreme delight lies in the far-off solution of this mystery. There are so many passages in it. Here I stand and I say: I'm all imagination, but am I really here based upon the evidence of my senses?

Can I not block out what my reason and my senses are dictating and be elsewhere? Can I not imagine myself to be elsewhere and view the world from there? Instead of wanting to be there, I'm viewing it from here which tells me I am not. What's right? You can be any place you want to be in this world. Man must be wherever he is in imagination, for man is all imagination. So I will simply imagine myself to be elsewhere, if that's where I want to be, or to be other than what I am, if that's what I want to be, and view the world from that assumption. ¶Go forward and prepare the place. He says, wherever the sole of your foot shall tread upon, the same gave I unto you.

Wherever the sole of my foot tread, he gives me, for they don't remain here all the time, if I want to be elsewhere. And the elsewhere need not be spatial. It could be in a financial manner. It could be in a social manner. It

could be in any manner. And so I would dare to trade on a different level. I would dare to assume that I am that which I want to be. I'm treading on it. And I must be wherever I am in imagination for I am all imagination. Man is all imagination. And God is man. And exists in us and we in him. The eternal body of man is the imagination, and that is God himself.

The divine body we call Jesus is your own wonderful human imagination, and you beat him morning, noon, and night by the misuse of your imagination. He bears all the fright of man, but he's only your own wonderful human imagination. And he is the immortal you. And one day he will awaken in you, not as another, but as you. ¶ Let these fellows go forward believing that some strange thing is going to happen and he's going to come out of the clouds and shake their hands. They'll wait forever. When he comes, he comes from within because he's over them. Do you not realize that Jesus Christ is in you? Unless of course you have failed to meet the test...

Examine yourself to see whether you are holding to the faith: Jesus Christ is in you. Do you not realize that you are the temple of the Lord and the spirit of God dwells in you? If he dwells in thee, why look on the outside for him to come? When he comes, he comes only to awaken within thee, because he is already within thee. He awakes within me as the very being in whom he awakes, and then I see confirmation of that when I see the resultant state daily, and a handsome, wonderful, no one can paint, but you can't paint or sculpt for the beauty of daily, it's beyond description— something a lie? No, that you cannot describe— that the resultant state of all the parts that the Lord has placed.

And who is the Lord? I am he. So you're told you will die in your sins unless you believe I am he. Of this God I believe in an external God. We'll find it so maneuverable to stick him on the wall and cross themselves and

get them in a general place. That's done. Did it for today's before my work today is done. And do it again tomorrow. Meanwhile, I go about my business doing all kinds of nonsenses with my imagination, and I think I serve the Lord. It's not something you do once in the morning before some little thing on the wall. It's something you do 24 hours a day. You carry it right into the dream world.

And there your reactions are as they should be when you're awake here. If you're completely in control of your wonderful human imagination, for that's God. That's the creative power of the world. So take anyone, wherever he is, and just try to lift him up to something other than what he seems to be, if he wants to be other than what he is. And then ask him to persist to the best of his ability in that new assumption, and to feel it as you would a suit of clothes. It's new when you first buy it, wear it for a week, it's old stuff. First day you put it on, you think everyone knows you're wearing a new suit.

And really no one does. What you do, and so it's what you do, and so after a little while, it's an old suit. So put on the feeling. It's like something new when you first put it on. And wear it. And then after a while it becomes so natural. And then it objectifies itself in your world. And you become exactly what you've assumed that you are. For an assumption, go forth, if persisted in, will harden into fact. You try it. Who would have thought an insane person like a hypnotist or a stylist could by a mere assumption rise to the heights that they did and actually control intelligent men and women one hundred million Germans, the other two hundred odd million Russians.

And they could destroy them with impunity. Kill millions with impunity. They weren't put on trial. Yet both were thieves and robbers before they actually moved to that position. Talley was a bank robber. And

served time for it and yet they honored him over the years he was there knowing all along he was insane while you can't conceive of a man called Hitler saying he was just as insane as anyone could be but he did assume and boldly assume and he lived in it, that's what I mean by this plain, peculiar law that kills and makes arise and it wounds and it heals. It makes the dark and creates the light. It forms the wheel and still creates the world.

It does all things and no one can deliver out of the past. So it's entirely up to us. ¶5641|What are we going to do with this creative power of the world when we We ourselves are that power. You don't say you're going to take it from outside and use it. We are the power. We are the creative power of the universe. And that power, the world calls God. But in calling it God, in calling it Jehovah, in calling it Lord, they are missing the point. Because they put it on the outside. If you really know read the third chapter the 14th verse of Exodus that's where the name is beautifully described for us and when I come to the people of Israel and I tell them the God of your father sent me to you and they say what is his name what can I say say unto them I am that is who I am and when you go to them you just say I am has sent me to you and that is my name forever and by that name I shall be known throughout all generations but Israel finds it difficult to keep the king and so it's always something other than I am it's so much easier to blame someone other than self for the things that are happening to us and I point here, there and elsewhere.

I forget what I did in my idle moment, and when the harvest comes up for me to reap it, I deny that I planted these seeds. When on earth did I plant them? Well, if I was honest with myself, I would know. You plant them morning, noon and night. In the course of a day, are numbered. At a moment, catch me thinking all kinds of things. You don't know the people, and yet we'll be active and doing all kinds of things.

The Law: Your Choice and Risk

Concerning the law, I can only acquaint you with the law and lead you to your choice, and its list. But we have kept it for it, tell it, regardless of what they do with the law. In the 18th chapter of the book of Matthew you read these words: "If any two of you agree on earth about any request that you Q must make. That request will be granted by my Heavenly Father. Find Q who agrees. And that request will be granted. Or can you conceive of something greater? If you agree on earth concerning any request, it doesn't have to be good, doesn't have to be this, that or the other, but any request that you must make, that request will be granted by my heavenly father."

Here we are told the greatest secret in the world concerns the human imagination. We are told that "with God all things are possible." Then we are told "all things are possible to him who believes." So he equates God with the human imagination. That God is the human imagination. And all things are possible through the human imagination. Now, a friend of mine called me today. And I tell you the story that you may see. It's entirely up to you. I'm quite sure that she was perfectly innocent in the wonderful work that she did. She's exercised this talent of hers which she learned, as you have, from the third force. And she has done a remarkable job in the world of Peter in dollars and cents, but one has to learn something outside of this and govern everything by love.

Everything must be governed by love, and she was quite concerned, really quite disturbed. earth. "Dear neighbor, what have I done? Have I done something that is wrong?" A neighbor of mine, a male neighbor,

asked me if I would play back his racket for him. Now let me explain to you what she means by this. She has a very keen ear. If you speak to her, make a sentence, and then you stop, she can hear you as distinctly as anyone could ever hear you if you put it on a record. What she is hearing is just as accurate as that recorded record, so she wants you to make a statement in a positive manner, like the great professor who said, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit."

This he said long before he had a nickel, and he persuaded himself of the reality of what he was hearing. So he wants you to put into a positive statement just like that, but tell me, what you want? For the neighbor wanted to be free of a disturbing element in the neighborhood which was also a neighbor, a couple with three children. And so she heard him distinctly say that he was free of this disturbance, that they were gone. Her ability to hear distinctly is so keen, so wonderful, that she heard him affirm what he had affirmed. In a matter of days, the parents were killed on the highway, leaving three children, two little ones, and a demented boy in his early teens.

So she wondered, "what did I do?" Well, I tried to persuade her, "you did nothing that was wrong. You simply exercised a principle. The lad who asked of you, did you ask him anything concerning his motive behind it all?" Well, she didn't ask that, but I say, "whatever you do, do it in love." She is completely gone already as far as I'm concerned; she simply applied the principle. So I tell you, I acquaint you with a principle and lead you to your choice, and pick with she is fantastic in hearing what she wants to hear in the world of results, but may I tell you to go beyond this and take it into the world of promise.

If someone can say to you, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit," and your ear is so sensitive

that you can hear exactly what the other one says. There are two witnesses now. If two agree on earth about any request that they might make, that request will be granted by my Heavenly Father. For now that's a request. It doesn't limit it there. could I say to you I have had the experience I have had the experience of which he speaks, the experience of the resurrection and the birth from above, the experience of the discovery of the powerhood of God, the experience of the ascension into the heavenly sphere, and can you hear with me that because what I said before was as much a lie based upon this level as the other.

And so I'm telling you now of another level. Can you find agreement on this level? Where I will tell you, if I told you on this level, that my neighbors are gone. And now I am free of that disturbance. And you heard it with me. You heard my voice. You listened to my voice. And then having heard my voice with people, You now, in my absence, you hear my voice, actual state, what you heard it say physically. And here was two agreeing. You heard the voice, and now you heard this. Now can you go into another level, and have someone who really sincerely desires to have the spiritual experience of the promise, as that lad wanted to be free of a disturbing neighbor.

And so, so the parents are dead. They've been killed on some freeway accident. Now you may say, did she do it? No, she didn't do it. She had only heard, may I tell you, we are one body. There's only one spirit, only one Lord, only one God and Father of all, all things by a law divine, in one another being mingled. There's only one. So that these two parents now gone from the world leaving behind these little children. Two little dogs in their swing. They're totally unaware that their parents are gone. And the other one, the early teen, he is a little bit well -demented. And he's not quite aware of what has happened. So I say to you, I'm telling you of a

principle, a law that cannot fail.

You don't have to do anything on the outside, and you don't even need another one. You can say to yourself and then listen. The two could be within yourself. It need not be someone I've sent it to. She is the human voice. She has been trained that way. She was in the telephone business for quite a while as the head of her department on long-distance calls and she knew voice after voice after voice. And she could actually register that voice. So she knew these vocals. That before you could even announce who you are, she knew who you were because she knew the voice. So she'd been so trained to hear sound. And so you come to her and she asks you to simply state it in a bold, positive manner what you have, which is really what you hope to have.

I hope to have it, but don't take it as a hope. Take it as a fact. Because we're living in an imaginary world. This world is one's own imagination pushed out. The whole vast world is all imagination. That all these so-called objective realities are simply first imagined, and then they become what you and I call reality. So here, all things are possible with him who believes. And with God, all things are possible. Therefore, the human imagination is equated with God. God and the human imagination are one.

And now tonight she is faced with it, and I quite have persuaded her that she didn't do a thing that was wrong.

You are telling a principle. You are exercising a law. But not until man is incorporated into the body of love will he actually be able to exercise this power where he can stop time and then start time, because what powers people do in the world?

The two parents are gone, the wife are gone. They go all the time anyway. But here, the little man who wanted freedom from the disturbance, or what we call a disturbing neighbor.

The three little children playing all the time and disturbing. So he said, one of them. And she didn't ask reasons beyond on, she simply got his request. It is perfectly all right, perfectly normal, because she's a delightful, lovely lady, a lady who would not for one moment hurt anyone, but her whole interest has been on, well, the world of theater, getting security, dollars and cents. The promise does not interest her. As far as I'm concerned, it has not interested her. I can't see any interest in the promise when I talk to her, but I can see a great interest in the law and she has discovered the law and she works it beautifully I have another friend of mine back in the east and the promise means nothing to her but the law does and she has made millions but millions. When you own buildings on 57th Street between 5th and 6th, you are in the money when you have businesses all over the world you are in big business and that's her business and she started with not one penny in this world when she first heard me but she believed what I told her she believed that imagining creates reality as I'm telling you now it does it does create reality so here treated may I tell you when I plead with you treated lovingly.

If someone asks of you this night to hear good news for them, certainly hear it, but try to find out something behind the reason why they're asking it of you, that you may do it in a loving way. That whole family could have been removed without the destruction of the parents. They could have been removed by a thousand different ways, but it was removed in that manner.

So, I tell you, your own wonderful human imagination is the only cause of the phenomena of life. There is no other power. That is the God spoken of in Scripture. That is the only God. Your own wonderful human imagination.

Do you know what you want tonight? All right. Don't minimize it. It

doesn't matter how big it is. Take it. And then listen in your own wonderful manner to your own voice for that matter. Or tell a friend without his knowledge. You can hear a friend of yours tell you that he heard the good news about you. You know what you want. You actually write it out in your mind's eye and then have a friend whose voice you know well. And listen to his voice and he is confirming that you have it.

These are the two who agree. You don't need another's voice in the sense that let him come into your world as she did and have him first state what he wants. The professor didn't do that. He did it all within himself. He said, I have a lavish, steady, dependable income consistent with integrity and his useful benefits. He didn't ask another to face that. He did it unto himself, and he became the two.

So I don't need any other to do it. If I have a desire to help you or to help anyone, all I need to do is simply to imagine that I have heard them, and then I actually hear them tell me what I wish they would tell me. saying they are two this one that I am hearing and I am the one who is listening and hearing and these two agree and if two agree in testimony then it is conclusive and because imagining creates reality it must externalize itself in my world the whole vast world if only the imaginal act pushed out and so we are told with God all things are possible and all things are possible to him who believes.

What am I not equating God with the believing one and the believing one is that one's own wonderful human imagination that's all that it is. Well you put it through the test and you can go to any extreme in this world there is no limit set upon this principle but none whatsoever I can find one limit in scripture whether it be a vital thing or a lovely pleasant thing there is no limit I kill, I make alive I wound, I heal I do all things and none can deliver out of my hand as I am told in the 32nd chapter of

Deuteronomy there is none that's delivered out of my hand and I do everything I kill and I make a life I wound and I heal so you be the judge I am telling you from my own personal experience that only when you are incorporated into the body of love when you exercise the power that can stop and release time if you could stop time without love, what a horror you could create in this world.

But you will not for one moment exercise that power until you are first incorporated into the body of love. So I say to this lady, she's not here tonight, a friend of hers is here tonight, who is here, she did not do one thing that was gone. She simply accepted a person's request and she heard it distinctly and in a matter of days they're gone. She walked out leaving behind three little children.

Now I tell you if we were not one it would be entirely different but it was only done to herself because all things by a law divine in one another's being mental we all want and the day will come that everyone will know it that's what I've been trying night after night to convince everyone who is here that you one day will discover you are actually literally God the Father.

The central theme of the Christian faith is the fatherhood of God. That's the central theme. And one day you will discover from your own experience that you are God the Father. And there is no power in the world that can persuade you that you are until a son. And because he is Father, there must be a son, and it is his son who stands before you and calls you Father.

Here in Scripture, you are told, if the Son sets you free, you are free indeed. And people wonder what on earth is that all about? If the Son sets you free, you are free indeed.

A demented king turns and he looks at the head of the enemy of Israel and he wonders who is the father of the man who brought that head here.

The king's name is Saul and he is insane and he asks his lieutenant Abner. Abner, Abner, whose son is that youth? And Abner said, as your soul liveth, O king, I cannot tell. He said, inquire whose son the stripling is. No one knows. So the stripling, the young lad comes holding the head of the giant in his hand. and the king said to him whose son are you, young man? and he said, I am the son of Jesse the Bethlehemite, because the king had sworn to set the father not the son to set the father of the man who destroyed the enemy of Israel and he destroyed the enemy of Israel.

He would not put on the garment of the king. He took it all. He only carried five stones with him. They weren't five stones. It is all beautiful imagery. Five is simply grace. The number five is grace. And grace is God's gift of himself to man. so he took only the grace of God, the gift of God, and grace is equated with power of God for my grace is sufficient unto thee, for my power is made perfect in weakness. so you are the little weak one; you go forward and you have my grace, you have my power. Not quite little stone, as told in the story, here is is God's gift of himself to man.

So he stands before him, and the king does not understand who is standing before him. He is suffering from amnesia. The king is every one in this world. He doesn't recognize his own son. Paul's first name was Saul. and Saul was converted into Paul. When he was Saul, he went out to destroy the entire story as he heard it, and then he heard a voice saying, Saul, Saul, why persecutest thou me? and then he answered, who are you, Lord? I am he whom thou persecutest? by, first of all. I am the Lord. And then he changes Zane from Saul to Paul. The whole vast world is Saul. He looks into the face of his own son and he cannot recognize him because he's actually suffering from amnesia.

Then comes the complete return of memory. And he remembers he's promised to set the father free of the man who destroys the enemy of Israel.

And so memory returns, and he is the father, and he is set free. For no one can set me free but the son that I have forgotten. So my son returns. And all of a sudden, I am set free. This is the story of scripture. The day will come. You will actually see him. He will be one who will stand before you. You will recognize him. You will know him to be your son. And knowing your scripture, that he is the son, the only son of God, and then he is your son, then you know who you are.

You are God himself, limited for a little while in a garment of flesh and blood to tell the story to encourage others who are still in the demented state of sorrow. Now, to go back to the story, if he could hear that which was not true and that it becomes true, why limit it to the world of Caesar of getting rid of the neighbor? why limit it to dollars and cents of making a fortune? why not take it into the promise and have someone within your own self say, I have experienced the promise; I have actually experienced the resurrection and the birth from above, and the discovery of David, and the ascension of myself into heaven, and the descent of the devil.

But they miss as though you actually heard. If you can do it that way, well then take a friend and hear of things that you I heard. Take you and then let that friend's voice be the voice you're hearing. And you are reveling in what the friend is saying concerning what you have experienced. And have the two agree. And if the two agree in testimony, then it is conclusive. So do not limit it to the world of Caesar. So, when she called today at ten this morning, my heart went out to her because she was quite, I was quite disturbed, quite disturbed because she thought, what have I done? I would not really, she would not kill, well, a butterfly.

That's the kind of a lady that she is. She wouldn't hurt anyone. She wanted money, she has money. She really wanted it beyond all things, but she has it now. She got it, and for the rest of her early days, or early days,

that's done. It's all in trust, and she has it. Now, I would ask her to go outside of that now. If she could only become hungry for it, as she was hungry for money. But do not dwell upon what has happened concerning the death of these two people. forget it they're gone from this little world but they're still in a world just like this and as far as the children are concerned they'll be taken care of they'll grow into this wonderful world of ours and everything will be perfect but I'm telling you your own wonderful human imagination is creating all the realities of global all the objective things in the world but the outpouring of your imaginal act.

That's what Yeats said when he said, I will never be certain it was not some woman fearing in the winepress who started the subtle change in men's lives. Or that it was not some little shepherd boy lighting up his eyes for one moment before this little power ran upon its way. He was dreaming of being a hero, and he simply in his own faint way, he dreamt of violence. Because today it seems that man feels only if he is a hero in a military sense, that he really is a hero. He must be this, that, and the other in some fantastic manner. But he does it. And then he is influenced in the entire world because we're all one.

all things by a law divine in one another being mingled. We're all actually one. If I stand here now and lose myself in an imaginal act, I am influencing the entire world, influencing everyone who can be used to aid me in the objectification of what I am imagining. So, do it lovingly. Whatever you do, do lovingly. I don't care what it is. And if you are ever in doubt, do the loving thing, which is called by the simple, simple term, the golden rule. Do unto others as you have been, do unto you. So if you're ever in doubt, use that as your rule, and you can't go wrong. Then the day will come that you and I will meet on high.

Then you'll be able to understand scripture. But here is the one who

states, I am from above and you are from below. I am not of this world. You are of this world. You think one man is talking to men? No. It is one being speaking to himself. Here is this outer man called Neville. that came into the world first. This is the Esau of Scripture. And then after that comes another one, my own wonderful human imagination, and that's the Jacob. This is the twin comes into the world. They aren't two separate little boys. This is the story. ¶ This is an adumbration of that which comes later into the New Testament. That the one who could say, I am from above, and you are from below.

You are of this world. I am not of this world. So the being speaking is your own wonderful human imagination who in Scripture is called Jesus Christ. And the thing below is the body that you are wearing, and that is of this world. Now, you are anchored here. I'll show you how I need not be anchored here, because these two, as you're told in Scripture, in thy limbs are nations trained, rival races from their birth, one the mastery shall gain, the younger or the elder ones. That's the 25th chapter of the book of Genesis. ¶ Now, we are told in the first chapter, or the first book of Corinthians, the 15th chapter, that the second man is the Lord from heaven.

So the second one, which is mentioned in Genesis as Jacob, who became Israel as he wrestled successfully with the Lord and his name was changed from Jacob into Israel. He is that second man. He came second. Esau came first. Well, this is the Esau. and it's limited to its senses it can only accept as true what the senses dictate what reason allows but there's something outside far beyond it which is the second man and he is the Lord from heaven and he is called in scripture the Lord Jesus Christ so here I stand here I only accept as real what my senses now dictate the room but I don't want to be here Is there something in me that could dominate this little

man that insists that this is the only reality?

Well, certainly it's my own wonderful human imagination. Can I while standing here assume that I am elsewhere and see the world from that elsewhere -ness and see it as I am now seeing this from the platform, I can do it. What if I do it, what would happen? I'd go there. Man not knowing that, he is tied to his little body with Esau, morning, noon and night. ¶ He never gets away from it. But these rivals within man, but the second one eventually will become superior. The rival races from their birth. Yet that younger one is destined to be the master. And the younger, which is the second, is the Lord from heaven. And he will actually dominate when he becomes awake within this wonderful story that is Scripture.

And that second one is your own wonderful human imagination. ¶ So I will stand here and reason denies it, my senses deny it, my pocketbooks will not allow it, my time will not allow it. I want to go elsewhere. And everything in this world tells me I can't go. Well, where would I go? Well, I know exactly where I would go. Well, now, let me in my imagination go. I don't travel. I bring there here, and here vanity. I take there and make it here, and I take then and make it now. With my eyes closed to this world, I simply envelop myself in my wishful feels, and see the world as I would see it if it were physically true.

And when it seems to take on all the tones of reality, and all the sensory vividness of reality, then I open my eyes and this world returns. That's what you're told in the book of Genesis. Esau came back from the hunt, and Jacob, as he came back, Jacob then. But his father Isaac said, even though he deceived me into believing, he was you. I cannot take away my blessing. I gave him my blessing. I gave him your birthright, and I cannot take it back. I gave him the right of birth to come into this world and be as real as you seemingly are. So now you must vanish. And he must take it even though

he deceived me.

It was a self-deception. I deceived myself into believing that I am, but one moment before, reason denied, and my senses denied. Try it. And if it proves itself in performance, does it really matter what the world thinks? Because here we are dealing with the most fantastic mystery in the world, the mystery of imagining. That's what Fawcett said. The secret of imagining is the greatest of all problems, to the solution of which every man should aspire. For supreme power, supreme wisdom, supreme delight lie in the far-off solution of this mystery. because you're actually solving the problem of God. If you can solve the problem of a man, you're solving the problem of God. And so even though you make a mistake and people are injured, and tonight you are dead, no regret, they are awake in a world just like this to continue their journey, and the sea will be taken care of.

So I do not stand in judgment. I know what is stand in judgment. What she did. She exercised a law that she heard. She heard it from me. I only ask you. When you hear it. Mix it with love. Never do unto another. What you would not want them to do unto you. Never do it. And so ask. Why do you want the neighbors to go? All right. They will go in their own wonderful way. They will want to go without violence. They'll want without. And you hear it in that way. So make them rearrange their words to fit a pattern of love. Then you hear that too. And it will all come to pass.

Now let us go into the jhana. you Thank you. Good. Other questions? You want to go on the story about using the sound of hearing for the law. Yes. Peter, why don't you have Jack reach upon? Well, he's got a perfect power in life. When you hold him in your life, you'll get what he can't have. But time will pull, and that's why you hold him. My dear, I will go along with that to a degree. But when I quote what I did tonight from the 18th chapter, the 19th verse of Matthew, I cannot limit it. There is no limit

placed upon that statement whatsoever. None. I cannot see where there's any limit on it.

But if two agree on earth about any request that they may want, that request will be granted by my heavenly Father. He didn't say the request had to be in the world of Caesar. But he does state in Scripture, man isn't hungry for that request. I've had so many people in my world, many of them are gone now. Oh, Neville, there's time enough for that. Time enough for that. It started back in 1925 in London. I had a friend of mine, and he was only a few months older than I at the time. His name was Matthew Begley. His parents were Scottish. And I said, aren't you interested, Matthew, in the things that your father is interested in?

Of course he was, the father was interested in psychism. But at least it was the beginning. An interest of that nature would take you into something other. And he said, oh no, Dad is an old man, but his father was then, I would say, 50, and he was then my age, which was 20, 1925. And his father was an old, old, 40, as far as he was concerned. And so was his mother, a beautiful, lovely lady, I would say, in her mid -40s. And he said, no, I have time enough for that. Well, I came back to New York City. he went off to India as a tea taster, contracted some malaria and died. He didn't reach 21.

Yet he had all the time in the world. And his father and mother, who he thought were all foggy, they remained in this world for years and years beyond that. In fact, during the last, or the Second World War, knowing that they couldn't get sugar and couldn't get fats and things of that sort, I had my family in Barbados ship them. Sugar and fats and things of that nature. So at least it had something. They got every third parcel, because the people at the post office and others, seeing these things coming through, they themselves took it. Well, at least I could ship enough for

them to get through one in three. But Matt, all of a sudden, Matt died.

And he wasn't 21. And he thought he had eternity before he could become interested in things of this nature. Matthew Bredgeby was his name. So let no one tell you for one moment you have eternity. No, do it now. But the hunger must be upon you. He was young actually. Twenty years old, with all the fire moving through him. Well, I was twenty -two. I was twenty years old, and a few months younger than he was. He was about six months my senior. And I too had all the sap of life flowing through me. But there was something aroused within me, a hunger for the spirit world. world. Well, until it is upon them, as we are told in Scripture, I will send a famine upon the world who will not be a hunger for bread or thirst for water, but for the hearing of the word of God.

Well, what I told you tonight, the average person wouldn't show any interest whatsoever in listening to this. They want something entirely different. upon it. That's why I've been telling you, don't limit that statement of the 18th chapter, the 19th verse of Matthew to the world of Caesar. If it were clear and he doesn't put a limit upon it, it's certainly sure worth concerning the promise. Yes, sir? Well, there's my certain science here. I'm quite sure I wouldn't think I had a world The world of Caesar is this world, the material world. And the world of the promised, he promises a new age, which can only take place with us if we are born again, not begin carnation.

The Man Within Lecture 1

This is the main reason, the main reason is Jesus Christ. The image of God calling to the earth, the Son of God. Now let this place be not his room to have a hall in my presence. Then God cannot go to his presence. Now listen to these words carefully. From a little boy in love by giving birth. He cannot love the mother as itself, nor generates another child, nor is it possible to thought are greater than itself to me. And Father, how can I love you? For any of my brothers more, I love you like a little river that puts up sun along the door. If God wants me to know him as he is, he will have to host me to the level of his own being.

I must become one If you have me venerating, he has to raise you to the level of himself. If you have me loved, then you have to bring me up to the level of God. And this old God is young. So I do not profit. Know God, love God, benefit God, and let I end God. If it is who I am, like a little bird around the door, that's the only love I can show to God. That's the only stop I can have for it. So there's a man in me. There is God. And that God has to be raised to the level of God. For God becomes man. But the man may become God.

The Lord has told you are blessed in love to be the son through Jesus Christ according to the purpose of the delivery. So the office of trust in the gospel is that men may become the sons of God through grace by union with me who is the son of God by nature. Which is spoken of in Scripture as the book. Not the impartation, the book. A higher level, and a script higher level. The building of the discussion taking place in the third

chapter of the book of John. It's introduced out of the book. Nothing leads up to it. It only turns to a number of the same Hebrew. The highest body in the Hebrew world.

He said to him, you must be born again. The word comes to him again for a new. You is literally come about. The pan of sin, the Greek word pan of sin. You must be born from above. And once you are born from above, you shall not be with the kingdom of God. And he who heard it wondered, How can I am more better? Once more you enter my mother's womb, and be born again. And he said, You are master of influence, and yet you do not know, that unless you are born from above, you cannot see the things of God. See, it is not a shame when you hear the Bible verse written to rabbis, And there is a change of character, a change of this, a change of that.

When I hear you, it is literally true. You are born from above. I speak from experience. I am not speculating. I am not the abiding. I have no idea of seeing this all literally true. But man contains within himself this seed that is Christ. It is called the Word of God and the Word is called the seed. And there are three stages in the history of the seed. There is the sowing, there is the dying, and then there is the kicking. The seed is sown on the land. The land here is the tree. And then the plant is the sower. Men go through the fires of hell before death. And death is the dawn. The seed must fall into the ground and die before it is made alive.

If it does not die, then it is lost. But if it dies, then it is brought back. It's the great mystery of life through death. For the seed falls, it's thrown. Then it dies, and then it's released. It isn't. And this is a seed called the Word of God, that is Jesus Christ. It's at the image. So you hear the story of God. You hear the story of the Bible. Do others accept? Only you do. But unknown the chances it will give you to hear it and to accept it. Because you will not think that it is everything. That God's purpose will be fulfilled.

So everyone in one way completely accepts. And the acceptance of them, be him, proves that he can be made.

From the level where he accepts, up to the level where the same position is God himself. So God becomes man. That man may become God. So here I point to my own way. Everyone who tells, has he himself, expiated. It's different, equally it appears different, that everything has done in the world. So here is one from the south, now left. How can you hate me? I am very eager to let everyone tell what is their vision and their dream. Because God keeps the moon through the medium of the dream, and unveils himself as a medium of effusion. He finds himself at the base of a green tree. And then, a wandering dog leading up, at the top of this running dog, is a man named Dog.

And the dog is born in the field. But he knows the dog is not the real dog, because he is held by this train. The train has no outline of a man, but his unwavering love of fiery love, and he knows it is spring in his vision. The man takes the water in the niche and drinks it up, and passes it to the man who has abated the tree. When he gets beyond, he uses the door, but he himself returns to the man who has abated the tree, And he, still not quite sure of the dog, goes and lights him up, just down the grass path, along the rise of the very top. He says, at last I am in the top room.

The dog comes up and licks his face. And then he wakes. which is also told by the poet Francis Thompson, called the Hungry Redneck. I chased him on the night and on the air, down through the arctic with him, through the labyrinthine room to my own mum, to face the fantastic pitch of the Hungry Pursuit of God. So when he comes to the end of the poem, he now takes the verse, and the thou speakest thou speakest. And he said, I found it, the blameless delinquent. I am he whom thou seekest. Thou bravest thou can be, who bravest me. Thou lovest I have seeked whom not.

Thou givest me an ungood blind man. You think you can find him through life, through meditation, through drawing a certain image, through doing this, that, and the other.

All these are the blind eyes. For the one we are seeking is redeeming, and that we believe that I am he, the dying of the living. I can tell you now to the end of time, for those say I have let go, and there never was another, I never will be another, but can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you? Can I be true to you?

Can I be true to you? Can I be true to you? years. This happened the olden days. He suddenly began to adjunct up the place, then he freely moved with him. And what seemed to come from the other did penetrate him and abides now with him. So the flame took off, the place went into the water by all these flames. And now he was no longer a serpent, seeking the outside. Now he is plundering on the inside. So here they came. This melody of the Hebrew God of Jesus Christ. I would only be born to a God if I enjoy in supernatural union to He who is the Son of God by nature. So when I stood in His presence, I said, I don't believe.

I don't believe that. It's not a sexual union. You feel no stature in the world, but the most fantastic stature in the world is at this moment, compared to the ecstasy of the embrace of the sum of God's very most beautiful. When you stand in his presence, and he asks you the simplest question in the world, to name the deepest thing in the world, and whether you knew it prior to that moment or not, it you will enter automatically for your purpose in Scripture. And you will say, Faith, Hope and Love, these things. But the greatest of these is Love. At that moment you will see, you will actually become one God, one Spirit. At that moment you will have

had Union, if it is Lord.

Now you see that I have obtained within myself the Word of my Living. Find the appropriate soil in which to plant it, and it will grow into the life which is myself, which is a statement. You take a sucker from a plant, cry the seed from the plant, it participates in the life of the plant. But you take it from the plant and transplant it. It becomes an excellent effort. So the seed of God is planted in them, and that seed is called Jesus Christ. It wears the excess image of his presence. So the sea comes to the womb which is man. By man I mean Genesimus. It comes in the form of a stone, which is the stone that he bathed in.

This is the story of God. He desires to raise up to the level where he can appreciate it. Where he can venerate it. Where he can understand it. But I can't understand him on that level as he ought to be understood. But to go back to the point where he not loves another as itself. I think I would sacrifice myself tonight to tell what I would do with it. For my daughter, my wife, my place, and my aim, what does it matter? If I was given no trouble, either no life or her life, now, I don't think I would hesitate for a chance to take a case. But it doesn't mean because I gave my life to pay my wealth or my love or my privilege that I will soon, in the end, to myself love them more than I do myself.

Not love another as itself, nor generate another self, nor is it possible to thought of greater than itself people. And Father, how can I love you or any of my brothers more? How can I? I love you like a little bird that fits the tongue of a little bird. You want me to venerate you, but then raise you. You want me to really understand you, but now you will then raise me to the level of your own being. Thing I will really love. Because I can't love anything in this impervious world as I love myself. If you are big enough to meet it, you love it. If you say, oh no, I'm not God, nor would I love myself,

then define yourself.

And you'll give me some monster things I know who I will bring back to love. You will obtain something that is not love, Lord. For God He isn't helping that. He is doing that because he's on the phone with the Bible. Go and tell him, I am a typical Jew. That's my name forever. And by this name I'll be known throughout all generations. For I've been counted in Jewry as a Bible. I think the day will come when you will find one just like Tom Hale and his partners, he changed his audience and called them his partners. When the same person is your partner, and you know the truth of this relationship, then you are a family guy.

So there is no other now. So he spoke up in the beginning. That person, when he got started in the movement, he gave to you in the view of the one he was talking about, what I want. I'm telling you, you will know who you are. And you know the truth of the vision of the plane of the plane. And the terms. And you will not disagree with others. You will not disagree. You will admit it. Are you qualified? Do you think it's possible for thought to think of itself in a planet? Do you really believe that you, the individual you have ever seen, that you can revere someone more than the being that you really are.

That it's possible to love another more than love self. I'll tell you, when you're qualified, and you're brutally frank with yourself, and honest, your answer is like this. Well now, I am here, that there is a peasant that deluded us all. I am doubted to be certain, like the little bird that runs the door. So I would like to know him. I would like to know him so I can show my appreciation, my love, for the reason. Raise me up to your level, that I may know you as you are. Raise me up to your level, that I may love you as you ought to be loved. Raise me up, and I will love you as you ought to be loved.

And it tells me that's true. God tells us in him before the sun breaks into

the world. And that's enough in love. To be his son, through Jesus Christ, according to the presence of his will. Through Jesus Christ, for now that's complete. He tells us that we deserve hope of God, and the word is the seed. And the sea is planted on me. The man who comes to the store will receive that seed and he receives it and then he dies. He dies in the end. He walks the earth wondering where he will go and he's like a whole fat cow. And suddenly he walks with me and that moment of love no one knows when he will die.

It's like a woman taking the very last moment she doesn't know it. And suddenly it's very. A man is then born of a man. From that moment on you see everything differently. You see God, you finally become a man. No longer a man without God. You found him, you found him within. And you can tell others, and they have to among the others that you treat them, who will call you man, or call you that. It doesn't really matter to you. You only have to accept it. They must learn from you, it says in the book of Acts, I don't know. It's perfectly alright, because when you have it, you know in your heart that they will be happy with you.

And when they have it, you will be far removed from them in time and space, but eventually you will meet. There will be no bragging, no gossip, because you preceded them into the kingdom. Because in the kingdom you are already poor. So when they found their final brother, and when you know the words, nor loves a brother more, when you found him, because he had the famous truth, and you found God, and you found himself, you found your God, and you found yourself, you found your God, then you are one. Then you know the words of God. And I love them, and they love me. And we are one, God, as you and I are one.

And many know that you saved me, and loved me as thou lovest me. Only one. To hear this man's excuse, you act in fear, and you find him.

Although your soul thereafter is detained on the toilet, and you answer to the bill that all know you by, So they call you John and you respond. But you know who the heart of the puzzle is, the reader. But in the world of Caesar you don't know who he is. And in John, or the name is there, or in the heavens, and to God in England, you respond. But between yourself and having had your food, you know who you are. And the heroes who come to you, you also know that they couldn't possibly come, unless they followed the thing you told them.

And so you're calling one after one after one, because they're all beginning to do what they're coming to do. If you have a reason, then those who are calling are on the verge of waking. So I can say in my numbering and erroring that dozens and dozens are having their fruits at the bottom of the barrel. They're going to be mummified, they are like mice. And you know, all of them, thousands perhaps, but they have a different thing. as they had everything else to do. We all are unique in this world, so the purpose is the same. But when explained, the symbolism falls in some way. The energy changes some way. But it all follows the un - the victory and the un -holding of the God who gave us.

So when we are told, Christ in me is the Pope of God, It's an actual fact that I needed quite easy as a proposal. In 30, when I go to the lab medicine lab, I was in Easter study. They looked at me and said, what on earth did you do at the lab? Where is your theology? Did you go to any college to study? For I never heard that in English, I don't know anything of it. But as far as I am concerned, it is not something I study in the book. I never heard of it for a matter. Never read it in the book. It came out of revelation. It doesn't fit what you heard.

I would ask you to consider it anyway. Because you have heard it from a Mormon. How do you know what you heard from a Mormon? It was

revelation. Could it not be the traditions of Eden? There are names that one who completely control what they consider a veritable philosophy of life. And this is considered a right thing. And then we get out of the equation. But it isn't written at all. ¶I am telling you that I have had to handle it by revelation. For revelation I mean God unbeing himself, bringing you out. And so, when I tell you that Jesus Christ is God the Father, you will say, no, he is God the Son. I am telling you he is God the Father.

And as God the Father, he has become the Son. For he would not be a father without a son. Then he said, Jesus Christ has no son. He is the son of God. And I tell you, he is God himself. And God being a Father, he has to have a son. And I tell you, he has sons. And this old son, his son is David. David of the evil faith, that's the son of the Lord Jesus Christ. They go through the ceiling, they are so appraised of what I have talked about. Then I point to the fifth thing. ¶I say, now to whom are these words addressed? They are taken from the second Psalm. And they will say, ¶I will tell of the decree of the Lord.

He said unto me, Thou art my God. Today I am God's great. You are to the right, Daniel, in the second Psalm, the seventh prayer. Where you find it? Written one thousand years B.C. Here is a grouping of what meant is in the book of Proverbs. For the whole story is the story of Christ. So the whole thing is foretold until the time is fulfilled when God begins to reveal it in man. For if God is a power, what shall be his son? It is stated in the second Psalm, the third Gospel, when he appears to impede God's command. And he appears in that. Now, ¶in the book of Luke and Matthew, there was no reason that you have to take the previous chapter of the book of Luke, or the previous second of the book of Matthew.

And here the chapter comes entirely different. The Pharisees said to

him, Master, Moses and the lost six, the little man married and died leaving your offspring. And he has a brother, the brother she married and did not, and raised up offering for the brother. So there were seven brothers. One married, the first married, and he died leaving your offspring. The second children, he died leaving your offspring. Then the third person, and he thinks he owns it, and finally, all dying, he eats out of it, and there is no offering. Tell me, whose wife is she in the letter? Now the question is that, by the type we see, we are told the type of people who are in the Indian world, what the modern agnostic or atheist or the insomniac who is looking for tangible proof of the existence of God or something in the world to survive predates.

¶ If you let the body and the tip toe to God, what on earth will survive then?

So the mind that entertains that thought is called the tragedy in Scripture. Not believing in it, we ask the question. And this is the answer.

The sons of this day, and they are given in marriage, the bells who are come to work, to repay to that most, and to the resurrection from the dead, they are not married, nor are they given in marriage, for they can die no more. There are now signs of the abduction. There are most un- easeable. In fact, until that takes place in man, man, as it appears to die, it isn't to be killed, it is to be immortalized to continue the journey. And he dies again. He so, in Jesus' name, he dies again. Not reincarnation. Not what the world talks about reincarnation. but simply that correlation continues by just cycles, just as before. In a world of extraterrestrials like this, aging just as we do today, maybe I will depart from that world and move there. But that world is part of this world, it only speaks of two ages.

So my world here is not permanent at the point where my senses cease to listen to me.

So I need someone just by a moment to drop dead. I go there for a little bit of dust. A little earth. You turn into dust. A little apple. But I can't touch it. I can't talk to it. I don't hear it. But that word does not speak. It doesn't turn into it. And that's part of the reason why my thinking seems to rise.

To absorb in a body's work is important. Meaning, not only the Jew, the hunter.

God has been missing. His son has been missing. He continues to do what he wants. as he did here, and he was alive there as he was there, and he matured and grows old as he died there, as he died here, to find himself with his own ones, and to be with him, just as before. No loss of identity.

Then comes this moment in time where he is born from above. As he is born from above, he goes to the field of the rich. He is one who is the father of all the gods of his own child. Then he departed to see his father. He no longer would be spoiled alive.

When many bodies died, he had entered the kingdom of God, and his body was not the body of the angel of God, for it cannot be the kingdom of God. That body is the body of God. His immortal body that cannot die.

Everyone has dead bodies awaiting the discovery of the fatherhood of God, and the discovery of the new self, when God's Son calls him God.

Now, after the old custom was decided, he brings another poem and it tells all the ladies of the chapter, either the 27th or the 20th of June, where he will tell you the story.

After he answered the prayer of the sinner, he then asked the Lord, What bring he of this blood? Whose son is he? For it would be nice that he would have done it only so that he could be loved. The son of David. Then he comes back and says, Why then did David in the tomb call him Lord? If

David now calls him my Lord, how can he be David's son? So he just comes to that that he is David's son. He doesn't tell them. By just having David called him my Lord, the original son always spoke of his father as my Lord. Always referred to his father as my Lord. So he is suddenly alone in his own wonderful mystical world, who Dogen is relative to him.

Dogen is his son. That he said that in the beginning, in that second Psalm, Dogen called him father. The 89th Psalm, he made the statement, I have come, Dogen, and you prided me thou art my son, my God, and the rock of my father. Now these are mysteries, but the mysteries of Scripture are not matter to the deaf people. They are, you can use it, are mysterious information. So when you read and you take a look at the history, you'll know that that's the point. Read carefully, draw a point, and try to understand what is he trying to get at in this point. But he's trying to be who he is. He tells you in the book of John, when someone says to him, Philip said to him, now, or rather he calls him, Lord, is a force to follow.

And we will be satisfied. He said, I have been so wrong with you that you do not know me, fellow. He who has seen me has seen the Father. How then can you say so much about me? He told you he is the Father. In fact, that after two thousand years of theology, which I hope you do not believe, theology of which is the knowledge of God, that's what the word implies, it is having more than the positions of men. Many of the sages said to them of what God ought to have done, and included it as theology, ordaining people from God then to come refuse our church. The son came to me once, about six weeks ago.

At the end of the year he came forward and said, I will take your case under consideration. I said, thank you very much. Then he said to me, you know, I am an ordinary minister. I said, very nice. He said, are you ordained? I said, no, no, no. He said, are you ordained by a man? I said, no.

He said, by a minister. I said, by a man? Oh yes, by a minister. He was a man. I said, by a minister. He was a minister. He was a man. Let me tell you, they are not created. I'm not speaking. I'm not hearing. I am telling you what I know from experience. And that is the more he knows from experience, he knows more first than he knows anything else in this world.

All that he can know is that same thing he can know. Now you heard me tonight, you follow here. You can't deny it to him, it's definitely something I know. What you But similarly, as they are saying, you don't know it from experience. The day will come you will know what I am saying to be true, because you will know it from experience. Until you have experienced it, it is still only you fear. Something that someone said, and it's their saying. So you can go home and take it into consideration. Or you don't take it into consideration. And one day in God's infinite mercy, even one day will come between you. And you will find you, in spite of your present thoughts, you will be God the Father.

And it will not embarrass you, although you will not go to the dumps of a woman, to find that you are living with eternal man. And that eternal man is God. God is man. I am telling you, I know that from the truth. You tell me the presence of infinite love and respect. You want me to know? All right. Raise me as that to you now. Don't leave me on the level of the earth, where I can only see you through the eyes of the perfect, and be satisfied with the funds, not knowing as you throw the funds out, that you will get. You will get the funds. I gave the funds. Some of them gave before.

I gave them because there they are, and you gave me the appetite at the farm you think that I am, but I do not know where they came from, and I am not concerned, I am a bird. So we go to the field, and you reap our harvest, and we don't even know how it came to be. It is a pleasure to be a corn, but I am a big corn. You do not know that you bring me home the

growth of the corn, and so I cannot know And then I will know. Until then I assume to be the great. Feeding on the promise along the door. For not to know, and not love as another, as itself, nor better moves another self.

Nor is it possible, of course, a greater than itself to know. The Father, the One who is in all of us, will open the eyes of the world. When he is near death, the plan is contained in what he calls Jesus Christ. He is made known unto me the purpose, his purpose, which he set forth in Christ as a plan for the fullness of life. What if Christ is in us, then the plan is in us. What if he set forth the plan in Christ for the fullness of life? So when that time comes, when it's enough, and the devil's broken, and all those who dream of the plague comes forward in the first year of 1760, and then we know who we are, then it doesn't matter after that thing, we depart with love.

Whether we go this moment, or ten years from now, it doesn't really matter. We feel like God. I wish I could, at the moment, depart with you. I desire to depart and be with Christ at far, far better. For to the Lord's sakes it is better that I remain and bear you to the Word of God." But he desired to depart. Having fulfilled scripture, what has he to do? He's going to continue this work among the Jews, but to fulfill scripture. Not to be in the same place as the others, but to fulfill scripture. So when scripture is fulfilled in them, he's going to continue then. from the toilet, and will find those who are eager to do it, those who turn their back on it, but it doesn't get into them.

In the fullness of time, those who turn their back on it will eagerly seek it, and then it will come. Someone else will carry on, and they will try to see, and they will take it out. But what this man will eat is the same man's full -blooded picture that carries the plan of God. And that is child Jesus.

Christ in us is the hope of life. And so he contains the promise, he is the testament. So Paul in his letter to the Lord, he said, hold fast the pen of the true word which you heard from me. For he told this story as he himself had told it to me. And he said it in the same way.

And that if any man changes one word in that Indian prayer, for this is not contentment imposed, this is something that came through the revelation of Jesus Christ. I didn't hear of new man, I wasn't taught by a man, it came through the revelation of Jesus Christ. Why in heaven do you believe? You are God, key to earth, to the level of the bird, feeding the birds. But the angel is a valley, and the valley contains in the seed of God, and that seed is Jesus Christ. Then with much the seed of God in the true sense of the word, as my experience, contains my image. If only the other womb would space it, my image would come up, and be projected on the true space.

faith. For God found in us the proper womb and he embedded through Jesus Christ his Son. Christ's name is his perfect, his Father. Who asked Jesus, turn ye who do the sons of God by grace. Through who ye will give, who is the Son of God, by which he will give. Here is the perfect seed of God called Jesus Christ. Buried in need, they thought to take the ground, and let the little supper of the plain, although limited among the king, until he died, and partakes of the light of the clear. When once he passed from human thinking, he became the Easter egg, the prayer. For it takes the seed, and friends it, and grabs it, in the end, and in death it friends Then, in its good time, becomes the parent, and the parent is God the Father.

Therefore the same son that called you God must call me Father. And then I will go by him, and the future will know it. No one knows who the Father is but the Son. And no one knows who the Son is but the Father. For if no one with the world knows who the son is of the father, go in, to

him, my son. Show me my father, and when he comes, I am he. So we always have to aim for something else. If a son honors his father, I am a father, for that is my honor. If a son is born, and I am a father, where is my honor? In which place is my son?

You can read that in the first chapter of the last book of the Old, the Book of Malachi. Where is my son? Have you turned over the pages? Under the new testament, you'll see the answer. Well, here is the son. And he's gone. But the whole book was a school book. Completely sealed and no one knew how to get this book. For it's broken from the being, it's not broken from the God. So this being of whom I speak, which is the being of her time and time again, as something external to yourself, is really the seed of God, the sperm of God, planted in you. And therefore if man carries the sperm of God to bear this heavenly being, then you must be married.

For you are carrying the sperm of God. And for being this very body, I have been just by the sight of life, in what something would be, I will do it, and have borne the power of love. It came out, it still belongs, and it's all in me now. Now this is going to determine. The order you question me. First of all, let me repeat what I said earlier. A lady asked for a copy of that classic from the gospel, which I copied and left with my wife at the death door, two hours ago, but I didn't pick it up. If you are here tonight, you ask the caucus for an idea. So, we'll find you at the gate.

If you are here tonight. Yes sir. No, I wouldn't say that at all. The question was, is it necessary to understand all these things directly before you have the truth? No. I do know that a hunger comes upon a man that only the springs of God present for him. And when that hunger comes, well, nothing diverts you. You will find an interest in God's book called the Bible that no one else seems to see. Others are able to show you. Finding things on the trees, their roads, the arms of certain owners. They've always

had the Bible in their hand, but it's closed. You're watching the Bible in the subway, the Bible is in their hand.

The thing that's the Word of God. They carry it as a piece of paper. What do they know about the things in the book? But you don't carry that, you go home and you read it. I spend six to seven hours a day, seven days a week, reading my Bible. There are only sixty -six books in it, but I never tire of it. I never tire of it. I brought two books with me. When I was in New York City last summer, I carried two books. I went to Barbados for three months, I carried the same two books. One was the Bible, and one was the complete works of the Bible. I found these two alive.

First of all, there are many books in the complete works of grace, under 56 books, all by books. For that's confess I wrote. But you don't have to know things about it. It just happens to come. When it breaks upon you, the whole gas world the Lord provided an office of people and no difference between what was done. Now, you know what was happening and you can't undo it. And you also know that all the world would not undo what God has done to you. And you have lost. It doesn't even matter what part they gave you. They can't undo, not in eternity, what God has done to you. When you have told, he who began an unworthy deal will bring you to completion.

Wait, at the best days of Christ, at the unveiling of Christ the Redeemer. The expected gift. I've fished one another in water, I'm embracing someone. The birth of all the people has always been the symbol of Christ. The water has been the symbol of food, and of all the good food. And so the Christians are saying, I want to cease to apply such an argument, but it's going to turn now into wine. As you were told in the dinner table, drink no more water, but use a little wine, or you must come up with it, and you are immediately in a place. In other words, it doesn't mean that you stop

story of the story. For the serpent said to the girl, God tells you that you will die. And she said, yes, but I believe that the serpent will be the fruit of the serpent's womb. And he said, well God knows you will not really die, but glorify. See the snake did not receive her, of course. Because if you read it very carefully, you will find that this is said, and God said, the man has become like one of us, knowing the result. So he did not deceive us. He said you can come and set out knowing the result. If you did it.

And so the snake is not what the world believes to be. and he was thrown into the pool of water. And there's no thing to be observed in the river, so not the son of man being thrown. So you think it is in fact the same? Well it is also in fact the son of man. And if he is not in the same world, then there's certainly nothing to be observed. And that's the point we're looking at. It's the symbol of the son of man. But the son of man is uncertain of his purity. If your thought is very open, then your every thought, your every motion will be exposed to the eye of God.

He is pure in nature. You will not live, but know that he can't see or hear anything that he can't feel. He will be visiting all the unloving gods. Maybe they are not hitting out to the eye of God, but if you ask him to do that, you are not leaving the world. You are completely exposed to every thought, your every move to the eye of God. The moon wants my help, come come. But we'll run from the surgeon. In the end we'll find that the poor big sinkhole out the son of man. And he has built a tree. Is there any special significance of seven brothers who married with a girl? That is, about seven is a spiritual number of the ten.

But there is seven spiritual factors. All numbers have significance. And seven is a source of pressure because on the seventh day, he finished, he rested, satisfied, all of the time. The Eight is a new beginning. Where is the Red King? The Seven, where is the Word? It's gone. Now who's fighting it?

And on the Earth it's all gone. But all the way in the East there. Now give it to him. Who tells him? You do not understand. If he wants you to scripture, you will not understand. Only in this age will you be in the Abbey and you will not be living in the Abbey. Only this will do them now. When they are paid to gather it is a weapon.

But they are not married or are in a union. But we demons do not play into two male and female. We are men. Men work for male. Men do it for female. Man is God. The only balance of male and female. But men, we resonate with the body of the same effect. the world who are not seeking what we here are seeking. But first of all, until the hungry are hungry, they cannot be seeking. No man comes into me, that my father calls him. And when my father calls him, I will not let him away. Now, the affair will not be in this. I will send a hunger, a famine upon the land. It will not be a hunger for bread or a thirst for water, but for the healing of the world of God.

And when that tongue is a thundering, not a thing in this world can satisfy that thundering, but an extreme thundering. So until that thundering is a thundering, you can swallow all the things slowly, but you can eat it, and it doesn't cut you. By going to a restaurant, you have a complete hunger for a certain item, and not a thing out of the various things. You want that item. But when the thundering god is a thundering, you only want the piece of it, and you will eat his body, and drink the blood, And the body, in a typical sense, is that book, the Bible. And you spread, when you spread the Bible, you drink its blood.

And then comes the food. And you now decrease the blood. And we know that everyone will have the food. But you call the psalm, the psalm is done. One by one by one. As we do with the living people, as the living spirit. Like living spirit, not yet an animal body. But the world outside of

animating God, suggesting to be light -given first, where there is life in us. For we have a Father, and as the Father has life in himself, so we go to the Son also to have life in himself. And we will be the power animating the world, not being animated by a power external to itself. So we have two, uh, very good job.

We're here tomorrow night. And, um, same place, same time. That is the London Amateur.

The Man Within Lecture 2

Tonight's subject is the man within. The man within is Jesus Christ. So how will I know that Jesus Christ really is within me? I hope to write to make it just as plain and as clear as I possibly can. I hope. I tell you this because last Monday night I thought it was clear. And the next day, a very dear friend of mine called me and told me that her phone had been busy all morning, where so many who'd been coming over the years were disturbed. It was not clear to them. Something said simply, disturbed. And she herself was disturbed by an answer I gave to some question asked after the meeting. I thought I had made it clear, so tonight, again, I hope I can make it clear.

How do I know that he is within me? Here, let me first turn to a small little poem of Blake. It's called A Little Boy Lost. You will find it in Songs of Experience. Not loves another as itself, nor venerates another so, nor is it possible for thought are greater than itself to know. And God, how can I love you or any of my brothers more? I love you like a little bird that picks up crowns around the door. When the priest heard this, he went into a rage and took the little boy by his hair and led him up to the altars high and burned him as he had many burned before. Here it is impossible for man a greater than himself to know So if I would know God, and God is greater, then God has to become me, that I may discover myself as God.

There is no possibility of my knowing greater than myself. Therefore, if the Lord God who created the universe is greater, and he wants me to know him, I can know no greater than myself. Therefore, God becomes as I

am, that I may be as he is. So Paul tells us in his letter to the Galatians: I have been crucified with Christ; I no longer live; it is not I but Christ who lives in me; and the life I now live in the flesh I live by the faith of the Son of God who loved me and became me. He wanted my love. But I couldn't love something greater than myself. Not love another as itself.

Now I know the so-called holy people of the world will scream like the priest in the little poem because they're not honest with themselves. Or they will say, I love my country so, I'll die for it, if you draft me, and I have no choice in the matter. And I love so and so, so I'll die for him, and all this palaver. And no one really looks right into the mirror of his own mind and is honest with himself. But Blake was. Not love another as itself. Nor venerate another self, nor is it possible for thought a greater than itself to know. So, oh Father, you want my love? Well, then you've got to become me.

Because I don't know you. I can't know anything greater than myself. So would I know you? Well, then become me. And then let me discover you as myself. I'm discovering self. So he plotted and planned the whole thing when he became me. He brought the plan within himself. And then as I discover self, I discover it through the plan. And I reveal myself as he who became me. So this is the mystery of discovering this inner man. I am crucified with Christ. It's the past tense treaty. I have been, for that is over. Now anyone who teaches, Paul tells us, he said it in his second letter to Timothy, anyone, and there are those who teach that the resurrection is over and past.

They are upsetting the faith of some. It is not over. It has started. It's continuing, but it's not over. It's taking place in all in whom he became, and he became all. For he chose us in himself before the foundation of the world, and then came the descent.

Now let me illustrate it with a picture of Blake. You might have seen this. I have it at home. It's a 15 by 12, almost. Not quite 15, not quite 12. Unfortunately mine is black and white. is simply the ladder of Jacob. Well, Jacob is lying flat on his back, eyes closed, head turned to the right, and resting lightly on his shoulder. But the arms are outstretched in the form of a cross. And here he is stretched out, flat on his back, and then arms stretched out in the form of a cross. Then comes the dream, and he has the ladder drawn in a circular stairway. The whole ladder is a circular stairway. Under those descending and ascending, as told us in the 20th chapter of the book of Genesis. It is said in one of the ancient manuscripts, it was the God, the God's descending and ascending. But that's the E, because he only has three manuscripts. The E, the J, and the P. The E manuscript has it, the gods ascending and descending. The others have the angels of God. But call it what you will. The gods ascending and descending. All the gods descending are bringing something. One has a basket on its head. I tried with my magnifying glass to see the contents of the basket. You could see something in it, but what it is I do not know.

But a wicker basket. One has a picture on its right shoulder, a beautiful picture that holds well fluid. It's like Rebecca at the well, that beautiful picture. One has a scroll. One has like a volume. But each coming down has something, a talent they're bringing down into this world. but each going up has a child here is a little child on the shoulder a child in the arms a little child being held by the hand and being laid each has a child on the ascent but all have a talent on the way down that is Blake's wonderful picture of Jacob's ladder.

Now here, let me share with you what was given to me this past week. My friend Bill McGann, he said, I found myself, this is only a week ago that he had this experience, I found myself in a dream. I was lying at the base of

a huge tree. Above me, up the roadway, was an enormous door, a big door, and it was barking at me. But it was leeches to a post, and I said to myself, I am all right, because my friend has him. Then I looked up, and I couldn't see the form, but here was the outline of a fiery beam of light, and he started down with the door, and the dog and he came down.

I still could not see the actual form, but there was an outline of this fiery being of light, and as he came down, they went past me. Then he unleashed the door, and then melted into me. At that, as he melted into me and became me, then I thought to myself, I must now get up as fast as I can. And like lightning, I ran up to the very topmost point. And there I said to myself, as the dog started after me, I am now in the top room. And so I am safe. The dog came, and as the dog came in, he came over and licked me on the face. And then I woke, feeling thrilled beyond measure, because I knew it had tremendous significance.

Well, Bill, if you haven't read *The Hound of Heaven*, do so. Francis Thompson. It's a very small, tiny little poem. It's considered his best. Some people think it is the best thing ever written. I don't, but I think it's perfectly marvelous. It's the hound of heaven, which is Caleb. But the hound of heaven is God. It's God himself. He started off in these words, I fled him down the night and down the day. I fled him down the arches of the year. I fled him down the labyrinthine ways of my own mind. and in the midst of tears I hid from him under running laughter. Then the hunt continues as he is running and in the very end the voice now is the hand of heaven which is God and speaks to him and says, I am half-bonded, blinded, weakened.

I am he whom thou seekest thou dravest love from thee who dravest me and that's how it ends it's simply the pursuit of God. What is he seeking? He's seeking your love, for he cannot receive my love that he wants unless

he who has infinite love becomes me, for I am incapable of knowing a thing greater than myself, so. So he who is the greater must become me. Actually become me if he would have my love that would satisfy him. For if God is infinite love, he's a lover. And a lover without a beloved is unthinkable. So he needs the beloved. So be it told, I no longer call you slave. I call you friend.

For a slave does not know what his master does. So now you are my friends, he said, for all that I have heard from my father I have made known unto you. For here he becomes as I am, that I may be as he is. So in the descent he brought me down with him. And I went through all the fires, all the afflictions, all the tears, all of everything. thing, but I could not begin the ascent until I was born again. I had to be born from above. Unless you are born from above, you cannot enter the kingdom of God. Then Nicodemus said to him, how is it possible? One who is old, can he enter a second time into his mother's womb and be born?

and he answered you, a teacher of Israel, and you do not understand this, except you are born from above, you cannot enter the kingdom of God. Now he gives them the cue. As the wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes. So it is with everyone who is born of the Spirit. it. The Spirit and the wind are the same word both in Hebrew and in Greek. So he tells us what is going to happen. You're going to hear it. It will come as a wind. This fantastic wind. An unearthly wind. Then you'll know this is it. But it is so much a part of you, you don't know until after the event.

When the infant. And so you take your infant up. It's the sign of your birth from above. Where now you discover who you are. You begin to discover God. For you are God. But not until God actually fuses with you and becomes one with you. So I can say to Bill, Christ is now your intimate

companion of your soul. He's now within you. And now, all that is said of him, you're going to experience. The birth, the resurrection, the discovery of the fatherhood, all these things will happen in you. They must. For he is fused with you. And you saw Caleb, the hound of heaven, and he comes over as a friend. He kisses you.

That's what a dog does when he licks you in the face. He kisses you. And he kisses only his friend. So you are told in Scripture, not in Scripture, but the way it's interpreted, that he died for sinners. He died for his friends. He died for those that he loved. God is infinitely merciful. So here man is made a living being, but he sleeps, we are told. He's dead. But mercy turned death into sleep. And then the sexes rose to work and weep. but not until mercy turned death into sleep did the sexes rise, and they rose to work and to wean, until that birth takes place from within. There's a little poem by Rilke, and it says, Behold, O man within, the maiden within you.

creature one from a thousand nations creature only just one but never as yet beloved he hasn't yet brought forth the child in fulfillment of the prophecy that here the Lord himself will give you a sign a maiden who can see and bear a son and he shall call his name Emmanuel which is God with us so you brought him brought her forth through a thousand natures all the horrors you've gone through you suddenly discover her you haven't yet really turned her into your beloved it. For you're told it's the woman from above that brings this child into being, and the woman from below brings in these, the garments of flesh, these things that are slave garments.

But there is a woman in man called the Jerusalem from above, and she brings children into freedom. And the Jerusalem from below is Hagar, and she brings them into sleep. So here, the woman within, you create by the life that you lead. I saw it so clearly when I saw this angelic being. You never saw such beauty in your life. At the same time, I saw this monstrous being.

one was the result of all of my misplaced energy all of my violence went right into this monster and all of my ideals and my faith that I kept when I was faithful to the vision in time of trouble it all went into this noble creature and then came that moment in time when both confronted me this beauty beyond measure and this monster and when I discovered that the monster was my own creator, I made a pledge to myself, not to another, I'll redeem him.

If it took me eternity, I'll redeem him. And before my eyes, he melted. And the energy returned to me, who had misused it. And my energy felt so great at that moment. At that moment, I never felt such intensity, such power. And this one loathed. He thought it would be destroyed. He is the maiden within me who brought forth the child. So every one is acting. This story is told by Ruthie. Behold, O man within, the maiden within you. Rejoice. Now, or now one, from a thousand nations. Now this is the inner man. man. The inner man has powers beyond the wildest dream of anything on earth. So let me share with you now another one of a friend of mine who is here tonight, Sharon.

And she said it happened to her here recently. He got a new edition of the book called The Lost and Forgotten Book of the Bible and Eden. He said, I sat there and began to read from the beginning. When I got to the 13th chapter, the third through the seven verses, suddenly I went cold. For here I am reading in a book, supposed to be the last books of the Bible, and Eden. And I am reading an experience of myself that happened to me when I was 14 years old. for when I was 14 here I sat at the dinner table with my father, mother and sister my mother had occasion to go to the kitchen I could see her through the door open the refrigerator and she called from the kitchen to me and she said Sharon, would you like a glass of milk?

and I said I'd love it, thank you I saw her pour it into the glass I saw her

put the container back and then she came in, and at the moment that she offered me the milk, at that moment, time stood still. I looked at my mother, and here, she is completely unaware of what is taking place. Not a thing has moved, it's all frozen. My father, my sister was like a blur. But everything is frozen, frozen, and time stands still. And suddenly, it all began to move. My father was beginning to chew something when he couldn't, and suddenly he continued the action. My mother continued the action, my sister, and I jumped from the table, ran to my bedroom, threw myself on the bed, and I was not, but I could not stop the tears.

I cried and cried and cried. my parents justified it by saying, well, teenage emotionalism all little girls go through it she's 14 years old, boys go through it just a teenage explosion she said, at the moment I felt I was crying for everyone in the world because they didn't understand it the world is dead it's animated by the Lord Jesus Christ Christ, who became us. And in her, the tasting of the powers that will be hers in the new age. And so one moment, and it could have been several moments, but all things continued as though these moments did not stand still. And to them, they did not stand still. So what I asked my mother recently about it, she said, no, she has no memory of that, just just an upset.

And she asked, is that similar to your experience of entering into a place in spirit when everything stood still? I said, yes, it's identical with that. You tasted of the power of the age to come. Now here, he said, as I read the book, I was so frozen to see that here recorded in what is called the lost books of the Bible and Eden, an experience of my own that happened when I was 14, that I quickly turned a whole page over and all the pages to the very end, just to get away from it. And here before my eyes, this is what I read. A cup of milk was offered to me, and I drank it.

A cup of milk was offered to me, and I drank it. In the sweetness of the

light of the Lord. The son is the cup. He who was milked is the father. Old 19 of the Odes of Solomon. Then she underscores the thought. There is no escape. No, there isn't. How will you tell the world that this whole vast world truly is dead? And we descend into it. Animated. For we descend with Christ. And we animate it. And the whole thing goes on and on. And we play our part. At intervals, as we're beginning to awake, we stop it. We stop a few moments of it to see the whole thing is dead. And then we become locked in it once more and play it again.

At another moment, we stop it again. Maybe a year later. Maybe ten years later. For I've had these moments scattered over the years. And it's fantastic. You almost forget that you did it before until all of a sudden you stop it again to bring back to memory the death that is here. So when Blake speaks of this as eternal death, he knows what he's talking about.

That here it is of the passive through eternal death and of the awakening through eternal life. So the question that disturbed me the other night was when my friend Jack, who is here tonight, asked concerning concerning the one birthed through the womb. For I quote it from the ninth chapter of Hebrews, that it is given to men to die once, then comes judgment. And then we are told, for Christ was offered once, but he shall come a second time, not concerning any sin, but to stay those who are eagerly waiting for him. His return is when he awakens in us; that's his return. No being coming from without. For if there be a Christ other than he who is crucified on us and who rose and continues to rise in us, he is a false Christ; there is no other Christ but the Christ who was crucified on us. He rose in John Brown, in Mary Smith, in so and so, but he's rising, and he's continued to rise until all are resurrected. So the rebirth is through the resurrection of Christ in us, as we are told in Peter.

Man is born from above through the resurrection of Jesus Christ from

the dead. Well, if you aren't born from above, is the resurrection over? You have to say no. Therefore, those who teach that the resurrection is past and over are upsetting the faith of some. It took place, yes, but it is taking place in everyone in the world. And when it takes place in the individual, there is no doubt as to what happened. He found himself rising within himself.

Now here, take the story of Jacob and the ladder. He came to a place, it was late, and he took a stone and used it for a pillow, put his head upon it. Now you think a man took a little stone. Every night that you go to bed, you put your being on that pillow. The skull is that stone on which you rest night after night. When I lay down at night, I'm on the stone. Then we are told he saw this ladder that was set up from earth to heaven with the gods ascending and descending on the ladder. And the Lord God stood above it.

Now it says stood above it. Well, the word translated above it literally means top. It actually means the highest point. Well, the highest point, the drama is taking place in me. That spinal or that serpentine ladder is my own wonderful back. That's how I go up. So the top of it is my skull. So when the Lord stood at the top above it, where is he standing? The Lord entered death's door, my skull, with me. when I entered and laid down in the grave with me to share with me my visions of eternity, my dreams, until I wake.

And when I wake, I will know who I am. I am he. And I will see the living clothes, not these things here, but the garment, which I discard. It was my emanation, but now I discard it as I begin now to ascend.

And in the ascent, I will take the sign of my birth, I'll take the child. In that ascent of Blake, all had the child. Everyone a child. And it fades into the distance. You can't paint it in that form. How would you paint it within a man?

So you've got to use your imagination when you see the wonderful picture.

So you see a man lying flat on his back. and then you see this wonderful circular stairway and you think it's something on the outside. It's all within himself that the drama is taking place.

So this man within is your own wonderful human imagination. It's the awakening of the imagination.

But if I am incapable of knowing a greater than myself, and there is a greater than myself, that greater self, if it desires me to know him or it, it must become me if I would know him.

For it is impossible for thought a greater than itself to know.

But if I cannot know greater than myself, and there is a greater than myself who desires that I could know him, well then let him become me.

And so he becomes as I am, that I may be as he is.

So this is our story concerning the inner man.

Don't be concerned about it. Don't be frightened. It's the most fantastic play in the world. the greatest play ever, completely misunderstood.

When certain little isms claim that they have all the truth, truth is an ever-increasing illumination.

So although I said in one way, I said, I only die once.

I am born twice. I am born into this world, and then I am reborn from above, well, which allows me to enter the other age, the two ages altogether.

But I can use the word die in many ways.

Paul said, I die daily. Well, he doesn't mean it in another sense.

For instance, he said, I die daily. I die daily too, if I change my ideas concerning anything.

If an experience of tonight forces me to change, sometimes only a little way, but quite often a radical change of the ideas that I sponsor.

Well, then, am I honest enough to face the same audience and confess the change?

I must be that honest.

If tonight an expansion in consciousness forces me to modify or radically change the ideas that I champion, well, now, as I expand and expand, I've got to, for I'm ever expanding and therefore growing and outgrowing.

So Paul said, I die every day. saying.

Blake made the statement that death is the greatest thing in life. There's nothing like death. But he said, most people die so late and take such an unmerciful time in dying, God knows their neighbors never see them rise from the grave. Well, you see what a different concept he had of death. He had an enlarged meaning for the word death. He wrote his own obituary, his epitaph, the year before he died. And this is what he said. William Blake, who was very much delighted to be with good company, born the 28th of November, 1757, in London, and has died several times since. Well, you read Amain's epitaph, and that's what he said. Well, he was growing from the time that he became aware that the world was all imagination.

And so one day, all these scientists got around and were discussing about the vastness of the universe, this enormous immensity of space, and they're speaking of light years. And he said to them, it's all false. Last evening, I went to the heat and put my finger upon the sky. You doubt it? it? I don't. The whole thing is within you. The whole vast universe is

contained within man. All that I behold, though it appears without, it is within, in my imagination, of which this world of mortality is but a shadow. And so he would have none of it. God is not a mathematical design, a diagram. God is your own wonderful human imagination. He became you.

that you may actually know the infinity of his own being, which is your being. For unless he became you, what could you do? You could never in eternity know more than yourself, not in eternity. It is impossible for thought a greater than itself to know. Therefore, if I cannot know anything greater than myself, and there is a greater being, and he desires me to know him, I can't know him unless he becomes me. And so God becomes as I am, that I may be as he is. And therefore from then on it's only self-discovery. So people speak of discovering God, I'm discovering only myself. But I will read the story, what did they say of God?

Well they said he was born differently. In what way was he born differently? Well, the one who begot him, who brought him forth didn't know a man. And it is said that she conceived of the Holy Spirit. And then when those came to bear witness to this birth, they were told a sign would be given them. And the sign would be a little babe wrapped in swaddling clothes. That would be a sign. But he was born. That was a sign of his birth. Only a sign. Well then, all of a sudden it happened. Happened to you. But what else did he say? He said, Thou art my son, today I have begotten thee. Who is speaking?

The Lord God. To whom did he speak? To David. And David recorded it in the second Psalm. I will tell of the decree of the Lord. He said unto me, Thou art my son, today I have begotten thee. Then comes an explosion. Where? In your head. Where the whole drama takes place. And what happens? Here stands David. And he is calling me father. And I know

I am his father. And there is no other way to know that I am God the father other than his own son calling me father. So he is not compromising his gift. He gives me his entire being. Then what comes next? He tells me that he's going to take his own blood as the sacrifice of his journey, not the blood of another.

And all of a sudden, the veil, we are told, is split from the top to the bottom. And then I find the veil is my own body, as told us in Hebrew. And the veil, he rent the veil from top to bottom, and the veil of the temple was his own place. I find my own body split in two and parted. I see the blood, living blood, and I am it, for life is in the blood. And I am life. And life is an activity of my imagining, because I have discovered it. I imagined and stopped it, and things froze. I released it, and they continued working. I froze it again, and they stopped. And so I fused now with my own blood.

I didn't take the blood of a bull or a goat or any other blood. I took my own blood and up I went in the form of a serpent. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up in the same serpentine manner. But now I know that happened to the Lord, for he calls himself the Son of Man. Well, I am a son of man, and so up I went in that manner. And then we are told of the Lord that it was said, anyone in whom you see the dove descend, rather the Holy Spirit descend, and remain upon him, that's he, the Lord's anointing.

And he will baptize you with the Holy Spirit. Well, the day came that the dove descended in bodily form, which is simply the form that the Holy Spirit presents as himself. And it descends and it remained. and smothered me with kisses. So then I knew that the whole drama was unfolding within me. ¶ Now go and tell it. Tell it to everyone. If they turn their back upon you, I have made your forehead like a flint. And so you will keep it and will not turn back and modify it because they will not accept it or understand

it. So you keep going and it doesn't matter what they do. If they are like flit, I'll make yours even more so.

And to let the whole world say it isn't so, it doesn't really matter. I'm telling you, the drama is not outside of you. The drama is in you. And that goes for everything in your world. Your business is not on the outside. Your business affairs is taking place within you. You can be a success or a failure. It's all within you. The minute you turn on the outside and think, he will help me, he will help me, they will help me, you're lost. God doesn't need anything because he became you. And he's your own wonderful human imagination. That's who God is. And so here, when the priest took him by the hair, and then took him up and said, what a fiend have we here.

The little boy is not a little child, it's every person in the world. It's you, it's me. that we come to this conclusion based upon vision. And man without vision, trying to keep alive the traditions of his earthly parents, he will call us a fiend. And if the day allows him to burn us, he'll burn us. There were days when they were allowed to burn them and call them heretics. But that day has passed for a moment, only for a moment. It's a circle, it'll come again. And they will take over and burn. But those whom God afflicts for secret ends, he comforts and heals and calls them friends. The miniature called a friend, that's important.

And so when the dog came up, hung to heaven and kissed him, he only kissed the friend. And so he's called a friend. So in him tonight, Christ is his intimate companion. And he will never leave them, not in eternity. And so he will lean against this in time of trouble. He'll remember this experience. If things go wrong, he'll remember it shouldn't, but nevertheless it has. Therefore, I'll get back and recognize the one who loved me. Who not only loves me, but he became me. He melted into me. He took off the leash from the hound of heaven, turned around, and melted

into me. And he hasn't left me. and then the hound of heaven, who is the Lord himself, gives me.

Does he not kiss his son? When you read scripture, you've got to be so careful because translations are strange. For instance, here's the one I started off tonight. In the King James Version, they will put it in the present tense. I am crucified with Christ. The real translation is, I have been crucified. That is found in the Revised Standard Version. But as we go on, the King James has a far clearer expression. And it is this. The same word translated of in Son of God is the word that comes just before it, which in the King James Version is translated of. But in the Revised Standard Version, it's translated in. That's false. For instance, let me quote it.

I have been crucified with Christ. It is no longer I who lives, but Christ who lives in me. And the life I now live in the flesh, I live by the faith of the Son of God, who loved me and became me. Not my faith in him. It's all the difference in the world. And the identical word translated of Son of God is the word that precedes it. Therefore, the King James Version gives us the right translation, not the revised standard. It is not my faith in God. I don't know if it exists. It is God who desires me to know of him and to love him. Therefore, it is his faith that sustains the whole.

when he becomes me now I take on this part of your faith and apply it on this level in the world of Caesar but I am sustained by his faith the faith of the Son of God who loved me and gave himself for me how did he do it? he became me he died he forgot his infinite being and took upon himself the form of this slave faith, this servant, and then I begin to expand, discovering more and more of myself, which would be impossible if that greater had not become me. I hope that is clear tonight. And whatever I said in answer to my friend Jack's question that confused a few of you, I

regret it, but I hope this has made it clearer.

Thank you.

The Marks of Jesus

The subject is the Mark of Jesus. The story of Jesus is an acted parable, a parable which is all about the last things, that part of the history of salvation which is still in prospect and which presses for realization. And the man who has experienced that part of the history of salvation cannot escape the responsibility of telling its meaning to his fellow men. No one who's experienced it can really turn away from others and leave them as he was prior to his experience. When you and I open the Bible and read of these wonderful characters. It ought always, as far as we're concerned, we ought always to really understand that these patriarchs, Abraham, Isaac, Jacob, Moses, and all of them, are not there meant as persons as you and I are persons.

They are simply representatives of the eternal spiritual states of the soul, states through which you and I pass from our beginning of the journey to the end, where the end is God. These are all visions of these eternal states as they were received by men qualified to receive them, called by us the prophets, and they recorded them, and we have them in our Bible, but these are states. I have seen these states. When you see the state, yes, it's personified, it's a person, but you must always remember it's a state, not the person as you're a person or I am a person, so here tonight the marks of Jesus: what are they? Our churches paint pictures of him, and they think the marks of Jesus are the stigmata.

They're not. The mark I have gone from— I would say— gallery to gallery. I have seen these pictures of what the artist believed to be Jesus.

And here he has painted a man and given him the mark of the stigmata: in the palms of the hand, the feet, the head, and the side. Some even change the side from the right to the left, depending upon the artist. And these are not the marks. When Paul said, "Henceforth let no one trouble me, for I wear on my body the marks of Jesus." He is telling us, if we understand it, he has experienced this passage of the last of the history of salvation. And these marks begin with the resurrection.

That's where it begins. I will bring you to a remembrance, said the evangelist John. "I will bring you to the remembrance of all the things that I have told you. And I have told you before it takes place, that when it does take place, you may know that I am he." When you read that, you might think a man is talking to a group and telling the group that when this thing takes place, that I'm telling you now, you will know that I am he. That's not it. What he is telling everyone that when it takes place you will know that the I am in you who experiences it, all that I am, he now disappears, for he says, "If I do not go away, the Holy Spirit cannot come, but if I go, I will send him; this is the gift of the Father, and when he comes, he will lead you into all truth, and teach you all things, and he will bring to your remembrance all the things that I have told you."

For the word "tomb" in Greek is "cenotaph" — remembrance, supplicant, grave, interment. That's where it starts. "I will bring to your remembrance what will you bring?" you□ That I carry in my body the death of Jesus. That I may also manifest the life of Jesus in my body. I carry in my body the death of Jesus that I may manifest the life of Jesus in my body. This is the story. Everyone carries in his body the death of Jesus.

Now let me give you one of them all. You're told in the 42nd Psalm. This is the Psalm of Remembrance, when he brings back to memory I remember when said he I walked with this enormous crowd and led them

in procession to the house of God, it was a gay crowd, a festive crowd. Well, let me give you my own experience here.

I found myself in this enormous crowd, all dressed as though they were of the Near East, where the drama is laid. I am leading them in procession, and they're gay. It's a very, very gay crowd, singing praises and giving thanks to God, walking towards some unseen Mecca, unseen temple. And as we walked a voice rang out, we heard the voice, but no one saw a form, and the voice said, And God walks with them. At that, a woman at my side asked a question: If God walks with us, where is he? For she is addressing the unseen but heard voice. And the voice replied, and all could hear it, with enormous pride, At your side. With this, she turned automatically to her side and looked into my face, and she became hysterical.

It's practice of funneling, so now she addresses again this voice. It has no face, it has no form, and she said to the voice that spoke to all of us, You mean that Neville is God? And the voice replied, Yes, in the act of waking.

Then from the depths of my own soul, the voice spoke only to me. No one heard what it said, but the speaker. And the voice said to me, I laid myself down within you to sleep. And as I slept, I dreamed a dream. I dreamed, and I knew the end. I became so ecstatically happy, I can't describe in words the thrill, the emotion that possessed me, for I knew the end of that sentence. Yes, I dreamed I am you. With this, I felt the crucifixion.

And may I tell you, far from what the churches preach, speech, and all the teachers talk about is sheer ecstasy. What a joy! My hands became vortices, my head a vortex, my two feet vortices, and my right thigh a vortex, Whirling vortices nailed me to this body, but it was joy. And then you will understand the Tenth of John. No one takes away my life. I lay down myself. I have the power to lay down, and the power to lift it up again. So it

was in love that he laid himself down with enough to sleep, to dream the dream of life. And at the end of the dream, to raise us with him. He, the dreamer, raises us because he's dreaming that he's us.

And he individualizes us in this manner. It was a voluntary act, and there was no pain whatsoever in that decision of God to become you. God became man voluntarily, that man may become God. And there is no pain in that act whatsoever. Sheer ecstasy. And that word doesn't describe cry, the thrill that was mine when I felt it that night. In fulfillment of the 42nd Psalm, I will bring to your remembrance all that I have told you. ¶ Now he disappeared from Simon. God tells the story of his plan, of his purpose, and then becomes invisible. He He isn't near, for nearness implies separation. God becomes man. There's no nearness about him. He's actually man. Can you say, I am near?

You can't say, I am, and say that it is near. That's the core. That's the center. You may say, the hand is near. That is near. Everything else is near to what? To I am. but I am can't be near. It can't be even so far off as even to be near, for nearness implies separation. He actually became man, and in becoming man, man is using the name, the only name, which is I am. So here that's a mark. I bear on my body the marks of Jesus because I carry always in my body the death of Jesus so that the life of Jesus may be manifested in my body. ¶ Now this story of Jesus is always about the last things.

This is the eschatology of Scripture. It's the very end of the great drama. When it's coming to an end, there are certain signs that will appear on the body, not visible to any mortal eye. The signs are experiences of the individual who bears the signs. Christianity is based upon the assertion that a series of events events happen in which God revealed himself in action for the salvation of man. And it begins with the tomb, with the resurrection. I

will bring to your remembrance all the things that I have told you. If he brings to my remembrance, I go back to the cemetery where he is buried. He is buried in the skull of man. That's where God is actually buried.

The sleep is so profound it's called in scripture death. It isn't death. It's the great mystery of life through death. For he had to empty himself completely of all that he is to become this little thing called man. He completely emptied himself and took upon himself the form of man. And becoming man, he dreams the dream of life and takes himself through this dream of horror. We are the incarnation of the tragedy and the glory of this wonderful message of salvation. We should not forget the glory in the tragedy that there is tragedy; who denies it, look all around: there is tragedy, but we must not forget and should not forget the glory that follows when the dream is over and God awakes from the dream, as told us in the Psalms: Rouse thyself; why sleepest thou, O Lord?

Do not cast it off forever. Awake, awake, O sleeper, and rise from the dead. So he equates sleep with death. Awake, O sleeper, and rise from the dead. So he takes these two and they are equated— sleep and death— it is so profound: God had to completely forget who he was to become you. So I'm speaking from experience; I am not theorizing. I'm not trying to build some little philosophy of life. I promise you that my purpose here is to tell you what portions of scripture I have experienced experienced. Man must experience Scripture. To sit down and work out some little philosophy of life— millions have done it, and they're all over the world, little isms all over the world.

I am not here to work out some little ism, but just to tell you that the Word of God, as recorded in Scripture, is true, but not as the world teaches it. It is true for the individual to experience. And every person in this world will experience Scripture. As told us, Scripture must be realized in

me. Scripture must be realized in me, fulfilled in me. And then beginning with the law of Moses and all through the prophet and the psalms, He interpreted to them in all of the scriptures the things concerning himself. So we go back to the tomb. That's where the real end is coming in. No one understood it until the resurrection.

As we are told in scripture, he said to them, you do not understand now what I am doing, but you will afterwards. Afterwards, he was washing their feet, and he told them, you do not now understand the reason behind this, the meaning of this, but you will afterwards. And it was only after the resurrection that the disciples understood the unfolding drama. Well, what is the drama? you've gone to the theater and you've seen the most wonderful play with the meaning, with the message not everyone in the audience got the message and no two got it in the same manner so we're told in Galatians the same book from which we quoted tonight's title when we say I bear on my body the marks of Jesus he said to the Galatians oh foolish Galatians who has bewitched you before whose eyes Jesus Christ was publicly portrayed as crucified let me ask you only this did you receive the spirit by the working of the law or did you receive it with hearing with faith you heard it and you believed it are you so foolish having begun in the spirit are you now ending in the flesh for the whole vast world accepts this personification of God's creative power as a being of flesh and he's asking the Galatians you heard it in the spirit didn't you a story was told you the most incredible story in the world the story of God's plan his purpose to actually endow his own creation with life like an artist conceiving like a Pygmalion in Galatea and a Pygmalion conceives the most glorious thing in the world as he can conceive it but it's dead it's made of marble and it can't respond respond.

It can't love him, the creator. And he has no what to do because he

wanted to become animated, something alive. And to whom does he pray? He prays to the goddess of love. And when Galatea responds, the first word that she utters is the name of her creator. I've seen the play and here this beautiful mob statue and suddenly it begins to pronounce Pygmalion. The dead becomes alive and is saying Pygmalion. In our case, we become alive, we call our Creator's name too. We don't call him God, we don't call him that, we don't call him that. We say I am. Before man can say anything, man must first be aware that he is. To be aware that he is, he is saying, whether he voteth or not, he is saying, I am.

So we are the so-called dead, who become animated, and we know that we are. Knowing that we are, we are saying, I am. So So the Creator is calling forth life and making us become animated lovers in his world. He wants lovers. So here in this wonderful picture, he goes to this state of death. It begins with death, and then he animates it and it brings it out. So here, let me give you now my own experience beginning with the first great mark. the crucifixion, yes, that's over but although the crucifixion is over the resurrection is taking place and the most damnable statement he pronounces upon those who teach that the resurrection is past, read it in his second letter to Timothy those who teach that the resurrection is over and past are leading people astray and causing them to move from the faith, the true faith.

So the churches say the resurrection took place two thousand years ago. Paul, in his death, to Timothy, condemns the man unmercifully who teaches that it is over. It is taking place. Every moment of time someone is being raised from the dead. And it starts where he was buried. I bear always in my body the death of Jesus. For I know the location. It's my skull. I didn't know it until it happened. And so when it happened, and I woke within my skull skull, to discover the skull to be a tomb, to be a sepulchre.

It was only then that I realized that that's where he was buried. I heard the voice say to me, I laid myself down within you to sleep.

And as I slept, I dreamed the dream. I dreamed, and I do, I dreamed I am you. But I didn't realize how literally true that statement was. That That he actually entered me, this death's door, and laid himself down within me. And shared with me these visions of life. Until the dreamer awoke. And awaking, he wakes me with him, because he fused that interval. We fused and became one. And then we come up. And so the mark that Paul speaks of, I bear on my body. the marks of Jesus, he starts now with the tomb. Do I bear the mark of the tomb? Yes. I have had the experience of the tomb. You can't see it with mortal eye, but I know it from experience.

And so that one mark was my first mark, the mark of the tomb. For all have had the mark of the crucifixion. That was only a remembrance. Remember, I will bring to your remembrance all that I have told you. So every one is going to have that experience of leading the crowd in procession to the house of God. And when it happens, the night it happens, it will only be a remembrance of the things that he told us would happen. But beginning with the tomb, there's something we did not experience before. These things were just simply told us, and now, man could not believe it, and suddenly it began to unfold within him. So the first great mark is to awaken in your skull, to find it a sepulchre.

And then you come out. You push the base of that skull from within. Something gives and you come out. And you come out in the manner that a child comes out of the womb of a woman. Head first. and you come out inch by inch by inch and there you are on the floor and you rise look back at that topical the body out of which you've just emerged and it's ghastly pale to fulfill scripture the 30th chapter of the book of Deuteronomy, pardon me, Jeremiah. The 30th chapter of Jeremiah. Why is every face so

pale? And so you look at it and it's ghastly pale. And now comes the great unfolding of the wind.

The Spirit. So much is said in John about the importance of the Spirit, the importance of the wind. And you hear it and you feel it. And you wonder where is this strange, unethical wind coming from? You know it's here, you feel it here, but it's all over. And then all the symbolism of Scripture begins to appear before you. And it happens so automatically and so naturally. And when three men take the place where the body was when it disappears, you look at these men, they can't see you. But you see them and you hear every thought. You hear their words and read and discern what they're thinking. And when two of them are, well, they can believe what the third has announced.

For the third has announced what he has found, and he finds the sign of your birth. For you're told in Scripture, this shall be a sign unto you. You will find a babe wrapped in swaddling clothes. Well, it's a sign. It's not the event. It's not any more the event than the flag flying on the White House tonight, if the president is there. If he's in residence, the flag flies. It only signifies his presence, but that's not the president. If I want to know, is he in office? Look to see if the flag is flying. For whenever he's in office, that flag should fly. And when he is not in the White House, the flag is lowered.

So the little babe wrapped in swaddling clothes is a sign, signifying an event, this unearthly event where the individual has been born into an entirely different age, a new world, a new beginning. Pardon me. So they find the sign, lift the sign up, and place it on the bed. and you will take that sign, a child, you will raise it, you will look into its heavenly face and say some wonderful, endearing sentence. And with that, it will break into a smile. And the whole thing will dissolve while you are still holding that sign in your hand, a living, living babe wrapped in swaddling clothes. So that

the second mark I bear upon my body I bear upon my body the marks of Jesus.

For in my body I bear the death of Jesus. And now, because it's life through death, he must now spring into flower. And these are all the marks of the flower that appear upon the tree. And that's the second one. And then comes the third. And the third mark you will bear upon your body is when he reveals to you your true identity. For God is a father. And if God is a father, and he succeeds in his purpose, which is to so give himself to you, that he actually becomes you, in that moment of becoming you, you are a father. And so he brings in this third mark his son, and the son calls you father.

And you know exactly who you are, and you know exactly who the child, the boy is. He is David. David of biblical fame. And there is no doubt in your mind, no uncertainty as to this eternal relationship. So you can say, I now bear that mark upon my body. And then comes the other sign, for he brings us out of this wilderness with signs and wonders. And so the one sign identified with the escape from Egypt as we make our exodus is that of the serpent. And so the great fiery serpent is lifted up upon a rod that bud. And here, in your wonderful body, you will feel it as though it took place physically.

You will feel it just as though the whole thing was taking place physically. You will be split from top to bottom. And you will observe this thing that is split that the book of Hebrews equates with the body of Jesus. The curtain of the temple is the flesh of Jesus as we are told in the book of Hebrews and you feel the flesh being cut right down from top to bottom and just as it's split and you see it parted you look and behold the blood of God at the base it's not red it's liquid golden light. As you look at it, you know in the depths of your soul, I am it. That is my very self.

Knowing it, you fuse with what you perceive. And the perceived and the perceiver become one. And then like a serpent, but a fiery serpent, you ascend this rod right up into your self. that the other mark you bear upon your body and then comes the seal of approval as the final mark and that seal of approval is when the heavens open and there is no limit no circumference just infinite transparency translucency and you look up and hovering above you as though floating on water yet there is no water but just as though you are floating is this heavenly dove and it looks at you and its eye catches your eye and you do it automatically you raise your hand it gently descends upon your hand and you bring it to your face and it smothers you you with affection, kissing you all over your head and whilst mothering you, the whole thing dissolves.

But I'll give you one little instant between whether it happens to you or not, I don't know. But I must tell you, I have not written it, I omitted it from the telling in the book. A woman was on my side and the woman said to me, he loves you. well it was so obvious that he loved me smothered me with kisses so he loved me then she said to me you know they avoid man man gives off the most offensive odor and to avoid the odor they avoid man but he so loved you he penetrated the ring of offense saints, and came down to demonstrate his love for you. So this scene from on high is not only a world of violence, but a world of death, a world of decay, a world that gives off the most horrible odor.

But the Holy Spirit symbolizes the dove, showing his infinite mercy, penetrates this horror called the odor of man which is his vial and comes down upon the one that at that moment he has selected and sealed and approved everyone will have it but everyone I didn't put that in the little pamphlet for reasons I do not know if it's the experience of everyone the doubt is experienced everyone but that portion I omitted because I didn't

want someone to feel that it was something different. But that was my experience. She said to me, she loves you. And I didn't reply because to me it was so obvious that she loved me. And then she gave me the reasons for his descent and told me that this horrible odor that man gives off so so offends them that they avoid that.

But that his love was so intense for you that he penetrated the ring of offense and came down to demonstrate his love for you. His work in me was finished and he sealed it with himself. So this is our story concerning the mark of Jesus. So heretofore said he, or henceforth, let no one trouble me, for I bear on my body the marks of Jesus. Has nothing to do with the stigmata. The stigmata is ecstasy beyond measure. Not painful, as you'd see on these paintings. Don't for one moment believe it. Last year, in the Metropolitan, in New York City, There was one at a fantastic pride and they had the sixth point on the left side.

Well, that was not my experience. It was on the right side. But these points came simultaneously. He didn't puncture this and then that and then my feet, singly, and then my head. All came together. I was tucked into this body by these thick, whirling vortices. And I can't describe the sheer ecstasy of that kneeling on this body when God made his decision to take what he had created and make it alive and give himself to it so there are not two of us, just one, and I am he. That's the story. So this wonderful vision or experience I would say of Paul will be the experience of every child born a woman. No one will fail for the very simple reason you aren't doing it.

He who began a good work in you will bring it to completion at the day of Jesus Christ. He began it enough and he completes it. And so no one does it. It's being done on man. If it seems a prying time, all right, do not dwell upon the tragedy. Dwell upon the glory. For the glory is ours. We are

the incarnation of both tragedy and glory. For we should not dwell upon the tragedy to the exclusion of the glory. So here, these marks are not to be seen with mortal eye. They are to be seen by being experienced. And then you hold them forever in your wonderful, immortal memory. When you take off this garment for the last time, you will see the full significance of the experience.

It will all be revealed to you why this eschatology had to take place. So the story of Jesus is simply that portion of the message of salvation that is still in being, still in prospect, but perfect for realization. And it realized in us. So the end comes so suddenly. It takes us unaware, it takes us suddenly, and comes to us while we're still living in in this strange, existential situation. You wake in the morning, the same person. You go to bed that night, same person. That you were the day before. And all of a sudden, in this strange world of ours, that we took for granted, this thing happens. And then you go back into the ancient scriptures and you read it.

And see it was all foretold. That's why the ancient rabbis said, that we are predestined or events are predestined if foretold by a word of Scripture. If I can read it in Scripture, it's predestined. I don't make it, it yet happens. It happens when the work is being brought to completion. And the moment that work is coming to completion, well then, it unfolds within us. So Jesus Christ is a holy supernatural being don't look for him in the flesh so let me remind you what Paul said to the Galatians are you so foolish having begun in the spirit are you ending in the flesh don't look for any physical Jesus don't look for any man outside of yourself as the savior Listen to the words of Isaiah.

I am the Lord your God. The Holy One of Israel. Your Savior. And besides me there is no Savior. Who spoke? I am. I am the Lord your God. The Holy One of Israel. Your Savior. So don't let make any image of a

Savior outside. But when he comes, he's gonna come within you. And when he comes, you'll understand the words. I have told you before it takes place, that when it does take place, you may believe that I am he. So all this was said of the Lord, and it happened to you. But then you'll believe I am he. For these things only happen to the Lord. He is born out of a tomb.

He allowed himself to be in tomb voluntarily. No one takes my life. I lay down myself. I have the power to lay down and the power to lift it up again. Or I put me in the tomb and I will rise. And so they put him in the tomb. The human skull. And when he rises you will know I am he. So he rises. And may I tell you, the sensation is one of rising from sleep. The only reason that you know it was so deep that it was likened unto death is the location. When you find yourself in a tomb, only the dead are placed in tombs. Therefore, finding yourself out in the tube of your own skull, and you know it's a sepulcher, and it's completely sealed.

However I got there, I don't remember. But whoever put me there must have thought me dead, because I didn't realize that I went into the place. But here I am, I'm in it, and it's sealed, and I wake in it, waking in it, in a tube. I must now associate my state with death, but I'm not dead anymore. Then you know the words of the first chapter of the book of Revelation. I was dead and I'm alive forevermore. The faithful witness the firstborn from the dead. The mystery of life through death. Except a grain of wheat fall into the ground and die, it remains alone. But if it falls into the ground and die, it brings forth much.

So that grain of wheat was the creative power of God, called in Scripture you, Jesus Christ. And so it penetrated the tomb, the cenotaph, the skull of man. And there, in that tomb, it reamed the dream of life. And then comes the last scenes, these wonderful scenes as they unfold in you, revealing how you really are the very being that entered you. For in that day you will know

that I am he. Now you dwell upon it. For I'm telling you, everyone is going to have this experience. Everyone. No one can fail because you aren't doing it. You're not doing it on the outside at all. While you go about your business, doing all the things on the outside, being Being a greater person, a wealthier person, contributing more to society, all these things are lovely.

But while you're doing these things, a work is taking place in you of which you're totally unaware. And when that work is being completed, it begins to unfold and unveil itself in this series of supernatural experiences. And one by one they unfold, and then you know, I am He. I can tell you, the first time I told the story of the crucifixion, it was a strange reaction. It happened in New York City. And so the very next night, it was lecture night, and I told my friends, just as I've told you tonight, well, their reaction was one of, who do you think He is? That was the reaction. I wasn't telling them that I differed from them.

I was just telling them exactly what happened to me. And what happened to me, I can't conceive as something different from what either has happened to you or will happen to you. and so I have told him I heard the voices thinking they heard the voice but only I heard the last expression of the voice they heard this wonderful conversation between the woman and God the voice of authority when it came to the very end I and I alone heard it but it came from the depth of my being I laid myself dumb within you to sleep and as I slept I dreamed the dream I dreamed yes I dreamed that I knew and dreaming that he is me he fused with me and you'll understand that second chapter of the book of Genesis and the Lord God caused a profound sleep to fall upon man and he slept there's not a word said in scripture where he was ever awakened He awakes only when God in him awakes.

And he told Abraham the most fantastic story. And a deep, deep sleep

fell upon Abraham. And he slept. And there's no thought in scripture where Abraham in his long, long journey was awakened. He was dreaming. Well, who was dreaming? God entered death's door for those who enter. And they down in the very grave with the man, and dreams with him until they're both awake, but they aren't two when they awake. When they awake, they're one. And you will say, I am he. So I bear on my body the mark of Jesus. You can take this of the body here and cut it up, you won't find one more. Open up the skull, you'll find nothing in there that looks like a pool.

And yet, in my body, I'm speaking now of my supernatural body, the eternal body, the immortal body. That's where the drama really takes place. And these are only shadows of that body. Are there any questions? What is the meaning of I Am? Very important. What is the meaning of I Am, that I Am? Very good question. What does it mean, I Am, that I Am? A friend of mine drove me to Tiburon yesterday, and he's a very, very serious student of the mysteries, spends much time daily, in spite of his business hours that he must give to the business where he works, with his concordance, and he came up with an excellent interpretation of that.

He said, you speak, and the Bible speaks constantly, of two ages. This age and that age. Though I am not only the God. I am the God of this, the world of Caesar, but that I am. Taking one from this level into that level. So there's no other God. So I am that I am also. Or are you speaking of an entirely different world? We can't deny here that before man can do anything, man must first be. For that's obvious. I am. But can I believe that when I go into an entirely different sphere, I will confront the same I am? Yes. Under different circumstances in an entirely different world. But you can use it here on this level to make it as practical as you want.

When you think of something, all right, it seems to be detached from

you. Be perfectly still and assume I am that until it ceases to be that and it becomes I am. Think it's a particular little story of health or wealth. Well, there is health, or there is wealth. I'm not feeling well, and I'm not wealthy. Therefore, it seems like that over there. But if I am all, I will assume I am healthy. Well, health seems to be other than myself. When I began to assume it, I would draw it closer and closer and closer and that I feel I am healthy or I am wealthy. The story of Isaac drawing his son clothed in the garment where he tried to deceive.

Come close, my son. Come near, my son, that I may feel you. And so Jacob comes clothed as Esau. And finally, it is not out there anymore. It is here. The secret of making there here and then now. Any other questions, please? In the next world, will people experience this experience that you are speaking of? Do they have to experience it while they are here in the flesh? Did you hear the question? In the next world, will people experience that which I spoke of tonight? If they have not now experienced it, will they experience it there in the flesh? By then, the so-called next world is just as solidly real and flesh-like as this world.

You are going to find the surprise of your life. That it is just like this world. They're not made of gospel. They don't go through walls, as people teach. They're just as solemn as this, with all the problems they have here. And they procreate there, and they die there too. Just as they die here. This is a curved play. This is only a section of the play. And so, Peace for Intent is allotted this. All right, another section of time. You will make your exit here to find yourself, not necessarily in the same month of the same year following death. You will find yourself a thousand years beyond or a thousand years back. That will be determined by the work yet to be done in you.

He began it, he's going to complete it and he's not going to ask you for

your permission to insert you into that wheel as the 8th chapter of Romans tells us the creature was made subject unto futility not willingly but by reason of the will of him who subjected him in hope that the creature would be set free from this bondage to corruption and obtain the glorious liberty of the children of God. So he didn't consult me to put me in this place. Didn't consult you. We were made subject unto futility, not willingly. And that was shown me so clearly in vision. One night when I saw all these people, and they refer to this world of ours as woodland.

They don't call it earth. Woodland. And I was talking to Heine, the great German poet and he said, Neville, they all speak of it as woodland. Not one of them believed that anyone could ever come back from woodland. Woodland to them is eternal death. And so you read the 8th chapter of the book of Mark and when the eye was opened, he was asked, now what do you see? He said, I see men like trees walking. This is like a tree. As far as they're concerned, this is all woodland. And they wouldn't believe my stories at all. They loved to hear them. I told them all my stories of earth. But they didn't believe me.

Any more than they believe the gospel story today. Read the 20th chapter of the book of Acts. And he spent the entire day from morning to evening trying to convince them of Jesus. Using as support for his argument all the argument of Scripture. And some believe what he says and others disbelieve. Good night.

The Messenger

We have but two left, tonight and Monday. So I thought this one must be important to all of to gather the pieces together and try to explain what I have tried over the years really ever since it happened to me. No background to a man's thinking is complete which does not contain the story the Bible tells. But have we told the story as the Bible tells it? No, we have not. It has not been clearly stated at all. We have merged the messenger in his message and then made an idol of the messenger. And now we stick him on the wall and cross ourselves for luck. That was the very last thing that was intended when the messenger came.

So he sends another messenger. And I hope that no one will stick him on the wall and cross themselves for love. For this story is eternal, has nothing to do with a man. That man is simply a messenger telling the eternal story. Now here, none of us could boast, for as we are told, what have you that you did not receive? If then you received it, Then why do you boast as if it were not a gift? You'll read that in the first Corinthians, the fourth chapter. Now we will turn to Jeremiah, the ninth chapter. Let not the wise man rejoice or glory in his wisdom. Let not the mighty man glory in his might.

Let not the rich man glory in his riches. But let him who glories, glory in this. That he understands and knows me. For I am the Lord. You will read that in the 9th chapter, the 23rd and 24th verses of Jeremiah. The word Jeremiah means Jehovah will rise. If you have anything to glory about, glory in the fact that you understand and you know the Lord, and

the Lord is your own wonderful I am -ness, your sense of awareness. When you say I am, that is God, that is the Lord. Don't look out to any individual man in this world, although he could be the messenger, he is not the Lord. The Lord resides in you as your own wonderful human imagination.

That is God. So let him who rejoices rejoice in this, that he understands and knows me, for I am the Lord. Do you really believe that? If you believe that, then you can take the story and apply the whole thing to yourself. Take this thing off completely, this little garment, and believe that all things are possible to God, and having understood and found him as your own wonderful human imagination, then give him the depth that he possesses. On the surface of your being, all right, you can't do it. You're not supposed to do it. But you can have faith in your own being, which is your own wonderful human imagination, and believe that an imaginal act is at that moment a fact.

All right, that's a vision. Now the vision has its own appointed hour. It ripens. It will flower. If it be long, wait, for it is sure, and it will not be late. You simply imagine the act by boldly assuming that you are already the one that you would be. If you dare to assume it, well, then you would persist in that assumption. If you call my name tonight, and you call it a month from now, I would respond because I have assumed that I am named Neville. Now, there are millions of Neville's possibly in the world, but I am still Neville. So if you call Neville, there may be in the same room others who would respond.

Well, then we can single out the one you intended. But nevertheless, I am going to respond. If someone pages me in a lobby, and they only use the word Neville, and maybe others Neville, but I will simply hold my hand to the page boy or whoever he is, and try to identify myself as Neville. Well, now here in this world of ours, do you really believe that your own

wonderful human imagination is God? If you do, you will not turn to anyone in this world on the outside. not one thing in the world is going to lead you. No progress of civilization, man does not advance by any external mark of things. When you go back to the awakening of the story in a man, they were digging the earth with a hoe, using their hand.

So the progress of man now to a plow. And man in those days, if he had a donkey, if he could afford it, he rode on a donkey. He had to walk. Today we fly. But there is no advance in the external march of things for man. For when it happened in a man, he simply tried to tell of an entirely different age. Something that was entirely different. And he called it the kingdom of heaven. And he tells us the kingdom of heaven is within you. It's all within you. So seek not things on the outside, as you see them marching forward, getting seemingly better and better and better. Better ways of killing. Instead of killing a few, now we can kill millions.

So we have progressed. We call that the progress of civilization. That is not what the messenger came to tell. He came to tell of an entirely different world, a world where you are eternal, a world where you are God when you awake from this dream of life. Now, a letter came this week. In fact, she is here tonight. He said, I found you, just the two of us alone. And you were trying to show me, in fact, you did succeed in showing me, how to get in and out of your own skull. It was so easy for you to move in and out of your skull. And then you took my hand and placed it on the skull.

And the hand as I felt that skull, it felt and looked like the skull of a lamb. It was pliable, but it was a lamb's skull. and in and out you went with such ease no effort whatsoever and then I wondered where is Bill, Bill being my wife and I thought to myself she should be here and I inquired about her and I said to her Bill is fine and she said in her letter to me I knew that you meant it and then I turn to her and say to her remember, try to

remember that your only concern is the skull, don't be concerned about Bill or anyone in this world, your only concern is the skull that is the secret of it all, that's the kingdom of heaven within you, so try to find out how you get in and out with the greatest of ease, then she felt as she was about to awake that I had at some time gone in and out of that lamb's gull with similar ease, and then she said I awoke.

Now you know the story of the lamb in scripture. The word first appears in Genesis in the 22nd chapter, when he is called upon to sacrifice his son. And Isaac turned to his father and said, Father, and Abraham answered, Where am I? He said, Father, I see the fire and I see the wood, but where is the lamb for a burnt offering? Abraham replied, the Lord will provide himself the lamb. Then we find the lamb symbol used all through the New Testament. When the messenger comes, and John, meaning now John the Baptist, he said, behold the lamb of God who taketh away the sins of the world. when he passed by again he replied behold the Lamb of God then Andrew having heard it he followed him and you know the story he turned and asked what do you want and he answered where do you live he said come and see and he followed him in the very last book the very last chapter of Revelation we speak of the Lamb Truth is literal.

The words employed may be figurative, not always, but in this case it is figurative. Yet she, in feeling the head of the Lamb, the pliable head that I wore, she felt the Lamb, the symbol of the risen Lord, that which was sacrificed. She saw correctly. She saw exactly what she should have seen. It's all within one's own wonderful car. And the lamb is simply the symbol of he that was sacrificed. Who is sacrificed? A man? No. The universal power of God. The cosmic Christ is the power of God and the wisdom of God. And it is buried in every child born a woman. To single it out and put it as a man and call it by any name, you're simply making an idol in violation of

the second commandment.

Make no graven image unto me. Yet there are tens and tens of millions of images of the one they call the Christ. make no graven image unto me yes I yield all blessing to the name of the one who took these great truths and gave them current coin current I would say currency no one understood it until the messenger came no one understood the great adumbration the foreshadowing of his plan then he sings when the time was right he sends a messenger to experience it that he could speak from experience so he comes and he experiences the scripture the scripture is the Old Testament there was no other scripture and he had completely fulfilled fulfilled the Old Testament.

And then he told who did he tell? He told those in the synagogue. So in the synagogue, they passed him a book. The 61st chapter of Isaiah, he opened that chapter. And he said, the Spirit of the Lord God is upon me. He said, this scripture has been fulfilled this day. And then having read just one verse and a half of the second verse, he closed the book and returned it to the attendant and all eyes were glued upon him but then within a matter of moments they began to stone him because now he is bringing something entirely different to the world they were looking for a man and in a man they knew so well knew his father, his mother, his brothers, his sisters knew his whole background and here now he is telling them what is happening within him And they can't take it.

So they rejected him. And then those who came to organize the store of the fulfillment of God's plan of salvation turned around and merged the messenger in his message and made an idol of him. There is no one on the outside to whom you should bow. No one. For the God of whom I speak, the God of whom the Scriptures speak, is your own wonderful I AM. It is His name forever and forever. So whenever they ask you His name, don't

say Jesus, don't say God, don't say the Lord; His name forever is I AM. So when you go unto the people of Israel, and they say, "Who sent you?" Just say, "I AM has sent me unto you."

¶ This is His name forever, and by this name He shall be known throughout all generations. So every child born of a woman is first aware that he is, before he is aware of being anything in this world. Don't take away from him that awareness of being; that is the creative power of his own being, and then anchor it on the outside side and point to some being hanging on a cross on the wall. So for hundreds of years man has gone astray from the truth. They've left the true God and they've made an idol and worship a false god. And He sends another, and He will send another to actually explain His plan of redemption to His sons that are scattered.

¶ Now I have brought one message. Which is all in Scripture. But it's not in any current book, or any ancient book that I have ever read. And that is the story of David. That is the message that I have been sent to tell. Sent to tell it only, because in being sent, I did not know what it was. I was sent to tell until I experienced it. And having experienced it, that the Son of God, which is the resultant state of a man's journey throughout this dream of life, stands before him personified; but now I must not worship David. He is the resultant state of the individual's journey through this horrible dream of life. But when he stands before you, there is no doubt in your mind as to who he is, and the relationship between yourself and what you're looking at.

And there's no doubt in his mind as to what he is looking at. ¶ Now who is he? We are told in Scripture, "I made him a witness to the people." Now let us go into the first chapter of Revelation, the fifth verse. Speaking now of Jesus Christ, the faithful witness, the Firstborn of the dead, the Ruler of all the kings of earth. Now we go to the 55th chapter of Isaiah:

"My steadfast, pure love for David. I have made him a witness to the people." Now we go to the 89th Psalm, speaking now of David: "I have made him the Firstborn, the Ruler of all the kings of earth." He comes only now to fulfill Scripture; and the only Scripture is the Old Testament.

And we are told in the 30th chapter of Proverbs, "Every word of God proves true. Do not add to His word, lest you be called a liar." Do not add one word or in any way modify His word, lest you be called a liar. Read it in the 30th chapter of Proverbs. ¶ Well, if it cannot be added to, and the promise is made to David: "I have made him a witness to the peoples. I have made him the Firstborn of the dead. I have made him the Ruler of all the kings of earth." And all this is now stated in the New Testament, given to the messenger; and then the messenger is ballooned up to be worshipped.

No! The word "Jesus," which means Jehovah in every one, when the story really unfolds, He is the Lord Jesus." He doesn't change his identity. He still remains Mary, Jan, Stan, whatever name you bear. But the story itself unfolds in the Lord. And the Lord is the Lord Jehovah, which means Jesus. So he is now bearing witness to the truth of God's word, which is in the Old Testament. So he is a witness to the people and then they take the witness who is the messenger and merge him with the message bury him in his own message and then personify it cut it out of wood and make an image out of it in defiance of the second commandment make no graven image unto me so make no graven image image.

How are you going to see your own wonderful human imagination? You will see him in action. If today you change your attitude towards life, a change is going to take place in your world. You will see the result of this change of activity in you. But the one who caused the change, you aren't going to see him. But you will see him outfitted in the result. So no one has ever seen God only the Sun sees him only the personification of that

resultant state having gone to the very end and awakened within yourself taking all of these shadows and giving life to them and giving a true pattern the real pattern and then he comes before you and he stands before you and he calls you father.

In fulfillment of the 89th Psalm, I have come, David, and he has cried unto me, Thou art my Father, my God, and the rock of my salvation. So he stands right before you, but don't now personify him. Look upon him as a resultant state. But man has taken all the characters of Scripture and picked them as persons. They're not persons, they're personifications. And he's taken the gross percent that conveyed the instruction for the instruction that is not it. Don't take any of these persons, they are persons, they are simply for solidification of the eternal state of God's plan of redemption. So the reality is your own wonderful human imagination that is God, that is the Jehovah of Scripture, that is the Jesus of the New Testament, and so if you are going to boast, if you are going to in any way remember these things of the ninth chapter of Jeremiah, let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches, but let him who glories glory in this, that he understands and knows Me, for I am the Lord.

If you really understood that and believed it, you could not turn to any other being in the world, and the day will come you'll believe it, and you're rather dropped than turn to anything you cannot out. It's entirely within you. So I could say to my friend, quite innocently and truly, let not your concern be about Bill. He's fine. He's going through the furnaces as you have and must. All of us must pass through the furnaces. But as Paul said, I consider the sufferings of this present time not worth comparing with the glory that is to be established and to be revealed in us. And the glory is God himself. When God unveils himself within us, and he unveils himself only

when his Son, which is the resultant state, appears to reveal us as the one we've been seeking.

So you find what you've been seeking when the resultant state stands before you, personified, and that is power and wisdom personified. But your own power and wisdom. that glorious being called David. David in the true literal sense of the word is the son of God and you are his father. Now I'm telling you that from my own experience, but do not think because I'm the first one to tell it that you're going to merge me the messenger in my message and then stick me on the wall. No, don't do it. I am no more than you are. We are all one. Let no one brag today. There are many people who are bragging of their scholarship, of their position in the world, of their descent.

I have some friend back east. She called me from New York two days ago. Why on earth she called me? Well, here it is: he feels so for these people who can only think in terms of an extra \$25, why he had to tell me that she just received a check from the government, where she had overpaid her taxes in 1971 and they refunded \$10, 500. He gloated. She gloried in that, and yet I rather have the company of someone who's tending bar or serving the drinks than this lady, is covered. Because I cannot talk one thing with her. I can't discuss anything concerning the realities of life. All she can think of: she came down from the Adams.

She's a direct descendant of our president. We had two in the presidency. And she's a a direct descendant. So here are all these old portraits on the living room pictures, on the living room walls. That's her only claim. She is a descendant of the Adam family. So she named her third son Adam. And one day, quite innocently, I called in Adam. And she corrected me. She said, no, Neville, not Adams. Adams. Well, how could Adams be greater than Adam? When you go back in the genealogy, if you

take it in a literal sense, as given in the book of Luke, and here comes now Seth, the son of Adam, who was the son of God.

Now if you correct me, no, don't call my son Adam. He is not a Jew, you, he's Adam. And so, what could you do with a person like that? She has to call me long distance to tell me she got \$10, 500 back from an overpayment in 1971. Who cares? Didn't send me a check. I didn't notice any letter coming bringing me a part of that \$10, 500. But she has to let me know. So she boasts of these things. And yet the background behind it all: inherited from her husband, who was a descendant of one of the bishops of the Episcopal Church of New York State. And when he died he could leave an estate, the bishop, the old bishop, of 11 million dollars.

Now that's really serving the people. He was a shepherd all right, going out to fleece the sheep. For that Pogonoff in Ezekiel, you should read the Bible, he speaks of these four shepherds who take his sheep and then they fatten themselves and their sheep go hungry. So he leaves 11 million dollars in the days when there were no taxes, no income tax, and it simply piled and piled. So the grandson got it, and she in turn got that much from the grandson when she divorced him after 21 years only ran into a million because in the meanwhile it grew and grew and grew. So let him who glory, glory, glory only in this, that he understands and knows me, for I am the Lord.

¶ There is no other. Closing within a matter of days, I do hope you will not forget it. But it takes reiteration, reiteration, over and over and over, because so many will come claiming all kinds of things. ¶ Many will come saying, I've just heard of the most marvelous being, he is Jesus the Christ. Who? Yes, he is Christ. God is going to go and hear him. They'll come from all over the country to hear one who is claiming he is Jesus the Christ. And there is no man outside of that resultant state which is only seen in

Streat, that is the personification of the power and the wisdom of God, and his name is David. ¶ That is the Christ.

But you will never know him until the last moment when he reveals you as his father, and his father is the Lord. For as he said in the second psalm, And the Lord said unto me, Thou art my son, today I have begotten thee. ¶ Now that had to be fulfilled, for every word of God proves true. Is that true? Well, now wait. I am telling you it is true. I am speaking from experience. It has happened to me, and I am not unique. Unique only in the sense that we all are. but I do not differ from any child born a woman every one is going to have that experience until the story as told in the New Testament repeats itself in us individually then that cosmic Christ buried in us remains in his grave the grave being that skull the skull of the Lamb, and the day will come you will know how to get in and out of it just with such ease.

¶ No effort whatsoever to get in and out. And it will be pliable just as he said, I put my hand upon your skull and it was the lamb's skull and it was so pliable. So easy for you to move in and out. It's no effort whatsoever.

¶ Conspired now? You all came through either that door or the front door. You're familiar with the front door. Most of you come through the front door. But you can assume now, by closing your eyes, that you're standing on the street and looking at this place from the exterior rather than from the interior and see it quite clearly in your mind's eye. ¶ You want to go someplace and you can't afford it?

Put yourself there. It's all in your imagination. And having gone there in your imagination and then seeing the world from that point, you're going to go there. But you say, well, I can't afford it. Who's asking you if you can't afford it or not? Who's asking anything about how you got there? If you're there, then you are there. If man is all imagination, he must be

wherever he is in imagination. So you go in imagination, and having gone there and prepared it by viewing the world from it, then you return there, wherever you were physically. and then you are carried across a series of events which you do not consciously devise and across this bridge of incident you move under compulsion to fulfill the place where you are standing in your imagination.

¶ You do that in business. You want to go beyond where you are in business? Go beyond in business. Fill the office that you want to fill. Sit there. You don't fire the one who occupies it now. Let him get a better job. Let him go elsewhere to a still greener pasture. Grant him that. But don't deny yourself what you're doing. You are actually God. But imprisoned in this body of flesh and blood. But do not forget who the true God is. And so when you hear the word God, the word Lord, the word Jehovah, the word Jesus Christ, do not let it in any way take your mind and let it dwell on something external to yourself.

The minute that happens come back, you're following the wrong God. If in any way it conjures the sense of an existence, something outside of you, well then you've got the wrong God. When you hear these words, they're only reminders of your own wonderful I am, your own wonderful human imagination. That is God. and you can test it. Test it in the simple things of life, and then from there, put your hope completely upon the unveiling of this mystery within you. It's not going to happen on the outside. You will wait from now to eternity for some Jesus Christ to come from the outside, as all of our evangelists are teaching. Waiting for him patiently, hoping that they'll be in the first rank, when he greets them and takes his hand.

Well, I have news for them. They're all going to the cemetery before that. And all will return to little dust, these little garments that they're

wearing, but they will not die. The being that is waiting will find themselves restored to life in a world just like this. And nine -tenths of them will not even know that they died. Because really, they haven't died anyway. Nothing died. But they'll find themselves in a world terrestrial just like this and still carrying on the old nonsense. But here you have been called. Called because no one comes unto me except my Father calls him. And if you can take it, not everyone can take it, as you're told in the sixth chapter of John.

at the very end of the sixth chapter they all began to leave him very few remained and those who left said they will leave him and never walk with him again and he turned to the few who remained he said would you go also and Peter became the voice of the few who remained he said to whom would we go hast thou not the words of eternal life and where would we go it's hard, what you are teaching is hard hard to believe, hard to accept but if true, where are we going to go? well I am telling you what I am teaching you is true I am not speculating, I am not theorizing when I was sent I did not know what it was I had to tell until it began to unfold within me that's what I had to tell, tell it just as it happened to me and the outstanding thing was the discovery of David as the son of God.

He is the son of God. We are the God that came down and collectively we form the God. The great I Am. Collectively. So in the end not one will be lost. All will be redeemed. Because not one can be lost and God remains God. So everyone is going to be redeemed and everyone is going to have this experience. You see David. So that is the one story I have come to tell you. I'll tell you the story of how to get things. Everybody wants something that he has not now possessed but still longs for it. You can all get it. That's not important. The progress of civilization civilization, and the external march of things will do nothing.

It's simply finding the kingdom. Yet, day after day, a new invention, a new billion is made from this, that, and the other. And they think, no, we're really on the way. We went to the moon. We'll go to this. We'll go to that. None of this, in any way, changes you. And as you get older and your thoughts get deeper and deeper, you realize that the progress of civilization and the external march of things did not in any way change you, because you're turned on the outside, watching another gadget, another gadget, and all the lovely things that you and I do enjoy. But you have to turn on the inside, for the kingdom of God is within.

And that's where the whole drama takes place. So all things exist in your own wonderful human imagination. And all objective reality is solely produced by your wonderful human imagination. And one day you're going to find the drama taking place within you. It's not something that took place thousands of years ago. It's something that is taking place. if you read the Lord's Prayer as it's really written which cannot be translated into English from the Latin because the Latin does not possess the word to count the thought of the evangelist it's written in the imperative passive mood thy will must be being done thy kingdom must be being restored stored. Thy name must be being hallowed. It's not something that was done or to be done.

It's something that is taking place. And we are drawn like a magnet into that which is always taking place and then, because it's within us, it unfolds within us, casting us in the central role. And the central role is the Father. And because he is Father, there must be a son, and that son is Navy. So don't forget it. You who have taken a tape this night, play it back, because you may think I've heard it, oh, I've heard that. Like someone, even that wonderful little story of Jonathan Seagal, you say, oh, I've read it. Don't say I read it. Put it aside in your library and reread it and reread it and reread it.

Friend of mine wrote me today, she isn't here, Many of you know her. She was in the hospital recently, had two discs removed, and she took that book to the hospital with her. And all the neurosurgeons and all the other surgeons came in. They couldn't understand why she didn't have the pain that she should have after such operation. And she took the third chapter of this book and be ready, almost committed it to memory, and lived it from wing to wing as Jonathan Seagull became one with the white Seagull, who was the Lord of all gulls. And so he knew exactly, through practice, how to do what formerly almost broke his neck trying to do.

Now one day it would be just as easy for you, as it was to my friend when she saw how easy it was for me to get in and out of the Lamb's cowl, which is the symbol of the skull of God. For that's where we are. We're all contained within the one grand skull. He's like one grand dreamer and we but brain cells in the mind of the dreamer. Dreaming strange dreams, fantastic dreams. One day we will awake to discover we have never been asleep sleep, save in our dream. That we have never died, save in our dream. That we were never born, save in our dream. And we will awake. And we will be what was the dreamer.

We will now be awake.

So read the 78th Psalm. I will open my mouth in a parable, and speak dark sayings from above, bow, saying that our forefathers told us. Now he tells it that the children who hear it now will tell it to their children, and their children will tell it to their children, without stop, to all unborn generations.

Then we come to the end of the 78th Psalm. And the Lord awoke as one out of sleep, and he called David, and appointed David the shepherd of his people Israel. He tells you the whole thing was a parable. A story with a tremendous significant, profound meaning.

But all these wonderful works of leading Israel out of Egypt into the land of promise, all these mighty acts were all parables. Find the parable. For what happens within you, you know the parable.

When the serpent within you begins to rise, like a fiery serpent, you know the parable of lifting up the serpent in the wilderness. That was all a foreshadowing of that reality that one day must take place within you.

So all of these take place within you and you give meaning to the shadows.

But he tells you, I will open my mouth in a parable and speak dark sayings from above. old. Sayings of forefathers told us. And then it was told the next generation, the next generation, and the next, and so on and so on.

But in the end, and then the Lord awoke as one from sleep. The one who was heavy with wine. He drank to excess. And then he woke from that state. And then he called David from the flock and appointed him shepherd of his people of Israel. And that's how it ends. 78th Psalm.

Now let us go into the silence.

The Mystery of Jesus Christ

I've been dwelling on this subject all week, and I do hope I can get closer tonight to the mystery of Jesus Christ than I have ever done before. I do hope so. ¶ In the opening scene of Henry VIII these words are put into the mouth of the Duke of Norfolk order gave each thing view. Now we will take a good concordance, say James Strong's concordance of the Bible: every word as we have it in the King James translation is in that concordance from the original manuscript— the Old Testament from Hebrew, and the New from the Greek— every word is there, and its meaning. Not every word has the same Hebrew word or Greek word. So take nothing for granted.

It was simply the choice of the translator. But you will find a little number and look up the number in the back of the book, whether the Hebrew or Greek, and see why they made that choice. So everything is there. It gives order to the book. So here we have the Bible. ¶ The Old Testament 39 book and that is the root of the entire Bible. Without an Old Testament there would be no New. The New is only the fulfillment, the expression of that old. What is that old? There is a promise in it, a promise to man. The Old Testament is the prophetic blueprint of the life of Jesus Christ. But who is Jesus Christ?

Just who is he? That question is asked in the book of John: Who are you? And he answered, even what I have told you from the beginning is this a man speaking to one who is asking a question? He is the mystery, he is the secret of scripture: from the beginning means it was given to you in

your scripture from the very beginning, and I am he, the very one who was from the beginning. Even from the beginning. Well now, who is he? If you receive a letter, alright, a letter conveys a certain message. A dream conveys a certain message. ¶ There's a single jet of truth in a vision, in a dream. There is a single jet of truth in those 39 books.

And that jet of truth is God's promise to man. That promise is the Lord Jesus Christ. That is what is contained but hidden in the Old Testament. That is what must be resurrected. ¶ It's very rare. You do not resurrect it by being very, very wild and studying the word. It doesn't come that way. There is a pattern in that book. Where, although the words of the 39 are gathered over the centuries. For it took centuries to accumulate the 39 books. There still forms one book. ¶ It's all one book. And although hundreds of years passed, before we had the one book, it contains that central jet of truth. Now what is it? It is called in scripture, Jesus Christ.

¶ It's a pattern. When you know the pattern, and you can't find it through reason, for this is revealed truth. And revealed truth cannot be logically proven. It is simply revealed, and suddenly all these little pieces scattered in time are brought into a definite pattern in the one in whom it's going to be revealed, and in that one all these scattered over the centuries brought into one definite pattern unfold in him in the first person singular. Then he knows who Jesus Christ is: Jesus Christ is the pattern man that is buried in Scripture. And he and he alone resurrects that pattern, and he resurrects the pattern in himself. And only then does he know who Jesus Christ is.

He knows now if not another coming from the outside and holding his hand and taking him towards the Father for that pattern leads man towards the Father. No one comes unto the Father except by me. But this is a pattern speaking. When the pattern unfolds in a man, then that man

knows himself to be God the Father. The whole thing unfolds within him, but it's a pattern. So Jesus Christ is not a person on the outside of man. Jesus Christ is that secret hidden in Scripture. You can say it's hidden in God, for God's Word is Scripture. And being buried in Scripture, then man suddenly in the fullness of time, the pattern collects itself. And what seemed to be so scattered in time, over the centuries, forms itself into a composite that takes takes 1260 days to unfold within the one in whom it erupts.

As told in Scripture, it is sealed. And Daniel said, I do not understand it. And he just sealed the book, Daniel, until the time of the end. It will take a time, time, and half a time. a year plus two years and a half a year three and a half years or 1,260 days that's what it will take for the Hebraic year is 360 days as told us then in Revelations in the 12th chapter the great mystery of the birth of the heavenly woman took 1,260 days so the entire pattern gathers itself together and you in whom it unfolds realizes the secret of scripture and you are the secret it's buried in scripture but you are there so in the volume of the book it is written about me but who is speaking?

what it is said the prophet spoke And then in the New Testament, it is quoted as though it is said of the Lord Jesus Christ. Well, it is the Lord Jesus Christ, for he is the secret of Scripture. He is buried in Scripture. And so we are told in Hebrews, of who was it said in the volume of the book, it is all about me. Well, it didn't occur to me for one moment. born in the 20th century that anything written prior to my own little birth here was related to me save what they said of my earthly father or my earthly mother or grandparents but certainly not anything said way back in time could I ever for one moment believe that what was written in the 39 books of the Old Testament where they take 4,000 years of the history of Israel and then they take 300 odd years of the prophets writing of that scripture,

writing of the history.

Then they come into the prophecy for Israel and tell me in the 20th century that in any way it was related to me. How could it be? And yet it happened in me. The entire path gathered itself together in me and in 1260 days it unfolded in me. And here I am now fully conscious of the fact that I am the father of David that David mentioned in those 39 books. I am fully conscious of the fact that it was of me that Moses wrote when he spoke of the fiery serpent rising up upon the great staff. It was of me that they wrote when that dove returned to the ark and then Noah stretched out his hand pardon me and took him into the ark that I am that ark containing all things all things are contained within me and I am all imagination and all things are contained within my imagination so the ark contains all I had no idea it was all about me so having resurrected that pattern I long to transmit it and to tell it to everyone in the world for it must be for this reason that I was sent to experience the resurrection of that pattern so I tell you who Jesus Christ really is he is hidden in the Old Testament as the true pattern, the meaning of that.

He is the direct and deliberate self-revelation of God the Father in the context of human life. He is the meaning of life. Without that, life has no meaning. So here is the context. There is the actual meaning of why we are here. So we go through hell in this world. And let no one tell you that we do not. No matter how you are born in this world, with all the silver spoons and the golden plate, you will go through hell. You will suffer pain. You will know want. You will know concupiscence. You will know all the things that the body is there to. For you took upon yourself this body. And you You experience all the things related to this world.

But one day, the essence of it all, called in Scripture, Jesus Christ, the promise of God, you are going to experience. And you will experience it in

the fullness. It will take you 1, 260 days for that pattern that took hundreds of years to be gathered together. It will suddenly, all the related parts related to the promise will be actually gathered together. And then the promise will unfold within you. And the promise is the Lord Jesus Christ. That, as we are told in Galatians, was the promise made to Abraham. And to your offspring. It does not say offspring, referring to many. But referring to one and to your offspring who is right. So the Christ of Scripture, and you are told in Scripture, in the same book of Galatians, that the story is an allegory.

That the story of Abraham and his son is an allegory. For an allegory is a story told as if it were true. leaving the one who hears the story to discover its fictitious character and discern its meaning and either accept it or reject it. I ask you to accept it, for I have experienced it. This is no longer to me the myth the world talks about; this is reality, the only reason for being. I came into the world for one purpose, to fulfill Scripture. You came into the world for one purpose, to fulfill Scripture. You may think you came to have a lot of fun and make money and have a fortune. Well, they drop off one after the other.

This past week, only about a half dozen, who will leave behind them millions, made their quick little exit from the world. One played 18 holes of golf in the morning, went to his hotel room, and slept, and didn't wake; he was a former governor in New York City, ran twice for the highest office in our country; he didn't make it, but he ran very impromptu up to the very last moment. So he slept after his 18 holes of golf. Another one left 300 million dollars at the age of 54; he entertained our late or rather not late but our ex- President Johnson and his wife the previous weekend in his palatial home in Florida; he only had 12 homes scattered over the world.

Another one who thought because he didn't drink and didn't smoke that the Lord blessed him with millions; which he did; he left a little

personal estate of 30 million, but a business that has over 3 billion in a year. His name was Cash Penny. You know, J. C. Penny. My first employer in the country. But he left it behind him. So I tell you the purpose is not to leave behind you your business of 300 million or personal fortune of 300 million or a record of being three times governor of the state of New York. For any of these things, it is to fulfill Scripture. I have come to to fulfill scripture. So that pattern, when it is awakened in a man, scripture must be fulfilled in me.

But what is the scripture? So you look at it, and you wonder what is its meaning? There are 39 books, and so much of it seems so contradictory. And you read, and suddenly it erupts within you. And that which was written hundreds of years prior to this moment that this is written is all gathered together it took all the senses to write it and then in one little moment of three and a half years the pieces fall into a pattern and the pattern unfolds in you and then you know who the Lord Jesus Christ is that he's not a man born of a woman in some miraculous way two thousand years ago. He is the secret of God buried in God's word in scripture.

And that word must unfold itself in you. My word that has gone forth from my mouth shall not return unto me void. It must return unto me bringing with it that which I purpose. It must. So it actually unfolds and that is the word. Of all the centuries. To put it into three and a half years. So, I hope I can convey to you tonight. The true meaning. Of the Lord Jesus Christ. The Lord Jesus Christ. Is that secret. That mystery hidden. In scripture. It's a pattern man. And that pattern man. Is man's earthly. Escape. From this world. To the Lord our God belongs escape from death. I am the Lord your God. Besides me there is no savior.

So God and God himself is savior. And he set up a pattern. And the

pattern is called in scripture Jesus Christ. And man has made a little icon of that pattern. and stuck it on the wall and then he bows before it and causes himself for luck and thinks that is going to save him. It is not a thing on the outside. It's a pattern. I am asking you to accept the pattern. So let me tell you the pattern in detail as I have experienced it. For I took this pattern as I experienced it and I told it in a book which I named Resurrection. There is one chapter that bears the title of the book and that is my personal confession of faith based upon my own personal experience of the resurrection of this pattern within me.

It begins with your own awakening within your skull. That's how it begins. you are completely sealed within that scar when you awaken but you have the innate wisdom to get out without the help of any being in this world you know exactly what to do where to push and you know exactly what you know you should do and you do you come out and then the wind spoken of in scripture scripture surrounds you. The unearthly wind that you read of Pentecost, the storm wind that came to the moor, that unearthly wind and then the scene as described in Matthew and Luke concerning the birth of God surrounds you. All the imagery is there. And then comes another scene and that other scene is when the father now declares himself and you don't look upon anyone and call him father but the father's son stands before you and calls you father and you know he is your son and he knows you are his father So the Father reveals himself in you in the only way that he could ever through his son calling you father and you know he is your son.

¶ And then a scene so far back in time when Moses led them out of the wilderness through the desert and anyone who saw the fiery serpent, he was cured. Cured of what? He was cured of slavery. He's leaving Egypt and moving into the Promised Land. And anyone who could look upon that

fiery serpent as it was lifted up, he was cured. And then death happens to him. And you realize what it means now to have that entire thing take place within. You are that fiery serpent that rises within yourself into the heavenly spheres when you get there, it'd be reverberate and now you know what it is to have the doubt descend and remain upon you and smother you with love, for here he floats above you, actually floats as you're told in the story of the flood, here is a flood and the doubt returns.

And when you look up and you see him, he's simply floating, because he doesn't move a wing. He makes no effort to remain above you. He simply floats. But the water is crystal clear. So you see him floating. And then you extend your hand as if he said, know what it is. And then he descends upon your hand and you bring him to yourself. You are the ark. You contain all things, for all things exist within the human imagination. And he comes down and he simply remains upon you and he smothers you with love. ¶ In those three and a half years, these four majestic, fantastic supernatural events take place. And that's the essence of survival.

It took senses to bring it into this being, into this world and record it. Here they are recording a most violent history of the people of Israel. And then comes the prophet bringing the promise. Here comes the promise, but no one understood it. And Daniel confessed, I do not understand it. I heard, but I did not understand. And he who stood closed in the linen clothes, he said to me, seal the book until the end. you can't break the seal now, but one will come, he is the lamb of God, and when he comes he'll break the seal. In the fullness of time the whole thing will break, and then that which is buried in you, for you are scripture, unfolds within you.

So when you hear the word Jesus, don't think for one second something on the outside. Jesus Christ is a pattern of salvation buried in you, and in the fullness of time you are going to experience that pattern, and the whole

thing will awake within you. Let those who insist on having a personal Jesus on the outside have him; it's perfectly alright if they insist on it, let them have him; and so many still insist on having some little personal God on the outside, and they go on morning, noon and night praying to a God that does not exist. But I tell you who he really is: he is a pattern, a pattern man buried, and you can see him no matter how irredent you are, you can study scripture from now to the end of time, and you can't find him there.

Yet he tells you, you search the scriptures because you think in them you have life, and he tells you, I am life eternal; I am the way, the truth, and the life; but you can't find me there. There. But you search, keep on searching the scriptures. And they search morning, noon, and night, as they think they're serving God. ¶ Now let me tell you a vision of my wife that happened years ago. She found herself in the clearing of a lovely grove of trees. At the end of the clearing was a man behind table. And there were men around this one man, like an assembly. And then two women entered. Each carried a book. One had a book and the title of the book was, *The Credence of Belief and the Forgiveness of Sin According to Judaism*.

The other ended from the other side and the title was the credence of belief and the forgiveness of sin according to Christianity and both went up towards the man at that table and each raised from the book and she said as I heard the reading I was troubled I stood there dumbfounded because because until that moment, I always thought it was so infinitely more difficult to be a Jew than to be a Christian. And suddenly, as they read from the book, I realized how much more difficult it was to be a Christian than to be a Jew. One was keeping the external observations of law, that if I abided by the dietary rules, if I abided by all the external worship, that was perfect, no matter what I did personally.

And the other, if I abided from within. Well, I do not know very many

Christians who really live the Christian life. They think going to church on Sunday morning, or saying math, or doing all these other things, that that is all right. Yet, that is not Christianity. ¶ that I have come not to abolish the law and the prophets. I have come not to abolish them, but to fulfill them. He reinterprets the law in the light of his own experience of law. And makes the whole thing imaginable. You have heard it said, you shall not commit adultery. But I take that anyone who looks lustfully on a woman has already committed the act in his heart.

But what man has not violated that act? That law. Well, if that is Christianity, it's infinitely more difficult to be a Christian than to be a Jew if a Jew means restraining the impulse. So I didn't do it, but I had the desire to do it. Well, the desire to do it in the Christian concept was doing it. Therefore the desire amends money. But I restrained the impulse. Therefore I didn't do it in the Jewish faith. but in the Christian faith if I desire if I coveted what he has I did it well how much more difficult it is to be a Christian I have to live by that golden rule and do unto others as I would have them do unto me but do it inwardly not by restraining the impulse not even having the impulse not even in ream so she heard these two women read from the book and the book had the same title only with this difference according to Judaism according to Christianity.

And so according to Judaism, if I restrained the impulse, that was all right. I didn't do it. According to Christianity, restraining the impulse wasn't good enough. The impulse was the act for living, or rather living, in a world of imagination. And the imaginal act is fact. And it's not receding into the past. It's advancing into the future. And it's going to confront me. and so I accept the Christian faith. But now what a challenge. Now I tell you what you're going to actually experience one day. You're going to experience what I have told you tonight. Who Jesus Christ really is. He's

not on the outside. He's talking from that book, the Old Testament. He is trying to be born.

He is trying to be resurrected. He is in the Old Testament. They're looking for a Messiah to come from the outside and save a nation. He doesn't come from the outside. He is buried in those 39 books. And that whole book is buried in us. And therefore he rises in us. And when we experience his resurrection, it is always in the first person singular. He rises in me and I am he. So we are told you will die in your sins unless you believe I am he. And so I must read it. Try to find out who is he. But I am telling you, you can read it from now to the end of time.

And your great learning will not convince you that that is it. But I am telling you from my own experience who Jesus Christ is. Jesus Christ is the pattern man buried in you. you will find him confirmed in scripture after he awakes in you when he rises in you as you go back into the old test, well that's where it is, and you will see confirmation, it was all there, but you couldn't see it before. Therefore you have now the external written witness, and you have the internal living witness, here you have the outside witness and then the inside witness, having experienced it.

Now if two witnesses agree in testimony, it's conclusive. You have the external witness of scripture and the internal witness of the spirit. And having experienced it, you know who you are. You are the Lord Jesus Christ.

So having experienced it, having raised that pattern within me, I long to transmit it and to tell it to everyone in the world and ask everyone who will listen to me to hold fast to that faith, for it is true.

Do not deviate. Do not turn to the left or the right. Hold fast and set your hope fully upon this which is the coming of this pattern unfolding itself within you. May it unfold tonight. No one knows when. Let no one

tell you they can tell you when. They do not know. It comes like a thief in the night. It comes suddenly. But they must first be preceded by believing.

You must first hear the story, and you either accept or reject. If you accept the story, well then, set your hope fully upon this grace that is coming to you as the unveiling of Christ in you, not outside of you.

So I hope tonight you have a clearer concept who Jesus is than you ever had before.

Because trained as you and I have been trained in the belief in a personal, external Jesus, when we hear the name, we think of something on the outside. And we think of one who lived 2,000 years ago. We can't feel that he is contemporary. We can't feel that it's going to erupt in me. And then I will know who he is.

Because if he is God the Father, as he claims he is, when you see me, you see the Father. And if I'm a father, there must be a son.

And what one called him father, in Scripture, David did. He asked the question, what think ye of the Christ? Whose son is he? When they said, the son of David, he said, why then did David in the Spirit call me my Lord? Well, my Lord is an expression that every son uses of his father. Always referred to his father as my Lord in the fulfillment of the 89th song: "I have found David, and He said unto me, "Thou art my father, my God, and the rock of my salvation." So He comes only to fulfill Scripture. And the only Scripture He could fulfill was the Old Test because the New was not written. He actually, by the fulfillment of the Old, they wrote the New.

So who fulfilled it? ¶ The unknown men of the day. For we do not know to this day who Matthew, Mark, Luke, and John were. They are anonymous names. We do not know who Paul was. It's an anonymous

name. The name "Paul" is not mentioned in any non- scriptural book of the first century. And yet, he is supposed to have been in jail in Rome, in all these different places, as he wrote his letters from prison. For there would be a record. For we have records going back centuries before that. So he writes from prison, and where are the records? We have no record. And he isn't mentioned in one book that is not non- scripture.

No historical book, not a thing written about it. And yet, here we have Paul, the beginning of the Christian faith, in whom God unfolded Himself. When it pleased God to reveal Himself in me, I discussed it not with flesh and blood. For what flesh and blood could ever extract from Scripture what happened in me? ¶ So Paul begins to explain to the Jew. For he said, "I am a Jew. I am of the seed of Abraham, of the tribe of Benjamin, a Jew of Jews." He knew his thirty-nine books backward. And then he saw the pattern unfold within him. And when it pleased God to reveal His Son in me, I conferred not with flesh and blood.

And then he began to tell it. ¶ Well, who is Paul?; is that too an anonymous name?; certainly it's not mentioned. We have the records of everyone in prison here, and he was in prison one after the other, many prisons, as described in the book of Acts and described in his own letters, but we do know that Matthew, Mark, Luke and John are anonymous names. No one knows who they are. So who are the men in whom the pattern erupted who then told the story which is really not the birth of Christ. It's the birth of Christianity. It's the birth of the promise of God. If you think of it in that light, you'll see it differently.

¶ The birth of Christianity, rather than the birth of Christ. And you think of a man. No. It's the birth of the new age. For it is the new age that was born when this pattern assembled itself and then erupted within man. And it's erupting day after day, day after day. ¶ So I can say that God not

only came, God Himself, into human history in the person, that pattern, called Jesus Christ. But he comes. He came and he comes into human history. In the pattern. And unfolds Himself within the one who is going to experience His coming. So do not look for him to come from without.

¶ Today there are very popular speakers all over this country.

Who, when they go on TV, they get an audience of millions of people. And they want to be still here when He comes, and go and shake His hand and tell Him. What good work they did for him. for they'll wait in vain. They'll wait to the ends of time and they won't find him coming from without for he comes from within.

He says I am from above and you are from below. Above and within are the same in scripture and without and below are the same in scripture. If he's looking for him to come from without he's looking for something to come from below. And that is not where the pattern comes from. It comes from above. And it comes from within.

It unfolds within. It comes so sudden. No warning. But when it first appears, you can mark it. 1, 260 days. And then you linger and you tell your story. to those who will hear it. And if only one hears it with deep conviction, you've planted it. But it doesn't really matter. You're gone.

When you take off the garment, after you've experienced the resurrection of the pattern within you, you are in the new age, which is eternity. And there you are, one with the body, Of the living God. For there is only one body. Only one spirit. Only one Lord. Only one God. And Father of all. And you are incorporated into that body of love. Forever and forever.

Before you depart. You must share your experience. With your brothers. Who are still searching the scripture. And you will tell them. Exactly how it happened. And it comes in this manner. he doesn't come as you've been

taught that it's going to come you can look forever, it's not going to come that way so I am telling you what I know from experience I am not theorizing, I am not speculating, I am not erudite, I never went to college I never graduated from high so you cannot accuse me of being scholarly and you're told in scripture how does this man have such learning, seeing that he has not studied, as told us in the second chapter of the book of John.

For the man in whom he erupted, whoever he was who first, quote, was a simple man, as told us in the fourth chapter of Daniel, he will give it to whom he pleases, even to the lowliest of men. So So don't look for him to come among those who are highly exalted and highly promoted by themselves because all these enormously promoted beings are self-promoted. Man doesn't go out and find others promoting him. He gathers the funds together and he promotes himself. Well, you can call it a political campaign or religious campaign or any other campaign. And they live in that little world of theirs. in this morning's paper, you might have read this when the queen was accused of maintaining a certain castle, Sandringham and someone said it has 360 rooms he said, oh no, it's just a little hideaway, that's not a castle about it it's a little hideaway we go I'm quite sure it doesn't have more than 150 rooms you see, you get to the point where where you live in such a strange place, mentally, that you have no contact with the world of reality.

None whatsoever. It's like, let them eat cake. If they have no bread, well, let them have cake. And then a few hours later, her head came on. Let them eat cake. Well, here she said, what? Oh, no. Certainly, it doesn't have more than 150 rooms, when the average person doesn't have one. Well, I tell you, it's far greater, infinitely greater, that you experience the pattern unfolding within you than if you owned the earth. If you owned the whole vast world and everyone was subject to obey your command, you're still mortal and

will depart leaving your world. For this you don't depart. You enter eternity, the new age incorporated into the body of the living God and you only enter that by the unfolding of this pattern within you.

I hope tonight I have brought to you a clearer picture of Jesus Christ than I have ever done before. it's that pattern that is buried in those 39 books which no one by searching could find until it erupted in a man and he being familiar with this 39 book he told them that although it is scattered over the centuries there is simply a meaning to it all and the meaning is put into 1260 days as told us in the 12th chapter of Daniel and the 12th chapter of Revelation and there the whole meaning is condemned but it takes the scattered fragments from these centuries and put them into a pattern and together they give meaning and this meaning now unfolds within you and you are the prophet that God made you.

He promised you a son and the The son he promised you. Was his own son. To give you not as a companion. But to give you as your son. And if he gave you his son. As your son. Then he gave you himself. That's how God gives himself to you. Now let us go into the silence. Thank you. Thank you. Good. Are there any questions, please? Any questions? Well, may I remind you that we are approaching the day we call Easter, which is resurrection. I'm not trying to sell you a book, but I do not know of any record of the true resurrection that is in print, comparable to my chapter on resurrection where the book is titled Resurrection.

For I have told you the story as I personally have experienced it. Others only talk about it as a being on the outside. And I have told you exactly how it happened.

The Pattern of Scripture Is Real

Paul tells us that whatever was written in former times was written for our instruction. When he speaks of things written in former times, he means only the Old Testament. He quotes no other book. He doesn't quote Plato, the Vedas, the Upanishads, or any ancient book, only the Old Testament. He tells us that they were written, these books, for our instruction. He tells us they were all brought to fulfillment. All the promises of God hung there, yes, their fulfillment in Him, meaning the Lord Jesus Christ. He identifies the Lord Jesus Christ with God Himself. Now He tells us that this is our hope. This whole picture of the pair is man's hope because God has completed his plan of salvation.

What he's really telling us is that our brain is acting, it backs up against infinity. And infinity unfolds itself creatively in us. We cannot fail, for the whole drama is over, and our brains simply bat up against infinity, so we can only become what God already is. That is his story to us. It is God's pledge to himself that God became man, that man may become God. and we are actually backed up against infinity, our brain, and the drama takes place, may I tell you, in the brain of man. Now he tells us in his letter to Timothy to keep this pattern that he has given to the world. Keep it in a faithful manner and do not depart from this pattern.

He doesn't spell it out completely, but he calls it the pattern of the true words which you have heard from me. That which was entrusted to you by the Holy Spirit who dwells within us, do not depart from this pattern of the true words which you heard from me. now the book is like this I give

you a map and you can read a map and you tell me where I would like to go on the map the Old Testament is just like a map but in this respect it differs you tell me where I ought to go based upon your ability to read a map he could read the Old Testament and that he found a pattern in the Old Testament.

And the pattern that he found was this, the pattern as described in the Gospel, the story of Jesus Christ. And how different was this pattern from experience, from the pattern that someone would point out for you. how different the cubic reality of this room from any artist's depiction of it. Give an artist a piece of paper or give him a piece of canvas and he can depict it beautifully. But how different is the cubic reality of this room when I am in it from any depiction of this room by the greatest artist in the world. So they give me a pattern. He is telling us that when you experience the pattern that I've given you, you will know it unfolds in you as God.

There is nothing but God in the world. Think of your home that you know far better than you know this room. And yet this room at this moment is more real to you than your home. the pattern of Scripture is real, it's perfectly real but it will become all the more real when you actually experience Scripture now he is telling us of the experienced Scripture for he experienced the Lord Jesus Christ as himself for he tells us Jesus Christ dwells in you. Do you not realize that the Lord Jesus Christ is in you? For the average person, if he is honest with himself, he does not know that Jesus Christ is in him. The pattern is in him because we are backed up against infinity and infinity only unfolds itself in us.

Therefore, we cannot become at any one moment in time other than what God already is. He has already played the part. The thing is over. But the awakening in us is not over. So he warned Timothy that those who teach that the resurrection is over and past are misleading the people. It has

happened, yes, but it is not past. It is taking place in man. Now he points out the pattern. Not every word, all the horrors are in Scripture. You can't conceive of one thing in this world that is not recorded in Scripture openly. Every vice, every horror, everything in the world, we think this is new. It's all in Scripture. And who actually experienced it?

The Lord experienced it all. Was it not necessary, said he, that the Christ should suffer and then and enter into his glory? Well, Christ in you is the one that's suffering. You suffer, I know I have, and I still am, and will continue until I take off this garment that suffers. But having experienced the pattern, when I take it off now, I take it off for the last time. But it doesn't mean for one moment, because I precede my brother in the taking off of the garment, that I follow a different pattern, and that I am better, that I am wiser, that I am anything other than what he is destined to be. For there is only one destiny, to awaken as God himself.

God is buried in man and he plays all the parts in the world. And in the end, man awakens as God himself. So he doesn't single out the individual sections. He tells you it's a pattern. I will tell you from my own experience the pattern as I have experienced it in the end. I have tried to tell it, I have recorded it in words, but not all of it. Many parts I didn't feel I should put in because you're going to experience it, and you're going to feel when you do experience it, it has never been experienced before. Yet the whole thing has been experienced and brought to its climax, as told us in the Gospel.

leading the individual to believe, well, he did it. No, you're going to know by your own experience that I did it. The only one who was born, but I did it. I am born. Now, here are these questions asked. And the Lord said, can a man bear a child? Well, obviously you say no. Then why then, did the Lord say, I see every man. with his hand drawing himself out of himself just like a woman in labor. Why is every face turned pale? Now in

the same passage he tells you he is the Lord and David is his king forever and forever. The same passage, the 30th chapter of the book of Deuteronomy. read it from the fifth verse through the ninth.

He tells you who he's going to set up as the king forever but he is the Lord of Lords. You're going to have this experience and you will know you do bear a child. It translated, why do I see every man with his hands on his loins like a woman in labor. And the word, that little praise with his hands on his loins. On his loins actually means, by the Hebrew word, pulling himself out of himself. Just like a woman in labor, she pulls what she formed in herself out of herself. This is written in the day and even to this day. China, India, they're fabulous lands of the world, but these enormous populations, they don't go to hospitals and have their women put into a twilight sleep and have a child delivered while they're in the fields laboring they stop for one moment and draw with their own hands out of themselves that which they've formed in themselves while God formed us in himself we are the God there's only God and we draw ourselves out of ourselves out of these garments.

There are two birds, one from below, formed by woman, and one from above, formed by God. And he draws himself out of himself, just as the woman drew that which was poured in her out of herself. And when you see the thing out of which you come, it is ghastly pale. Why do I see every face so ghastly pale? The question is asked. so you draw it out of yourself everyone is going to draw himself out of himself and he who draws himself out is the God and no one sees the garment the garment has been removed as you are told in scripture so you ask all these questions of the pattern and the pattern unfolds in us but do not stop only at the pattern we are still in the world of Caesar and we go to hell so while we are here learn what he gave us as a law to cushion all the blows of the world.

And it's a simple law, but you've got to believe it as you believe the most incredible story in the world. How can I tell you to convince you that I have actually gone through the entire story that is recorded in the gospel concerning Jesus Christ when I stand before you, aging month after month, year after year with the inevitable end where they'll take the body and put it into a furnace. And I tell you exactly what is recorded in Scripture I have experienced. There is nothing left to be experienced. I've done it. Right up to the detainment of the Holy Spirit in the bodily form of a dove. Everything happened in me. And yet here I am, aging before you and decaying before you until that inevitable moment when the body has to be burned and discarded.

God. And I leave you with only a pattern that I have gone through. And the pattern leads one to God himself. There's nothing but God. This is the pattern that God went through. But he did not deny that he suffered. He said, is it not stated that the Christ must suffer and then enter into his glory? And then beginning with Moses in the law and the prophets and And the psalm he interpreted to them in all the scriptures the things concerning himself. Leave this in the 24th chapter of the book of Luke. Scripture must be fulfilled in me, he said. There is not a thing in the world that I came to do but to fulfill my word.

He is the word and the word cannot return void. It must accomplish that which I purposed and prosper in the thing for which I sent it. He is called the Word of God. He comes in to fulfill his own Word. So Scripture must be fulfilled in me. Not a thing else. I may own the earth, but that's not fulfilling Scripture. I may become anything in this world that I desire as a man, but that's not fulfilling Scripture. Scripture has a pattern. And there's a definite pattern. And the pattern is laid out for us in the Gospel, in the story of Jesus Christ. It begins with his birth. But really it begins with

his resurrection. The resurrection is his birth.

I know that from my own experience. We are born anew, said Peter, through the resurrection of Jesus Christ from the dead. That's how man is born from above, through the resurrection. But he awakes within his skull. For that's the skull. That's the brain that is actually leaning back against infinity. Infinity, having accomplished the entire thing, now unfolds itself in the individual, so that man becomes only that which God already is. So what he has already accomplished now unfolds itself in man, and man duplicates within himself the entire story of Jesus Christ. So it begins with the resurrection, where he awakes. The resurrection is only an awakening, that's all that it is. He awakes within himself.

He's been dreaming this. Because God made himself done within man to sleep. And as he slept, he dreamed. He dreamed your life, my life, our lives. He's dreaming the life. Then he comes to that moment in time when he simply awakes. As Paul said, when it came to the fullness of the day. Then he awoke. He awoke within man. Awaken within me, I then duplicate all that I read in the Scripture concerning another, and it really was another. Yes, it's God, but God is the only reality, so that reality unfolds itself in me. This is the reality compared to any depiction of it, for I read the story or I hear the story, and that is simply like someone depicting it on a flat surface.

And then when it unfolds within me then I experience the cubic reality of the story.

Now in the story he tells us concerning a son. He names the son but man with all of his wisdom cannot find out that son. And the son is David. In the story as it unfolds David does stand before you and you know who he is because it's a memory returning. If God has done it and then God unfolds in me, what is unfolding but the memory of God? So he unfolds

within me. So Paul in that statement, I quote it tonight, he says the Holy Spirit who dwells within us. Well, the Holy Spirit, we are told, is memory. For I will send you the Holy Spirit and he will bring to your remembrance all that I have told you.

So the Lord tells us he sends this memory if he sends the memory of all that he's done and the memory unfolds within me then it's called in Scripture the Holy Spirit unfolding within me and bringing to my remembrance all that he told me for all was foretold, not could I foresee, but I learnt how the wind would sound after these things should be after it happened within me, well, that's exactly what was foretold me. But I thought it was all about another, and it wasn't about another at all. It was all about God, and it is now God unfolding himself in me as he unfolds himself in you. And every one in the end is God, and there is nothing but God.

But I must suffer, as I am told, and you must suffer. The whole vast world is a suffering world, for the end and the end justifies all the suffering in the world for the end is only one being that comes out and the being is God, so I go back all the way back into the beginning. He takes me back, and he began with the word of the law. So beginning with Moses and the law, and then he comes into the prophets. He just quoted one from the prophet. Then he comes into the psalm, and I will tell of the liqueur of the Lord, said the psalmist. He said of the me, thou art my son.

Today I have begotten thee. So he took all the psalms into consideration. He took everything from Scripture and he said, the Scripture is all about me. For in the role of the book, it is all about me. Now he brings it completely to fulfillment, to climax. And then he tells us, wait. Wait until you are low with power from above. For minutes you are clothed with power from above, then he's going to unfold within you.

Who? The very one who brought it to climax. So Jesus Christ is in you, and Jesus Christ will unfold within you as you. And you are the Lord Jesus Christ, and there is no other Jesus Christ. So the whole vast world is redeemed, because it has already been redeemed by one having done it.

And that one has formed the pattern. The pattern is now in man to unfold in man as the man in whom it unfolds. And that's the story. For no one can fail. The most horrible being in the world, he can't fail. He is only playing a certain part. He is in a state of consciousness that demands that he plays the part that he's playing. If tonight I slip into the part of a thief, I will play the part of a thief. I may suffer the consequences if I'm arrested, and go to jail and be locked in for the rest of my days, if I slip into that state. But I am not the state into which I slip.

I am the being that the world calls God. So are you. So when Blake was asked, What do you think of Jesus? Who is he? Without batting an eye, he said, Jesus is the only God. But he hastened to add, So am I, and so are you. So every one is this God in the act of awakening. And because the pattern is already set, as he said, follow the pattern of the true words which you have heard from me. Guard the truth which has been entrusted to you by the Holy Spirit who dwells within us. Well, the Holy Spirit is simply the remembrance. For when he comes, he'll bring to your remembrance all that I have told you.

Well, when he brings it to your remembrance, he doesn't talk of something coming from without, out, he brings it into a three - dimensional, a cubic reality, and you experience it. All the difference in the world between having heard of the story of the birth of Christ and having experienced it. Now, I know exactly what it means when I read the story that he was born differently. He was born from above. As he tells you, I came from above. Taking to himself the lower man, you came from below;

I am from above, and you're from below; you came out of the womb of a woman, and I came out of the womb of God, which is out of your own skull.

For that color of yours that brain is simply resting against infinity, and infinity, having completely accomplished it, infinity now unfolds itself in you. So if I came from above and you rest against and I am unfolding in you, you too will be born from above. ¶ So you simply unfold from above. As I too became man, he became a man and became obedient unto death, even death upon the cross. So he too was born from below. Not something entirely different. This whole thing happened both as you happened. You were born from below and you shall be born from above. You were born from below and you suffer all the hell of the world for every one has suffered, may I tell you.

Today you may enjoy the most perfect health in the world and the comfort of finances and the comfort of being known and being recognized in all the lovely things that people strive for. But you have suffered. And if you haven't, may I tell you, you will. No one will escape the sufferings of God because God suffered. And if he unfolds himself in you in detail, all that he experienced in the suffering you are going to suffer. But I'll give you one thing. The crucifixion is over. Don't think you're moving towards the crucifixion. That is over. That began in the very beginning. I have been crucified with Christ. Nevertheless, I live, yet not I. Christ lives in me.

And the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me, became me. So, the crucifixion is over, but the resurrection is taking place. So, don't think of that moment of the crucifixion, that's completely over. Now, I'll tell you from my own experience, it was not a sad moment. It was sheer ecstasy. It was ecstasy when I was crucified. I can't describe the thrill of the vortices on these six

points of my body. Every one will one day have a little memory of that picture because it's all over, it's already happened to all of us. I happen to remember it one night when I led this crowd towards the holy city when the whole thing reenacted itself.

It was sheer joy, not pain at all, but there is pain after the crucifixion and you have suffered or you are suffering. I have suffered it, and am, and will continue until the very end. But the end justifies all the self, because you will awake as God himself. This is the only way that God expands. For there's only God. God seems to exist by constantly becoming, constantly becoming, expanding beyond anything. So here is a drama. He'll write another drama. Maybe a more horrible drama for his own expansion. But when he writes it, he will take us with him and we in the end are God. For the word God is a plural word. Elohim. One made up of others.

That's God. So all of us form God. We made the decision in the beginning. And we actually conceived the play and it was played and brought to its climax and then each, one after the other, unfolds the same drama within it. Why on earth should I look back and see that face ghastly pale? I'm a brumskin person. I am called olive skin. I've never been accused of blue eyes and blonde hair save as a child when my hair was white. But here I am olive skin, and yet when I came out of it, it's pale, ghastly pale like death, yet moving its head from side to side, just as you're told in Jeremiah, that 30th chapter of Jeremiah.

Why has every face turned pale? And then they will all come and worship the Lord and his king, David. David is mentioned all the way through, and yet until it actually happens, having been been trained, as all Christians have been trained, they will never see that David is the son. David does the will of the father. And in the end, this personification of humanity stands before God, who is the father of humanity, and sees that

personification as a single being, and it's David. And then David calls you father. And you know it. You know it as as though you've always known it. Therefore, it's memory returning. The only thing that's coming back is your own memory.

You had to completely forget who you are to become man. So you emptied yourself of your godhood and became man, and you're playing all these things here. ¶ Now tonight, there are those who want to know how to change the immediate present. Leave out the pattern, for if I am destined, And as I say, you are destined, no matter what you have done, what you are doing, what you are going to do, you are destined to awaken as God the Father, the Creator of the universe. You are destined for that. But now in the meanwhile, while I'm still dreaming and I do not know where the next meal is coming from or a better job, what can I do?

Well, it's simple, but you really have to believe it. Can I really believe that my imagination creates reality? Can I believe these words of Blake? Babel mocked, saying, There is no God, nor Son of God. that thou, O human imagination, O divine body, art all a delusion. But I know thee, O Lord, when thou awakenest upon my weary eye, even in this dungeon and this iron mill. Thou also suffers with me, though I behold thee not. And then the divine body replied, Fear not, I am with thee always. Only believe in me, that I have power to raise from death thy brother who sleeps in Albion. Just believe in me, for he equate God the Father with the human imagination and he tells now imagination those suffers with me sir could I suffer without my imagination being present take away imagination you can cut the body at the pieces it could never suffer therefore who suffered so the divine voice replies I am with you all this can you divorce yourself from imagination?

Could you be any place tonight where you are not aware that you are

imagining? You couldn't. If you are any place where you are not imagining, what you left behind you is inert and cannot feel. You can cut it to pieces, but wherever you are, unimagining, that's reality. So fear not. I am with you always. Only believe it be that I have power to raise from death thy brother who sleeps in Arvian. So let the world mock. They don't know it. But may I tell you they are forgiven, because the day will come every atheist in the world, every agnostic in the world, will experience the story of Jesus Christ and experience it in the first -person thinker and a present tense experience.

So forgive everyone, no matter what he tells you. Some of them use it only for a conversation piece, just to get an argument. Well, I don't argue any more with them. I said, you don't believe in God? Perfectly all right. I will not raise a finger to persuade you. I will only tell you one day you will know. And maybe by reason of the fact that you now do not believe in him, and you're so vocal, you'll become so filled with zeal to persuade others that God exists. So perfectly all right,

let them go their way. I tell you, everyone is going to experience Scripture. Scripture must be fulfilled in me. And so I begin at the very beginning in Genesis. When I go through the entire scripture and you weave it like a pathway I tell you the path that I have followed much of it is suffering and these are highlights and they're all glorious the highlights, then comes the end when the Holy Spirit descends upon you,

when He descends upon you and you hear that lovely voice coming, and the voice said, he loves you, and that's why he He penetrated this ring of a fin to demonstrate his love for you. And here you feel and see the symbol of the Holy Spirit dwelling upon you, and it's a dove. It remains upon you and it smothers you with love. Nothing but love. And then you wake knowing He is with you. He remains upon you.

And forever and forever you are that being spoken of in Scripture as the Lord Jesus Christ. But you know, everyone is destined for the same thing. So we are all brothers behind the mask that we wear.

So if you are suffering tonight, may I tell you, there is a law given you. Listen to it carefully. It's very, very simple. What would the feeling be like if it were true that I am now, not tomorrow, not next month, but now the one that I would like to be. What would the feeling be like if it were true? Assume that feeling. Just assume the feeling of that wish fulfilled. And may I tell you in a way that no one knows, you in the immediate future will project it as a reality, as a fact.

The words from Scripture that support it are these: whatever a man says, believing, it will be done for him. Whatever anyone says in this world, believing what he said will come to pass, it will be done for him. Therefore, whatever you ask in prayer, believe that you have received it, and you will.

If you want the reference, it's the 11th chapter, chapter, the 23rd and 24th verses of the book of Mark. These are the words of the one who completed Scripture.

I know from my own experience that when I have actually assumed, either for myself or for another, seeming other, for at the end there is no other, we are all brothers, all one, that if I persist in that assumption and really believe it, it invariably comes to pass. I could not tell anyone how it's going to come to pass. I only know it contains within itself the power and the wisdom of self-expression.

As I told you at Flory last lecture night, what I did with my friend Freedom, it was quite simple to me, just to hear him play and to put my hands on his shoulder and to thank him for the joy he gave him in that wonderful piano concerto. I did it three times in the interval of one week. And then he called me to tell me the piano came back.

Here, the average person would not have given him one dollar for the return of that piano. For, at the moment, a number of things are stolen between the pickup and the delivery. And the truck disappeared, the contents disappeared, the driver disappeared. I have not heard from Freedom since to get the details. But he did say, when he first called, they have found the driver in San Luis Obispo. But he refused to give them any news concerning the truck or its contents. So they put him in jail and had to keep him there for five days before they could bring action because that's the law. ¶all. But they put him in jail for five days. Now, why he confessed where the trap was, I do not know.

But nevertheless, he confessed, and they finally got freedom's piano, so he has it back. I only know what I did. I do not know anything concerning the case other than what I did after he caught me. I merely assumed the feeling of the wish fulfilled. filled. And to do it, in my mind's eye, I saw him sitting at the piano. I heard the music. I felt his shoulders. I felt the thrill, the joy that was mine because of what he did at the piano. And I felt the piano. And in a week, the piano was located. Now, I will say to anyone, the driver who stole it, if I were now in judgment, I'll forgive him.

I don't care what motive moved him to do it. I have reached the point. Forgive him, Father. He knows not what he does. We all fall into these states, the state of the thief, the state of this, the state of the other. I forgive them. They don't know what they're doing. The occupant of the state is not wrong. It's the state. But these states were created in the beginning. And they are eternal states. They do not change. Any more than the city changes when I leave it. The city remains, but I go on. But the city remains for anyone else to enter the city. So I enter a state. The state remains when I leave the state.

For if I am poor, and I cease to be poor, poverty hasn't ceased to be a

state. I may go on to a state of affluence. And affluence is a state as poverty is a state. But the occupant entering the state lights it up, animates it, and makes the state become real. So if I move into the state of the thief, I've got to steal. If I move into the state of being affluent, or being poor, or being anything, I must express that state. How do I enter the state? I assume the feeling of the wish fulfilled. That's all that I do. You tell me what you want, as Freedom did. Freedom said, I want my piano back.

I'm only insured for \$2,000, and I can't replace the piano for \$4,000. I want my piano back. That's all that I want. And he was beside himself, too close to the problem to work for himself, so he turned to the one person in whom he had faith. And so I just simply sat in that week on three different occasions, and the last one was the night before it came back. It came back at 4.30 in the morning of all the hours of the day to deliver the piano. But that night I turned on KFAC, see. And this lovely piano concerto was coming through, and I used it to aid my imagination. And I imagined I was hearing Freedom play that concerto.

And I saw Revolt in the music. It comes on every night between 8 and 10. That lovely two hours by the gas company. They sponsor it. And here, night after night, if I am home, I turn it on. And I imagine he was doing it. I didn't wait for the person announced who did it, I cut it off before. I would be disillusioned in the one playing it. I heard freedom. I imagined that he was doing it. I held him, felt his shoulders, and embraced him and thanked him for the joy I received from the concerto that he played. Next morning at 4.30, his piano is delivered. When he called me the next day to tell me, he promised to write me, but he's not given to writing.

He's promised to give me all the details. I know what he's going to do. He's going to wait until he comes down. And then he's going to tell me in the flesh. Because he's not given to putting anything down on paper.

The Pearl of Great Price

The third chapter is the pearl of great price. This is taken from the 13th chapter, the Gospel of Matthew, where we hear from 46 verses. It's all about the kingdom of heaven. First of all, let us say the kingdom of heaven is simply that state in which man writhed where everything is completely subject to his imaginative power. He is destined to be an heir to this power from his Father where everything is put under his power. There is a quote from this 13th of Matthew. The kingdom of heaven is like a merchant in search of fine pearls, who finally a fine pearl of great character went and sold all that he had and bought it.

If it's my help I can bring you to that pearl tonight, you may not value it to the point where you're willing to sell all that you have to buy. But I will tell you of this girl. Very few are willing to sell all and buy the pearl. But let me now quote from another passage of the Gospel. The 11th chapter of the book of Luke, the 21st through the 23rd. What a strong man, fully armed, guards his own palace, his goods, in peace. But when one stronger than he, assails him, and overcomes him, he takes from him him, the armor in which he trusted, and divides his spoil. The very next lie, as though it is without the thought, throws all the light in the world upon that statement.

He who is not with me is against me. There is no benevolent neutrality, none whatsoever; he who is not with me is my enemy; he is against me; so we find the one who is completely in control of this kingdom of heaven. I tell you that being is called in scripture Christ. Christ is defined as the power and the wisdom of God. In the first chapter of the first letter of Paul

to the Corinthians, Christ is the power and the wisdom of God. Don't look for a man. For man is only the instrument through which the power and this wisdom is exercised. For Christ himself is the power and the wisdom of God; you and I are the instrument through which this power and this wisdom is exercised.

So what makes the statement from now on, we'll regard no one from the human point of view. Even though we once regarded Christ from the human point of view, we regard him so no longer. He was taking notes that his second letter to the Corinthians, the fifth chapter of the 16th verse. From now on, we'll regard no one from the human point of view. Even though we once regarded Christ from the human point of view, we regard him thus no longer. And then he, the author of that statement, defines Christ for us. Christ is the power and the wisdom of God. Now we are told that of all things were made, and without him was not anything made that was made; but nothing so we invite you now to test Christ in you, again from the letters of Paul: the 13th chapter, the 5th verse; in fact, read it through to the seventh verse.

By a poem to the fifth, examine yourself to see whether you are holding to the faith, test yourself. Do you not realize that Jesus Christ is in me, and thus of course you fail to meet the test? I hope you will discover that we have not failed, and that he gives us a word when we speak only of power. Power can be the son of God, is the son of Christ Jesus, and now he warns us, I hope that I pray to God that you You do not use it in the wrong way. Even if you think, implying now, that I have not used it to the pro of my knowledge, I rather that you fear and feel that I have made a mistake or I have failed than that you use it evenly.

Implying, stating quite openly, you can misuse power. everywhere in the world he's using this only power but they don't know it so he's trying

to bring us to the knowledge of this power and the wise use of it it's called it's called the pearl of great price so great is this pearl so valuable it takes everything that you own to buy it now you don't go and You don't sell your house. You don't sell anything in the world. Well it takes everything that you now believe in, other than it, to pay for it. You believe in astrology? You've got to sell it. You believe in numerology? In key cap leads? In numerology? All of these things?

No matter what you believe in as a power that can control you, you've got to sell it. It takes the belief of all these beliefs, and you've got to sell them. It doesn't matter what you give them up as valueless. Therefore there's no price attached, no value whatsoever. But you can't hold on to one thing you now believe in as a power that controls your life. and still hope to buy pearls of great price. Everything you now believe in will be even the drugs that you take. Even the things, the diets, if you're a budgetary, you think that's the way to God. If you're a meat eater, you think that's the way to God. If you are a non -smoker, non -drinker, that's the way to God.

Or if you are I'm a smoker, I'm a drinker, and that's the way to God. There is no way to God but Christ. I am the way. There is no other way. Way to what? To everything in this world, especially to the Father. No one comes unto the Father but by me. And here he defines it that he is the only way in the world, to everything in this world that you and I see. And it takes everything that we do as to be least that we think of to guide our life. To pay for that thrill of great price. If you think for one moment you can hold on to one little thing in the event this doesn't work, you can't buy the pearl.

So when I buy the pearl, I go out and get by. and there is no other being in the world just this world. I live by it. And this world is your own

wonderful human imagination. That's Christ. Now I see it in the audience tonight. Last Friday night, this sweet lady told me this story. She went into the breaker. the usual things that we buy with the gold tree, fake of it. And the lady who made you dollar didn't look well. And she was out basking in the reasons for her present appearance. In her own mind's eye when she got home, she talked to her as though she stood before her physically. She didn't sit down, she didn't relax, didn't go into a trance, as far before the mind's eye, and heard her say that she felt so well.

And she complimented her in the way she thought she looked so well. And this was a communion between two souls. She looked so well. And she believed in the reality of her natural act. ¶ One week later, she goes back into the same medley. And here is this lady, same lady, but radiant. So, Lady implanted a response from this one. And she said, that you look so well. What has happened? Well, she said, this past week I inherited some money. I paid all of my bills. Paid everything that I own in this world. And so I have no debts. And I have money. Now, this lady is totally unaware unaware of the gift she received from the lady who was present her life.

Totally unaware of it. ¶ Now listen to these words and find out what any other interpretation of the middle world has entirely to tell. This is from the 25th chapter of the Book of Matthew. as much as you did it to one of the least. Please, my brother, you give it unto me. You don't need a priest saint or any being in the world to hear good news for. You don't have to say, do you want me to hear it? Do you want praise? If you ask them in advance, should I hear the news for you, you're only asking. If you think that it works, they'll praise you or in some way give you something. You don't ask anyone for their permission to hear the news.

But inasmuch as you have heard it, as you have done it to one of the least of these, my brethren, you give it unto me. and when you did not do it

you did not do it unto me so every moment of time is the opportunity to do it unto Christ Jesus Christ Jesus being your own wonderful human imagination and to see men in need and not act in your own wonderful imagination as she did is to keep the wounds open and that there are more and more stripes upon the body of Christ Jesus. For if only Christ Jesus is in you as your only wonderful, stupid imagination. Christ in you is the hope of glory.

¶ Come, test yourself and see. Wonderful invitation. Test yourself. I'm going to test myself. Well, this is how you test yourself. I tell you that if you imagine, as this lady did, that someone stands before you in bodily form though it cannot be seen with your mortal eyes, but actually you imagine they are standing before you, and you carry on the conversation with them from the premise of your fulfilled desire for them, And then you feel them as you would feel them when they're now solidly present. And you believe in the reality of that emotional act. It's done. How it happens, you need not be concerned. It has its own fear of externalizing itself within their world.

But what you need to do is do it. ¶ I said this in the first chapter of the book of James. receive with meekness the enchanted word which is called as Jesus and the wisdom of God but be ye doers of the word and not merely hearers deceiving yourself so when he tells you to be the doer of the word the world thinks it means to go out and make some physical effort, no No. James is not telling me to substitute books for faith. Books are the evidence as to whether the faith that I profess is alive or dead. Is it alive? If it's alive, I will act upon it. If it's not alive, well then, I will act upon it.

I haven't yet worked a plural of great time. When I bowed the pearl, great price, the visual of a pearl like it, I sat all in the swell. ¶ And I saw all beauties in powers, and my own wonderful human imagination. And every

one because he has imagination, and everyone can imagine, and everyone can believe in the reality of his imaginal act, he is free, said Samantha. ¶ To be a child, you believe my word, abide in my word, then you know the truth, and the truth will set you free. ¶ Well, how does he define the truth? That I am the truth. He said, if you know my word, you know the truth, I am the truth.

I am the truth. ¶ If you abide in this, then you will be set free. It means that if I simply imagine that I am the man that I was thought to be, that's all that I need you. ¶ But just a client, imagine that you are already the man that you would like to be. The woman you would like to be. Your friends are all certain strangers are as you would like them to be. ¶ Just imagine it, client. test yourself and see that you test yourself and it happens well then then you turn back to the belief at any part outside of Christ Jesus it's finding the wheels and I tell you Christ Jesus is your own wonderful human imagination, and that Christ in you must resurrect and so you start to exercise believing in him, believing the Lord Christ Jesus can be saved.

¶ And so I begin to believe in him. But none of my trust in him. It doesn't matter where I start in life, behind the eight ball, makes no difference. I start believing in him, and only in Christ Jesus. ¶ And I take all from there. Giving my entire life to him, just as though it were none of us. Just Christ Jesus. ¶ And I have found him. He's my own wonderful human imagination. I believe in him to that extent. Things happen. ¶ She told me the same lady, just like I named this tonight, the girl. About mid Christ. She had a dream. There was all Well, much. I think much. Probably much. ¶ And as it was whirling, whirling whirls before her mind's eye in her dream, she noticed a small perfectly beautiful perfect pearl.

¶ And she picked it up. And this perfect pearl wasn't big. But it was a perfect pearl in her head. I think she was. ¶ Now this pearl he found in the

series of experiences that she conducted came east came from the east to the west. instructions He couldn't find a job in the immediate present, he had to return to the east and so she sent me on a Friday night, sorry. But physically, but in our minds are as though he stood before us physically and congratulated him on the job just as though it were true physical contact. ¶ On Monday, he abruptly got the job and therefore did not have to return to the East Coast. ¶ Now here is a young lady.

I called the young lady, Kathy Walker, 30 □20s. I looked at her. Through my eyes, all things being lovely, she has three little babies. But I wouldn't think she's more than her early 20s. ¶ I'd be surprised if she passed beyond the middle 20s looking at her. What a minute to me. Of a Catholic family, Catholic faith, brought to this meeting of ours by her mother -in -law. I have not treated this concept as Jesus. Family just prayers, because they think that you have their concept of Christ Jesus. ¶ There is no entrance in to the kingdom of heaven as they understand. I tell her she's real intimate. She's exercising the only Christ Jesus in the world.

He calls upon us to test it every moment of time. But you can't buy it unless you pay the price. It takes everything that you have to buy it. Listen to the words. The kingdom of heaven is like a merchant in search of fine pearl. Who, finding the pearl, went and sold everything that he had and bought it. Everything, not a few things. The average person will say, well, after all, I know that all that is good, but that swanker does keep me in a state of sleep. And normal quality keeps me awake. And I know that an extra martini does so and so to me, and I'll take none. Or maybe I should take vodka because it's good for my brain and not the martini.

There are a thousand things in the world people have concerning what they should do. Only belief in a power outside of Christ Jesus you give up. As you give it up and hold on to him and believe in him, then you bump

the curve. And then you exercise it. The greatest value in the world, and that's Christ Jesus. So here she has the night. I think she has the curve of a pride. I hope you tonight will accept him. You know, not everyone who finds Christ Jesus is starting to know. But what will he tell one who found him? In the gospel? Who will tell him? I think he told his friend, Nathaniel. Nathaniel wasn't seeking him.

Nathaniel was waiting for things to happen. for he knew the scripture backwards when Nathanael heard that the Messiah had a prayer he should want and then everything come out of Nazareth and Jesus said of him a Israelite in thee in whom there is no God he knew the scripture Peter wasn't seeking him his brother Andrew found him Andrew went and called his brother Peter said we have found him and who knows who the lost though and another prophet spoke so they were not looking for him but they found him because someone found him who was so interested in what they found in what he was sharing they felt that they are not for if he is earth and we claim that he is we can't keep it to ourselves we have to share it and so maybe this night a total stranger will be here He was really not overly eager to change their concept by Jesus.

They aren't seeking another concept of him at all. And maybe you will be interested enough to test what I'm talking about, and see if this is not Christ's. Or listen to it, the name of all things are made. And without him, there was not anything made that was made. Well now there a lady got into being something that she had imagined. Without devising a means by which it would happen, she simply imagined it. Didn't she make it? She certainly made it. But he said to the wife, who she made it? Well if she made it, and all things are made by him, she will say to herself, how can I make it? I only imagine it.

But what he must be, imagination. And this being in action must be

imagining. There it is. So she found it. She tried it again, and it worked. And someone tried it a third time. And a hundred times, and it works. I say this to someone in the world, and they won't even try it.

Well, you know, in science, to demand proof if all you're willing to make the experiment is nonsense. It's only through the experiment and it's working out in performance that proof can be received by us.

So to demand proof before I make the experiment is stupid. So, I say to the world that there is evidence for a thing and what the world thinks about it or even wishes for it. There's nothing to the point. It's the government's lot to love her. But the world thinks about this if I can prove it in performance. I say to you,

take a friend who is now unemployed and bring him before your mind's eye as the lady did and see him now gainfully employed. He may not be physically present. In fact, he is not physically present. But you treat him as though he were and put your mental hands upon him and give him the solidity that it would be there, where it's true. And then carry on a mental conversation with him from the promise that it is true. And let him tell you that he is gainfully employed and that he loves what he's doing. There are such opportunities, such growth in what he's doing. And do nothing outside of that.

Well, it's never less. Look. I'm serving Christ. Christ is the power and the wisdom of God. It's not only power, it's wisdom, the wisdom of God. If it's the wisdom of God, it knows how to navigate the whole vast world and move it, to bring this world into a clean, clean, flowing state. All you need is to believe in Christ Jesus, and that is the pearl of great Christ. No power in the world can stop it, or it needs its acceptance from the power of us.

So here, Rengar is a strong man, and he's fully armed, and he, God, is

Amidales, his good, sparring face. In one stronger than he assails him, and overcomes him, he takes from him the hour in which he believes, and then disposes of the spoil, divides the spoil. Now that wonderful statement, he who is not with me is against me, he who does not gather with me scammers, is so irrelevant to that theme that preceded it, and it shows horrible light in the world upon that statement.

Some power in the world comes into man's mind, it's quite decent. And you don't need a social step, a financial background, intellectual background. We need these backgrounds to feel secure in the world. You're punked. And this is the one you will become. All the powers of the world. And if you are not with them, then you are against them. Who would you think that?

In this world today we have countries that are called Neutrous countries Benevolent neutrous Not in scripture You are with me or you are against me You are with me or you are my enemy It is written that I am not a foreign But I am his enemy Can't be neutral I believe in it But I don't believe in it and of the 900 million Christians in the world how many really believe in the true Christ they believe in lighting a candle they believe in sugar traction all the other things in the world I wouldn't criticize any of them until they find the true Christ when they find the true Christ But it doesn't mean you never.

Whether you eat meat or don't eat meat, whether you drink or don't drink, whether you smoke or don't smoke, whether you do any of these things, it makes nothing but together to do with the two prides. Whether you do not give power to anything, I don't mind. The prize is your own wonderful human imagination. That's fine. When you go before anyone, only if he takes the watchable side, just imagine the end. Nothing pronounces judgment based upon the end. You have three eternals. Do

that. Live this life in the world, casting 100 % in the pearls of great price. May I tell you, it will not fail you. But you can't modify it. You can't hold back one little reserved thing.

I am speaking from experience. Not nearly. It was my own imagination that predicted back to me, through the medium of the clouds, and the medium of the stars. It held back a little reserved note in my mind's eye. What I found right. I was still helping my minds on my old helicopter. I could quickly erase its progression. I would know the day and justify failure. So the room of my second house, in conflict with the room of my sixth, can't get the job. No money to it. So I will lay up where my mind's at. I have to completely give it up and self-care up my parish where my mind's at. It doesn't exist.

I completely destroy it as a power to guide it there. I build it because I successfully forced power to the events for a number of people in New York City. I almost the entire metropolitan crowd. The entire Metropolitan Heart Trust there came to me. I so believed in what I did, I predicted with conviction. It worked, and there was also something I made. Then I had to have an experience one day, to show me it was only my own intense belief in these little symbols that made them work. I came into my friend's home and I taught her how to read charts, the September. Her name was Carpenter, Norma Carpenter, and I taught her. Then, having retired from a teaching profession in Scranton, Pennsylvania, she had a small pension from the railroad warehouse we worked, plus a small pension from her former job.

So she eked out the living because she did all the work in a nice way by telling and reading sharp. And I taught her to do it. I came to a place one day, she lived in a hotel. No one was in tears. I said, what's wrong, Nora? Well, she said, a man called me up. He was recommended by a friend of

mine. And he was very eager to see me right away. He had this fantastic view. So over the phone we told he arrived. He gave me his birthday, his hour, everything about it. And so I erected the jar. When he came, I told him I'm so convinced of this good fortune for me is by today, that I can close the book of it.

He said to me, Mrs. Carpenter, if you tell me the truth, I will give you a hundred dollars. And she said, so confident, give it to me now. Because it had to work today. And she gave me all the reasons I knew I talked to her. How it had to work today, because of this transiting, these certain aspects of this job. He said, no, if it works, you will get it today. I will not give it to you now. I said, that's what we'll do. That. But he said, I made up this jar from a pound of epimerity. I was sitting at the open window top, and so I turned away.

I was deported, and I didn't realize the wind had blown over the page. And I erected a jar of a man who was born ten years before the understand, because that wasn't even born. I asked the child, I mean this, made up 10 years report work for this man.

I said, Mama, did you believe it when you spoke to him? She said, Certainly I did. I said, Forget it. It's completely pretty, but it's done.

I was in her room, the sweeter rooms that night, around 8. by the Western Union by a team upstairs and delivered a check, a Western Union check for \$100. And the chart was drawn. And who was he born? He was born 10 years after this chart was made.

Barbara cannot sell that because she feels they all believed in me She cannot buy the twirl of red ice Because she feels her only security Is to get her little small shot from the restaurant in Pennsylvania And her small shot from that Schoolhouse in Scranton, Pennsylvania And eat it out with this So she cannot give up And by the curl, you've got to give up every belief in

this world, in a power outside of Christ to break hearts.

There is nothing but Jesus Christ, you either believe it or you don't believe it. At any little reservation, on a rainy day, He'll raise. So you throw back the belief in stars, or some free person. having done it so successfully over the years I stood in my mental furniture my chore and so you can always justify a failure as Blake said self-justification is the boast of hell, I didn't know it in hell Well, everyone has justified himself. What he does, if it's a pleasure, he justifies it. Because you are the reasons in the world. But there is not a place outside of Earth, it's right here. So we are in the hell justifying failure. Which I couldn't do it because, look at my dicks. And then as soon as Venus gets beyond the point where it even affairs with me, but I'll tell it in perfect. And so there I go, away in spite of Venus and Murphy, something happens. all valued by Stephen.

The rivers are long. The man goes back and reflects and they not him justified. No, he went and sold all that he had and bought it. All he had, not a few things. You can't just buy it with a few of the things that you will dispose of. Yet you can use it. Use it wisely and successfully. but you don't really possess it that thorough unless you believe in it. You can only buy it when you've sold everything that you have and then buy it. And so that is all or nothing. So he who is unblessed is a guest.

I know it's a difficult thing, but it is worth not having. When you consider by having Christ Jesus, you are rising into a world with a new order. But everything is subject to your imaginary power. You're not here at all. You're moving with the world's depth into the world of life. When you find him, I'm making one with you.

now you take it today, not me tonight in a quick summary it will take you no more than one minute to do it two minutes at the most you take this pattern it's going to happen to you crucifixion is over you aren't going

to be crucified Why have I been crucified? It is Christ. It is not I who live, it is Christ who lives in me. Why doth I now live in the flesh? I live by the faith of the Son of God who doth lead and gave himself up. That is Galatians, second chapter, 21st, the 6th Romans if we have been united with Christ in the death like him we shall certainly be united with him in the resurrection like him listen to the text if we have been united with Christ in the death like him that's Paris change of taste we shall certainly be united with him in a resurrection like this.

That's to be. Now we are told that those who are misleading the people by teaching that the resurrection is over and over. The resurrection is not. It's to be. It is taking place one after the other. So, believe me, the crucifixion came first. That's over. The second stage in the unfolding drama the form of his resurrection. Second stage, when man awakes in a grave, to find that he was all in death, or he wouldn't awake in a grave, but anyone in the tomb unless he's dead. So you awake in the tomb of your skull to find that it wasn't what your body was, it was a tomb. I'm going at that, the only moment you discover in the act of resurrection, it now is converted from a tomb into a home.

Then comes the birth. So it's crucifixion, resurrection, birth, and the birth. These are the three stages. Then comes the first stage. The first stage is when the title of titles is conferred upon the one who was born from a dog. But conferred and the risen Christ in the experience of man is the divine title, Father. And never one can utter the word, Son. And so the Son, God's believing Son, calls you Father. And then the title is conferred upon you, that you are Father. One with God because he is God's Son and he calls you Father and you love him. And then comes the next stage, the final stage, when the temple and its wonderful crypt that separated man from God is torn from top to bottom.

So that now you have firm access to the being that you thwart and thwart, the being that is God. No intermediary between yourself and God. You are straight to the being that you really are, where the being is God. So these are the five perfect stages. All the others told about them will happen in their own wonderful way, because of the poverty in which they happen. But this theory, and I just gave it to you, this is the secret. You're all ready to survive. And all will be eventually individually resurrected. And then after the resurrection, you will have a spiritual birth, where you will fall into an entirely different sphere. And then on him is conferred in that sphere the divine title of God.

And it takes God only, Son, to confer the title of the Son who comes and calls you Adonai. My Lord, my Father, in fulfillment of Scripture, people, go to the 89th Psalm. Then comes, anyone when the curtain of the temple is torn from top to bottom. Everything is split, what the rocks have split. There are the earthquakes. And then you, rise, as you are told you must rise. In this form, what cannot be described is called in perspective the Yellow Wind. A celestial being, and the closest they can come to describing the Yellow Wind, is a fiery serpent. That's exactly what you feel and see when you ride. Human, yes. But for all the identity of personality, radical discontinuity of form, there you rise and the whole world clicks.

It's all within you. The whole drama takes place in the individual. You do not rise from the body. You rise in the body. If you are not awakened from the body, you are awakened in the body. The whole thing takes place within the individual. But right, you believe me, and if you didn't know this was the pearl of great pride, and I brought it to you this night, I hope you'll buy it. But like all the great things of scripture, come thy vine, thy milk without mine, at all times. The only price you pay for it, not dollars and cents, you give us your belief in powers outside of Christ Jesus, and

Christ Jesus is your own bountiful tube of imagination.

Are there any questions? Did I say that? No, my dear. No, no, no. Shin is made like you would a big W. And there is three pronged up. Three pronged. It's like Neptune's staffing on a three pronged Neptune. You make it that way. The symbol of a shin is a tooth that consumes the bowels. It's also called train, fire, a fire consumed. Well, a shin is in the name of Jesus. The first three letters of Jesus are the first three in the name of Jehovah, which is Yah -keh -thah. Then you put a shin, and then you put an iron. Because Jehovah, everything is, nothing passed away. To be a savior, one would have to be able to change.

If you could not be changed for what you are, you could not be saved. So the Savior, when Jehovah overcomes her savior, a sheen is in his name. Then he could transform her to a lady. She took the sheen and used it in her power. When she saw a depressed lady, her feet were hurting. She didn't know what was wrong. She was standing on her feet all day long, but didn't ask what was wrong. She just saw a lady in need of help. And in her mind's eye, she just saw radiant and so happy. One minute later, she could confess in that interval, she thought, some money, and get out of the know-how she heard of him, and paid off all bills.

If she didn't have the shoe in her name, then that woman forgot what would be how she is. But a Savior must have the shoes, or it may be a big problem. Well, that may not be significant in that sense. No, no. They're thinking of the Trinity. This is all churchianity. When you see love of the Christ, with all churchy and it's not in the Bible. But our churches through the ages have developed the most fantastic traditions which they keep alive. They won't die to protect the tradition. But that's not scripture. A shim is in the name of Jesus. It is in the name of Yeshua which is Joshua, which is the same thing as Jesus.

because the last one I am in the name is an I. It's that letter, the 16th letter of the alphabet, which has the value of I and the numerical value of a second. So he sends 70 people to the world to really do this work. Not 70 people, but that's I. To see it 70 times up. To see it so clearly that you see it and not a thought in this world can move you from it. I saw it. I'm still seeing it. I will continue to see it. And to that which I am seeing and I'm seeing and will continue to see, it is to arrive. No way. But believe in the reality of the imaginary act.

It will come. You will see it as something objective to your mortal eye. If it's so vivid in your mind's eye, you'll detect it. But the shame is a flame, it's a tooth that consumes and consumes. And could I not consume in my own mind's eye, and love the things I see in another, I couldn't help it. But my ability to complete me, forget all I'm sovereign to be, and put in its place what I'm rotten to be, allowed me to savor, to be a savior. And Jesus is Satan. And Jesus Christ is the one who actually has lifted up within himself the power and the wisdom of God, which is Christ. And the day is coming that everyone will move into this world, completely subject to our imaginative power.

It's at first we recognize each other, though the bodies will be trans, but you can't describe the bodies. You can't. Completely about the organization of sex. There's no need for sex if we understand sex, or we create without bodies of this nature. Yet the earth body is poor so but the body you sow. For what you sow is not the body which will be, but God gives to the body as he has chosen. And so the body will be as different from this as the body from the cattle. Something attuned to an entirely different realm. And yet humans. I've seen it. I became one with it. Someone said to me, Neville, how could you dare?

Say that infinite power. infinite wisdom that we can see this person yet

in the 8th chapter of Romans are we not told the whole creation waits eagerly for the revealing of the sons of God God has this power this infinite creative power and yet he has sons now read our person it is waiting eagerly for the revealing of his Son, then is he not a person? I do not rationalize it. I have seen him. And God is a person. And the infinite power, how can you personify it and follow it? Person. I have seen him. And he's a man. Infinite power is man. Infinite I've seen them. Through the presence of infinite love, infinite love, isn't something transformed into lead?

It's rare. And there's infinite love. Through the presence of infinite power and almighty -ness. And he talked to me, or if he, and sent me in my ways. And I am it. but they will say to me they'll ask me how can speaking of God speak of the exalted God how can he be this exalted God be conceived as perfect I tell you that he is and then one say to me children loves your Christ once amen What do you say to that when you heard me this night? I have to say one thing. He is the heavenly man. I saw the power as man, and Christ is the power and provision of God. I saw infinite power and provision as man.

So Christ is the heavenly man. Let's return to the 15th of 1 Corinthians. Just as we have borne the image of the man of dust, so shall we bear the image of the man of heavens. Good night.

The Potter's House

This is the potter's house. In the book of Isaiah, we read, O Lord, Thou art our Father, we are the clay, and Thou art our potter, we are all the works of Thy hand. Here we see that the Lord, the Father, and the Potter are one. Now the word Potter, as defined in Scripture, is imagination. Here we are told it is to form a resolution, to determine, such as in the beginning, let us make man in our image after our likeness. That is to form a resolution. Now we are told that that is the potter, and it is the father, and it is the Lord. Now in Jeremiah, we are told, we went down to the potter's house.

First of all it said, arise and go down to the potter's house. and there I will let you hear my words. So I went down to the potter's house and there he was working at his wheel and the vessel that he was making of clay was spoiled in the potter's hand, but he reworked it into another vessel as it seemed good to the potter to do. For we just discovered that the potter, who is our father, who is the Lord, is our own wonderful human imagination. Now he is working with clay, and we are told that we are the clay. So I turn for a moment, and I wonder what am I imagining concerning myself.

For that is the clay. Imagining is God in action. It's the potter in action. It is the Lord himself, the Father, in action. Is my concept of myself what I would like it to be? Or is it spoiled? I don't discard it. I simply rework it into another vessel, as it seemed good to me, the potter, to do? Am I living as I would like to live? Do I have an income equal to my needs? Do I have an income equal to the things I would like to do? Or am I limiting myself

based upon what I think that I could do? There is no limit placed upon the potter's ability to reshape that image.

so will I now actually take the challenge and reshape the vessel, for the vessel is made of clay, and we are the clay: will I now this very moment change my concept of myself, my concept of those that are in my world, and see them as I would like to see them in my world? Will it work? Well, now let us take a look now at the definition of imagination as given to us by man. Scripture defines it as God. Scripture defines it as God the Father, the potter who fashions everything in the world. But now, we use it so loosely in this world. we are told that the simple apprehension of corporeal objects, if present, is sense; that is sense perceived.

This is now sense perceived. I can see you, and if you speak and I hear you, that is sense perceived; and you are present, therefore that is real, they say. If absent, it is imagination. In other words, it isn't real. It isn't sense perceived. Now we'll take one of the senses. We'll take the sense of smell. Since smell is a chemical sense, a contact is necessary for perception. You have to actually have a chemical contact to smell in this world. Now I ask you to join with me. Maybe you do not like flowers as I do. Can you smell a rose? And it's not present? There aren't any roses here or in your presence. But can you now imagine a rose and smell it?

I can. It's so distinct. Well, if the rose is not here when I smell it. Why is its fragrance in the air? When it depends upon a chemical contact. You cannot smell anything in this world without a chemical contact. I go into the kitchen and I smell gas. And it's not lit, but I notice I smell gas. Yes, it's a chemical contact. Then I noticed that the wind, leaving the window open, blew out the little pilot light. I turn it on and nothing happens. Therefore I know the pilot is gone. And I light it. But I could smell that was a chemical contact. If I could not detect it, I could just simply become

asphyxiated.

If I had lost that olfactory nerve, and could not reach that chemical contact. But now here, there's no rose, and I can actually smell a rose. Now, you say, well, what does that mean? It means so much to me.

You can smell money. Money has an odor unlike anything in this world. Entirely different. You can actually take it and smell it. A money bag is more fragrant to the miser than all the flowers of the world. It's a pleasant odor to him. Not to me. I need money. I have to have money to pay all the normal expenses in this world. But it's not to me a fragrant odor. But I use this principle towards getting money, towards meeting all the obligations of life. for I am obligated as you are. So I go down to the potter's house for I can sit in the chair, I can stand at the bar, I can do it wherever I am, I am right there in the potter's house for I have found the potter.

The potter is my imagination and the potter is the Father, the Lord God Almighty and I have found him. So I don't have to go any place outside of where I stand to be in the potter's house. And now I will see what he's doing. So I see what I'm doing. What am I imagining? For that's what he's working on. So I went down to the potter's house and I simply saw what he was doing. What am I imagining? Is it a good image that I am forming of myself and my friends and things that I love in this world? Or am I critical? Am I simply making a mess of the talent? I find quite often I am not using it wisely.

I tell you that the worship of God is to use His gifts. That's the only way you really worship God. He gave you a talent. Well, the talent is Himself. It comes through, naturally, the five senses. I may be denied four of them, as many are born minus one, two, three, or maybe four. Most will have the sense of touch, but some are born blind, or they go blind. Some go deaf. Some lost the sense of sound, I mean in speech, all these things, but

nevertheless I can use in my imagination all these tarot. Physically they may be denying me, but I still have an open door from within, and I can use it from within.

I need not actually have them all open on the outside if I am born restricted. I can still call upon them from within, as I do now, to smell the roses. a friend of mine she's gone from this world now in New York City many, many years ago. I told a story similar to this tonight and sitting in my audience she said, well, now I'm going to test this, and in the silence she embraced a huge bouquet of roses. She lived in the towers the Waldorf Astoria, so when she went home that night, as she went down the hallway towards her room, she detected a strong odor of roses. And she stopped at one door, thinking it might be fear.

It was permeating the entire hallway. She kept on going, and it got stronger and stronger. And when she opened her door, there here were three dozen long beauties on her bureau. The window was open just a little bit, and it came bringing the odor through into the hallway. There was no note on it, but here were these lovely roses. The next day she was informed how it happened, that that night the English -speaking union gave a party for the present Queen's mother, who was Queen Elizabeth, but not Queen in the true sense of the word. She was George's wife. She was Queen while he reigned. And they had these enormous flowers raised for the occasion.

And at the end of the banquet, and a thousand of them sat at this dinner, they wonder what to do with the roses. And the head waiter said, Well, Mrs. Niemeyer loves flowers, especially roses. Send three dozen up to her room. You either throw them away or find some way to use them wisely. And so Mrs. Niemeyer was given three dozen of these beauties, which she certainly did not expect, but she thought she would try it. And she embraced in her mind's eye, and she could smell the roses. And then

came three dozen beauties into her room. I have known people who will take money in their mind's eye and actually feel it and it's not present and smell it and count it all.

And then it happens just like that. Man is not completely confined to the little garment and the five senses through which contact is made with the world. He has imagination. Imagination is God. That's the potter. That is the Lord. That is our Father. And he gave us himself. And the only way to truly worship God is to use his gifts. And he actually gave me himself. Because I can say I am, and that's his name. Now I discover he is my imagination. So Blake says, I know of no other Christianity and no other gospel than the liberty both of body and mind to exercise the divine arts of imagination. And then he adds, the apostles knew of no other gospel.

We are living in a world of imagination. If I say to the average person who believes in God, the whole vast world was created by God. We are living in a world of God. They would bow and admit to that. But let me say, the world in which we live is the world of imagination. And they hold their hand up. Wait a minute. This is real. What you imagine is unreal, real, and yet everything they tell me is real was once only imagined. The clothes you wear had to be first imagined, the chairs in which you are seated, the building in which we are now housed, everything first had to be imagined before it was objectified and executed in this world.

So what is now real to us, and seemingly an objective fact, was once only imagined. We had to imagine going to the moon before we did it, and everything here was in the potter's hand, and that potter is your own wonderful human imagination. Everything in this world that we call natural has an imaginal cause and not a natural cause. A natural cause only seems. It is a delusion of the perishing memory. That's the one thing that

suffers when God became man. He had to completely forget that he was God when he became man. And so memory faded completely. But the reality remained for he is man's own wonderful human imagination. Man is all imagination, and God is man, and exists in us, and we in him.

The eternal body of man is the imagination, and that is God, God Himself. We speak of it in the New Testament as Jesus. That is the divine body of the Lord Jesus, your own wonderful human imagination. He is not on the outside. He is within your own wonderful human imagination. So if I could use the word God, the word Lord, the word Jesus, and in any sense whatsoever it causes you to think of some external existing presence, you have not found the true God, the true Lord, the true Jesus. If for one moment you hear the word, and out flies the mind towards some external object either in time or space or both, you haven't found the right.

Jesus, the right Lord. So you are told, do you not realize that Jesus Christ is in you? Then comes the challenge. Test yourselves and see whether you are holding to the faith. For now the minute you hear the word Jesus, and you think of something other than your own wonderful human imagination, you failed the test. You failed it at that very moment when you hear the word, and something on the outside. I turned on the TV the other day just through curiosity. I was feeling around for the ball game, the football, and I struck one of these stations. And here is this man talking to undoubtedly enormous crowds, and he's praying to the outside Lord Jesus.

He takes huge ads in the paper. He's calling on some being on the outside, and all this nonsense. There is no outside Lord Jesus. And when he rises in you, he rises as you. When he awakes in you, he awakes as you. And when he awakes in you, he is the Father. And you will know he is the Father, for you are the Father, and confirmation of that comes before you

in the form of David. And David stands before you, and you know exactly who he is and who you are. There is your son, bearing witness to the fact that you are the Lord Jesus, that you are the Father. This is the story of Scripture.

Now I ask you to use your imagination wisely and lovingly on behalf first of yourself, self, and then every one you contact in this world. I don't care who he is, just don't discard him. He can be refashioned. Read the story carefully in the 18th chapter of Jeremiah. And the word Jeremiah means, Jehovah will rise. He's buried in man. He's man's imagination. And these are the first four verses. Arise and go down to the potter's house. And there I will let you hear my words. So I went down to the potter's house, and there he was working at his wheel, and the vessel he was making of clay was spoiled in the potter's hand, but he reworked it into another vessel, as it seemed good to him to do.

He didn't discard it, so someone seems beyond repair. Don't discard it. Test this power, this creative power. There is nothing more wonderful in this world, nothing more creative in man, than to believe a thing into existence. I can conceive of anything more wonderful than that, to believe a thing into existence. The late Robert Frost, the great poet, he said our founding fathers did not believe in the future. They believed it in. They didn't think that time would bring about democracy, that time would bring about the country that you and I love and enjoy in this world. They believed it in. They had an idea, and it was not anything that Europe had. Europe did not conceive this thing.

It died with ancient Greece, the most difficult form of government in the world we have here, because we have freedom. We have all the freedom in the world. And we indulge ourselves beyond, well, well, we misuse it, really. But here our founding fathers did not believe in the future. They

believed it in, said he. And there's nothing more creative in man than to believe something into existence. So do you know what you want? Well then, begin to believe it in as you believe now that you can smell roses. Believe it in. What would you see if it were true? What would you hear if it were true? Go to the end and dwell in the end as if it were true.

And that's what you're doing. When you do it that way, then actually believe in the power of the potter to make it so. All you and I are called upon here is to believe it. ¶to believe in the power of the imaginal act. But to try to change circumstances before we change our imaginal activity is to struggle against the very nature of things. Can't do it. Because the imaginal activity is producing things. And it will continue to produce the things that is related to that activity. Unless I change the imaginal activity, I can't change the things. ¶for they only bear witness of my imaginal activity. And you do it regardless of your present circumstances. While you sleep, it is working.

While you walk the street thinking of other things, it is working. You set it in motion. Believe in the imaginal act. Believe it to be a fact. And in a way that no one knows, it will objectify itself in this world. ¶it will become a reality I am telling you from my own personal experience we have just celebrated our as a family, our 50th anniversary as a family in business we started behind the eight ball away behind the eight ball on borrowed money but But, as we are told in the 133rd Psalm, behold how blessed it is when brothers dwell in unity. And I'm one of nine brothers and a sister. And we dwelt in unity.

I left home at the age of 17 to come to America and return only for contacts with the family. but it's been now 49 years since I left my home. Those who left came only for educational purposes, and after they were educated, they returned to Barbados, and the close -knit family of brothers

just celebrated the 50th anniversary. And it really is the most fantastic successful story in a little tiny place like the West Indies. I will not mention money, I mean the quantities of it, but when you have a business and you double your stock and then double your stock and double your stock and still pay on all the doubling of stock 20 % at the end of the year to the stockholders, you are in business.

We are satisfied here if we get 6%. Any company here who is offering 8%, you'll find it gobbled up tomorrow morning. And it's all owned by our family. We have not gone public. And we pay our individual members, and I happen to be one of them, drawing the same amount as those who are actually there. But I am one with them, and they know it. I am one in spirit. That's the only reality. so I get my 20 % too of the stock my father gave me, and he gave me every share that he gave them. We all shared equally when he departed this world. In fact, he gave it in 1939 and lived until 1959.

He was so confident that if he ever needed it, we would give it all back to him. But he gave it because by law in the Indies, a man must outlive his gift by five years to avoid taxation. And so in 1939, when the war broke in Europe, not knowing the outcome, he gave to his nine sons and his one daughter equal shares of everything he had and then outlived it by 20 years. But he knew he would never want because every one of us would put the whole thing right back into his hands if he wanted it. Well, he didn't need it and he didn't want it. And it's been split and split and split.

And still paying its 20%. Because we think alike. And my brother Victor, at the age, well, he was only 19, when he had this vision that imagining creates reality. And he saw a building on the main street and the building actually had over its marquee F. N. Roach and Company. Our name is Goddard, and my father's initials are J. N. Joseph Nathaniel

Goddard. And he saw J. N. Goddard and son, and he never moved on a morning when he went to work until he reread that sign and made it read J. N. Goddard and sons. And on his way back home at night, J .N. got it in the sun. And two years later, that building was for sale.

And a stranger, he had no money, a stranger came in the day of the sale and asked him if he wanted to bid for it. He said, I have no money and no collateral. He said, I will bid for it. I'll get my lawyers to bid for it. If they know I am bidding for it, they'll push it up. but I will have my loyal and he represents many people so they will not know who is bidding for it and that day we owned the building we had no collateral paid him back his money in 10 years at 6 % and then turned around 8 years ago 9 years ago and sold that piece of property which we bought then back in 1921 bought it for for \$50 ,000 and sold it to the Bank of Nova Scotia nine years ago for \$840 ,000.

And there is no capital gain in Barbados. So that's what he did. That's how he thinks. He never waits for one moment. He knows what he wants, so he has the best in his hand. The hand is his own mind. And here he simply works on it. knows exactly what he wants. And so he doesn't care about rumours. What rumour? It doesn't interest him. What so -and -so is doing, it doesn't interest him. He knows exactly what he wants. And he goes blindly on. I'll give you one little story. He could sense that war was coming in the Second World War. He sensed it coming. We were a little island. and we needed all the help we could get because only ships were coming in and no planes flying.

In those days there was no commercial flights, only ships. ¶And the Germans, he knew, would do exactly what they did on a bigger scale in the second attempt to conquer. And that is, think all the ships that they could find. And so what would we do for merchandise? So he went out and he

bought, enormous sums of money from the bank and filled to overflowing all of our warehouses. He rented warehouses and filled it. But he brought it in not for human consumption on the surface. He brought it in as merchandise for ships because if you do not understand the law of the sea, you can bring in all kinds of things and put it in storage and when ships need those supplies, flies, you simply empty your storehouses and you pay no duty on it.

It's duty -free merchandise if it goes from the warehouse to the ship. If you bring it in for local consumption, then you pay the usual 30 or 33 percent on merchandise of that nature. But he knew the island needed it. He knew ships were not becoming, and the island would need it. So after the The war broke, and he had the merchandise there, and no ships are coming in, and there have been some. And he was filled to overflowing. Well, you can't carry that enormous stock, part in excess of a million dollars in stock, and paying the bank maybe seven or eight percent, unless you move the merchandise. So he went to the governor and asked the governor for permission to sell the merchandise to the local people, because they needed it badly.

And he said, now I must first of all call a conference. So he called all the great leaders in business and said that God wants to unload the merchandise to you fellows. And they said, no, we've got it exactly where we want it. He brought it in to be sold only to ships, and he will sell it only to ships and to no one else. We've got it exactly where we want it. him. So, you're repaying, on a say, maybe \$2 million, you're repaying 8 % a year on merchandise that you can't move. So he reminded the governor that his salary was paid by the local merchants and that he was one of the biggest payers of taxes in the island, that is, the family of the Goddards.

And then the governor didn't like to be reminded of these normal

things, things. So he said, Goddard, you're speaking to the governor. He said, I know I am. And then he said to the governor, have I heard your last word? He said, yes, Goddard, good day. And so my brother went out, and he called in his lawyer. He said, give me the legal, legal definition of a ship. What is a ship? And I want the legal definition of it. So So the lawyer said, well, a ship is that which is seaworthy, that can take off to sea. And what you want is, can it take off to an island a hundred miles away? Well, if the captain has courage, it could go.

It's a ship, it's seaworthy, and it can carry merchandise. So that's the legal definition of a ship. That's all I want to know, said my brother. So he took an ad, a huge big ad, the following day, and he itemized all the merchandise. He said, anyone who has a thing that floats and he is confident he can make an island can come and buy this merchandise for free. Bring it only in cash. No checks. Bring your cash. He emptied all the warehouses in 24 hours. They came with their little boats. They couldn't go 300 yards to save. But the legal name was, can it go? Have you the courage to make St. Lucia, St. Vincent, Trinidad?

If you have the courage, you have a ship, come, you can buy it. They simply bought the merchandise, went out to sea, went back into the island and sold it to the merchants. And the government was robbed of their 33 % in taxes. And they all made, all these little fellas, they brought their cash out of their shoes, out of their trunks, out of all kinds of things. And he unloaded everything he had in 24 hours. And the merchants went wild. They called the governor. The governor tried to get my brother Victor. He said to his secretaries, I am busy and you cannot contact me. I am not to be contacted. No matter where I am, you do not know where I am.

So the governor could not find the one who could give any explanation while they unloaded all these things based upon that. So from that day on,

they never tried to do anything with my brother Victor. He uses only the potter's mind. He knows who the potter is. He knows who the Lord is. He knows who God the Father is. And he knows he uses his own wonderful human imagination. That's God. There is no other God. God actually became what we are, that we may be as he is. So God is your own wonderful human imagination. Let no one rob you of that and give you a false God. They're always trying to give you a false God.

And so when you see anyone praying to something on the outside, he has a false God. When he has to go to a certain church to pray, he has a false place. That's not the temple. You are the temple of the living God. And the Spirit of God dwells in you. And that Spirit is your own wonderful human imagination. Now use it wisely. And to use it wisely, you use it lovingly. Anytime you use your imagination lovingly on behalf of another, you're actually mediating God to that other. Always use it lovingly. Can't go wrong. and things will simply flow and flow in your direction, all in the good. So while I sleep here, thousands of miles away, my brothers, living in unity, are expending my holdings for me.

And so, behold what a blessed thing it is when brothers dwell in unity. That's the one thing that my father instilled in all of us. He had no money, and so we were nine boys. He gave us a football. We played soccer in Barbados. And so he couldn't afford to give us each a Christmas present. He gave us something we could have shared together. A cricket set, two bats, and the wicket, and a ball. Or a football, a soccer ball. And so it was always ours, not mine. and he could not bear anyone to say he is wearing my tie. My father would remind you, it's not your tie or his tie, it's all mine.

I bought it all, it's all mine. So in our home we always used to say the first one dressed is the best dressed. Always, because, take out the first one because you could never complain to your father that he's wearing your tie.

No, it was never your tie or his tie, it was always our tie. and so that was the way we were raised, so we were raised that way, in unity, and that unity still prevails today. So if you have a family, try to instill that in them, to be unified. ¶ In that 133rd Psalm, it begins that way: Behold, what a pleasant thing it is when brothers dwell in unity. So here Scripture teaches who the Lord really is.

But man doesn't read carefully: O Father, thou art; O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the works of thy hand. And then, ¶ Now rise and go down to the potter's house, and there I'll let you hear my words. And then we see exactly how it's done. He didn't say because he was the Lord that he wouldn't have a vessel that was spoiled. Your concept of a man may not be perfect, but that being conceiving is the Lord. So your concept of yourself is not the most perfect concept that it could be, but that being conceiving, which is yourself, is the Lord, that is God, that is the Father.

Well, if your concept of yourself is not what you are likely to be, don't discard it. Change it. ¶ Actually change it and actually feel yourself to be the man you would like to be. What would it be like if it were true? Just what would it be like? ¶ I speak here so often about states of consciousness. Do you know what a state of consciousness is? It's a mood. Just a mood. What would the feeling, what would the mood be like? if it were true. If I were the man that I would like to be, what would the feeling be like? And were it true, how would I see the world? And how would the world see me?

But that's a mood. That's a state. You enter that state and abide in it, dwell in it and live in it. It may not come tonight or tomorrow morning, but if you remain faithful to that state, to that mood, it will actually externalize itself in your world. And you will move from wherever you are, if you don't like what you are, to where you want to be. It works that way.

Because you know who the potter is. And you know where the house is. And wherever you are in this world, that is the potter's house. For you are the temple of the living God. And the living God is the potter. And the potter is your own wonderful human imagination.

So now you know who he is. So let no one lead you astray to a false god, to some other being that doesn't really exist. So when you hear the word God, the word Jesus, which is a marvelous word, don't let your mind jump outside to something other than your own wonderful human imagination. And see what you are doing to Jesus by imagining, or simply for one moment stop, to observe what you are imagining. You see, you can't see Jesus. No one has ever seen him. There's no physical description of him in Scripture. Why? We do not observe imagination as we do objects in space. We are the reality, which is called imagination. So you can't observe it.

You observe the fruits of its activities. You see what is happening in your world, and when you see what is happening in your world, then you observe the fruit of the imaginal activity. But the activity itself you don't. So, God the Father, who is the Lord, who is the Potter, is like pure imagining in myself. He actually wails and works in the very depths of my own being, underlying all of my faculties, including perception. But he streams into my surface life leaps this guy in the form of productive fancy I catch him in the act when I am daydreaming. I sit there and I think of a friend and I wonder what is he or she doing, and then I catch him in the act.

That's how you catch him, but you can't see him and you will never see him and know him, really know him until his son reveals you. And when his son stands before you, and his son is David, and when David stands before you and there is no uncertainty as to the relationship, then you know who you are. And it's all your own wonderful human imagination.

Now I hope you know this night who the potter is and where his house

is, and what the vessel is and what the clay is, and I hope you'll take it seriously and try to become the perfect potter who will not discard vessels that are spoiled but rework them into the more perfect image as it seemed good to the potter to do.

Now let us go into the silence. Thank you.

The Prophet Sees, Apostle Experiences Q&A

The eternal body of man is the imagination, and that is God himself. That is the divine body that we speak of as Jesus Christ, your own wonderful human imagination. Now, Blake tells us that man has no body distinct from his soul. That cold body is a portion of soul discerned by the five senses. The chief inlet in this age. The chief inlet of the soul in this age. Now, when he uses the word soul, he is speaking of your own wonderful human imagination. When he speaks of your imagination, he is speaking of the Lord Jesus Christ. When he speaks of the Lord Jesus Christ, he is speaking of the Lord Jehovah. So, you, as you are seated here, Jesus is here.

Now, how is this brought about? I have no body that is distinct from my soul I drop dead right now I take the body up and in a few days it's turned to ash and you scatter it, so here I have no body distinct from my soul, from my reality; then what is this? how did it come about? The independent soul in its descent into this age, this world of death, penetrates and annexes the brain of a physical body, which is part of the eternal structure of the universe.

And in penetrating and annexing the brain of a physical body, it embodies itself, in entombs itself in that body. That is how Jesus is buried. That's how he is crucified. He is crucified on the body. He is entombed in the body. And there he dreams the dream of life.

Now, this alliance, as you and I descended, into these tombs, this

alliance with the brain of a physical body where we are now entombed is not less wonderful than that alliance which you and I will realize and experience when we ascend and penetrate and annex the brain of the heavenly man.

As we have borne the image of the man of dust, we shall bear the image of the man of heaven. We are the reality, we are the God, we are the gods that came down into to this world. And here we are now entombed in the very body that we've penetrated and annexed its brain. And there we are, dreaming this dream of life.

If I know I am dreaming it, I can control the dream, if I know I am dreaming it. But a man dreaming doesn't know that he's dreaming. The minute he knows he's dreaming, he wakes. You can prolong a dream if you know how to control it. But usually when a man discovers he's dreaming, he wakes and he returns fair. And he will say to himself, "Oh, it was only a dream." The day will come you will know this is a dream. And you will awake. But that waking will be something entirely different from the kind of awaking when you wake on a morning and find yourself on the bed where you fell asleep the night before. That other waking will be something entirely different. When you actually awake within yourself to discover that you really are the Lord Jesus Christ.

I am telling you what I know from experience. Everyone in this world is going to have that experience. For your true being is God. Not something of the outside. The God in you, now entombed in the body that you in your descent penetrated and annexed its brain. And do not let anyone tell you that the descent as you descended what an adventure and annexed the brain of the body you now wear, that is less wonderful than what you're going to experience when you ascend and you penetrate and annex the brain of the heavenly man. That ascent is as real as anything you've ever

dreamed in this world. It comes the moment that you are torn in two.

In Scripture, and the veil of the temple was torn in two from top to bottom. And then he took with him, not the blood of an animal, the blood of a goat, a lamb, a sheep. He took his own blood. Threw the curtain into the holy of holies. And he tells you how it happened. as Moses lifted up the serpent in the wilderness so must the son of man be lifted up and when you are sitting too from top to bottom and that curtain which is your own flesh part and you see the two hairs of your body and you are the observer and when you look at it and you see the base a golden living liquid light and you know it is yourself.

That's the blood that you had shed to come down here. And you fuse with it, and then like some fiery serpent, up you go into the brain. You penetrate it, and here you annex it. And you become one with that heavenly man, and you wear it as your own body. You are then the risen Lord. and everyone is going to enter into that one body by one Spirit and he will be the one God and Father of all and every one will be that one God and Father of all. You and I who came down as brothers in this fantastic venture, I tell you what I know. I am not speculating. The day will come if tonight you think you're completely insane it will make no difference to me whatsoever because I, I know you're going to have the experience, and you're going to know how true it is.

Everyone in this world. But while we have penetrated and annexed the brain of the body we now wear, we are now confronted with all the vicissitudes entailed by that annexation. It contains within itself certain restrictions, certain horrors. But we penetrated it, we appropriated it, We annexed it. When America annexed California, it had to accept the happenings in California as incidents within itself. Just a few weeks ago, you thought maybe America regretted it. Tried to shake it off into the

Pacific. They tried to burn it last year, then tried to flood it out, and then tried now to wring it out, and then to shake it out. but it is still part of that body. They annexed it and they must now actually accept all the happenings in it as incidents within itself.

And so as long as I wear this body with all the weaknesses of my so-called forefathers, anything built into it based upon what the physical so-called descent entails, I have to endure. Everything because I benefited it, annexed it, and I wear it, and now it becomes a temporary part of my soul. And I am soul. I am all imagination. I am the being spoken of in Scripture as the Lord Jesus Christ. I am the being spoken of in Scripture as Jehovah, and so are you. Every child born of woman is the same being. not one is greater than the other we are the sons of God who came down into this world and we ventured and we penetrated and annexed the brains of the bodies we now wear animating them for they're all dead may I tell you they were dead it seemed as though they were not but they were dead if you saw them as I see them they're all still like statues now let me share with you a letter that came to me yesterday to them.

¶ The lady and her husband are here tonight. They're here all the time. She said, you close on the 11th of December. Well, this happened on the 7th. The lecture before the last. It was a Monday night. And you were simply using the 14th chapter of the book of John. And suddenly, at almost the very end of your lecture, I found myself standing in a huge temple, standing at the entrance. I was about to leave, and I thought I would simply take one more look at the interior of this temple, because I was about to depart. As I looked in, every wall had two columns, and then a door leading through the columns. They're all equally spaced.

and in front of the doorway which led out there was a statue, and I knew he said that I could put that statue on as I would a garment. I knew if

I did I would have to experience all that was contained within that statue, but I also knew I had already done it all, these I had played. They were all individual statues at the doorway between the two columns. And there were simply many doorways within the interior of this huge, huge temple. And then I felt what enormous satisfaction that I have done it. I have completed the work that I came to do. And then I came back to the lecture. and then the lecture was almost over.

That night when we went home, my husband and I put on the tape, and I knew when I had dropped from hearing you audibly hear, and found myself standing at the entrance, departing from this enormous, huge temple. ¶ For I make note as you speak, and the last note I made was this: he is not the God that he wore. That's the last thing I wrote down. All is Spirit. And then I came back. You spoke beyond that, but I had no note beyond that. That was my last note. So when you said he is not the garment that he wore, it was then that I found myself standing in the entrance to this huge, huge temple.

And and these statues and every one were something I could have worn as easily as I now wear a dress. And then I realized I have worn them. I have played all of them. I don't have to replay them. I have played them. I have experienced everything that I can give to anyone, leaving them there for anyone else to experience it. I can't thank you enough for that. ¶ What a wonderful vision, and may I tell you how true it is. When you see these things in eternity, the whole thing is done. It's a play. But you and I are the actors. God only acts and is in existing beings or men. Well, the actor in you is your own wonderful human imagination.

That's the actor. That's God. And God only acts. ¶ Now he actually puts on these garments. He puts them on by penetrating and annexing the brain of the garment he's going to wear. But within that garment there are

limitations and horrors and all kinds of things. And then I am confronted with all the positions entailed by that annexation. And so I've got to go through it. ¶ So my mother died at 61. My father died at 85. because he drank heavily and she didn't drink, and all these things, and all of a sudden the scientists tell you that this is your background physically? All right, let them tell me all they can. I am actually in tune in this, wearing the restrictions of this garment, but having discovered who I am, I can modify it.

I have seen a dozen Hamlet, and no two are played alike. or they stick to the script and they depart on time they take their cue and they enter on time but they interpret it differently and so I can take a part I'm knowing who I am that I am the actor that I am not the thing that I am playing I am the actor playing a part because if I know I am then I can modify the drama I can interpret it differently without changing the words of the author I was coming on cue as I did, and I will depart on cue, and no one could extend my days one iota.

As we are told in Scripture, who by taking thought could add one hour to his span of life? Not one hour. It used to be interpreted not in a temporal sense, but in the spatial sense. who by taking thought could add one cubit which means 30 inches to his stature it isn't that any longer we have discovered that was not the true interpretation of it, it is who by taking thought or who by being anxious could add one hour to his span of life

you come on time, you depart on time but in that interval you can make it a rich and wonderful life so I say to every one of you you are the Lord Jesus Christ you are God if you don't want to believe it it's perfectly alright if when I use the word Jesus the mind thinks of something external to yourself I tell you you've got the wrong one if I say God and Jehovah and

the mind jumps out and you see an existing presence something that is external to yourself you've got the wrong God when I use the word and suddenly I am calling you to your own attention as to who you are and you think of just your own being, your imagination. You've got the right one. Then I'm jolting you. Then what are you now doing? Because God creates by imagining. God imagining is creating. And so what are you creating? At that moment I'm calling you to attention. Then what are you now creating? You're doing it by what you imagine.

Because you are the only reality in the world. You are God. So I ask you to imagine the loveliest things in the world. I don't care what it is. How confining the present state, doesn't really matter. You are God. And all things are possible to God. So you begin to imagine the loveliest things in the world begin with self. Then you widen the circle. You take in your family. You take in your friends. You go beyond that to taking a larger circle, only imagining the best, because you're bringing into path into this world all that you're imagining. So here, the eternal body of man is man's own wonderful human imagination.

And one day, as you came down and penetrated and annexed the body you wear, one day, and I'm telling you what I know from experience, you will ascend like fire. It's a fiery serpent. I've told you the third chapter of the Gospel of John. You will go up just like a fiery serpent. And when you enter heaven, you will take it and it will reverberate just like thunder. Those who enter, enter it violently. You penetrate it and annex the brain of the heavenly man and that heavenly man you become as you penetrate it and annex the brain of the earthly man the man of death but just as we are born the image of the man of death we shall bear the image of the man of heaven so every one's going to do it but start to think about it now start to develop on it physical death is not breaking the tomb you are in tomb in these

bodies physical death is not departed from the tomb you will find yourself clothed in a body just like this only young in a world just like this terrestrial and when you break the tomb you break it alone there is no one to assist you don't need assistance system.

You find yourself awake, completely awake, in the tomb of your own skull. And then you push your own stone away. No one pushes away for you. You know exactly what to do, and you push it away at the base of your skull. You need no midwife to deliver you. You deliver yourself. You push your head out of that hole. And there you push like a child coming out of the womb of a woman. And your own hands you use to pull yourself out of that skull. They don't need any midwife. And when you come out, the witnesses are there. They can't see you because you are spirit. But they see the evidence of your birth.

They see the infant bearing witness to the fact that something is born. You shall find a child wrapped in swaddling clothes, lying on the floor. The child is there and they'll find him, but you they cannot see because you're God and God is Spirit. You're born. You came down, entombed yourself deliberately. As we are told, no one takes away my life. I lay down myself. I have the power to lay down and the the power to lift it up again. And so it's you of whom the prophet wrote. It is you, the one spoken of in Scripture, called Jesus Christ. And it is you saying, no one takes away my life. I lay down myself.

I have the power to lay down, which you did when you became what you are, when you attached yourself to this body, penetrating it, annexing the brain. You entombed yourself in it. No one puts you there you did it yourself and when the time has fully come for the breaking of the shell of that skull of yours you will break it and you will come out unassisted and you will come out and no midwife is necessary you draw yourself out born

all by yourself but your spirit now and no one sees you but they see the evidence of your birth and so everything trait of Jesus Christ in Scripture is said of you because you are the one spoken of.

They're writing all about you. So the eternal body of man is his own wonderful human imagination. That's God. That is the Jesus Christ of Scripture. So when you read it, keep these words in mind. As you come to the word that it sort of awakens you, shows you as to who you really are. Now, while you are here and still dreaming the dream of life and you have not yet broken the tomb and pushed away the stone and you have not yet been born from above you can change the dream you're dreaming now. Oh yes, you'll have the things that your body must encounter. All the weaknesses you are going to have them and all the strengths you will have them but you can change the dream and modify the dream.

If you are dreaming now recession dreaming depression dreaming this, that and the other you can stop that dream. What would it be like if you asked yourself a simple question what would it be like if I were now the man that I would like to be dare to assume that you are that man and to the degree that you are self-persuaded that you are, though reason denies it, and your senses deny it, if you are self-persuaded, it will happen in your world. Because it's a dream. It doesn't seem like the dream. I tell you it is a dream. The whole vast world is a dream. And you are the dreamer of the dream.

¶ Now, if you let the morning's paper suggest suggest the kind of dream that you should dream. And they seem to cover the entire world to get some story that is frightening. They are not satisfied to print what is happening here. It is scary enough. They've got to go all over the world to find something that is more frightening to put it as a headline. And so they feed you that with your coffee in the morning. And so man is given the

kind of thing they want to dream. It's a clear philosophy. of it. Just tell things based upon fear. Or just don't accept it. Know what you want in this world and only that. And feed yourself that.

What would it be like if my friends, my family, I, well, you name it, if we were now, what we would like to be. And then persuade yourself that it is. How do I persuade myself when reason denies that I am? When my senses deny that I am, what if I know that I am all imagination? Can't I imagine it? Can you conceive of any hypothesis in this world that our great scientists have ever conceived that wasn't sheer fancy? Every hypothesis of science began with fancy. Suppose it were true. It seems as though it ought to be true, they would say, but they have no evidence that it is true. It began with fancy. Then they experiment.

I wonder if it's true. Well, now you try the same thing. I wonder if it is true if I assume that I am what I would like to be and sustain that assumption if it would harden into fat. Well, try it. You're told in Scripture that it will. You're told that whatever you believe, believe that you have received it. Whatever you desire, believe you have received it and you will. He didn't say providing it's good, providing it's this, that, and the other, that the priesthoods of the world tell you you should. You ask no one's permission. Can you believe? Well, then, try it. Whatever you desire, believe that you have received it and you will.

That's telling you that an assumption, though false, if persisted in, will harden into fact. That's what it's telling you. Well, now I'll go to bed in the assumption that I am, that those I love are what I would like to be and like them to be. And then see if my persistency will prove it to be a fact. Well, if it proves it, well then what does it matter what others think? If I have evidence for a thing, does it matter what the world tells me? ¶I will tell it to others in the hope that they'll believe it and become free. But if they don't

believe it at least I've done my duty. I've told them so.

¶ May I tell you? You are infinitely greater than you could ever entombed as you are, know yourself to be. It's only when you break the tomb and come out do you really realize who you are, and when you read the book of books, the Bible, and you see that all that has happened to you, it was all there, but it was said of another. And you are taught to believe that He was another. He is the pattern man. Jesus Christ is the pattern man. So when you actually experience all that is said of him, you'll realize who you are. He is the pattern. And you are following a pattern. And it's a perfect pattern. Everything said of him, you're going to experience of yourself.

¶ If you want to tell it to someone, tell it. If they don't believe it, it doesn't really matter. They can't undo it by their disbelief. They can only simply delay their own awakening. ¶ Well, I tell you what I know, what I have experienced. That your eternal body is your imagination. It's immortal. It cannot die. Cut your head off now. They cannot reach the immortal human and the body that is burned and cast away, let them burn it, you reproduce it until you actually awake in the tomb; for the body is a tomb. ¶ You are entombed by your annexation of its brain, and you will not get out of it. You will reproduce it over and over, no matter how often they cut off the head, until you yourself awaken in it.

And you'll awaken in it, and unassisted by anyone, you'll come out of it. You'll come out of the tomb. ¶ As recorded in Scripture: "And they came and they saw, and the tomb was empty. And they went and they told the story, and they said, 'He is risen.' But the words seemed the words of an idle tale, and they did not believe it." That's perpetually so. ¶ They did not believe it. And so to this day it is still told in a erroneous way. The churches are not telling the story of the gospel; they tell it as secular history, and it

isn't. It's salvation history. The whole thing is contained within you. The immortal you, and you saw it all before you settled.

All was foretold, and then you drank as we all do that's used of forgetfulness, and we forget who we are as we come down and entomb ourselves, and take all the weaknesses and the restrictions and the limitations of the body that we have annexed, and we have to suffer with it. ¶As we are told in Scripture: 'O foolish men and slow apart to understand; was it not necessary for Christ to suffer these things and then enter into His glory.' ¶He comes down into — speaking of you now — you come down into the restriction called man. You take upon yourself the limitation of contraction, of opacity. And when you reach that limit, then all of a sudden you dream the dream of life.

In the fullness of time, you break the shell like a chick coming out of the shell. And then you come out, and then you ascend, and the very one that came down is about to go up. ¶Only he who descended can ascend. So you will ascend, and you'll do the same thing, but now you will penetrate and annex the brain of the heavenly man. This was only a temporary annexation, so that the body here becomes a temporary possession of the soul, but only temporary. And then you go up and you annex the brain of the heavenly man and that's permanent. And you are the living God. And everyone's going to go up and become that same living God.

And then there'll be only one body, one spirit, one Lord, one God and Father of all. And you and I will be one. without loss of identity no loss of identity now here was another one that came this week a book came yesterday I woke and the words were so clear here a voice is dictating to me and the voice said a prophet sees an apostle is set an apostle experiences an apostle sees, prophecies and experiences then the voice says the key is the word will and set and then came the boy I came out to do his will he who

sent me I and he are one how altogether wonderful the prophet sees an apostle experienced.

The apostle is sent. The very word means to be sent. But the sender and the sent are one. He and I are one. So when he is sent into the world and he knows he is sent, he is still in the presence of his own being. But it seemed objective to himself. It was all love. Love embraced him, and love sends him. But although in the world he is so restricted while he tells the story and makes the confession, I and my father are one, but my father is greater than I. He is only telling us that the office of the saint is less than the office of the sender. Yet he is the sender.

Therefore, as his essential being, he is not less than. only the office of the saint is left. So in the world, you still be restricted. This is the world of death, where everything dies here. So she heard the words clearly, as you are told in Scripture. All the prophets were hearing. Isaiah, he heard the word of God. Elijah heard the word of God. Every prophet is hearing the word of God. there she was and she's hearing it she got up and she wrote it down then she closed her letter by saying hallelujah she heard it so clearly and then she said every word was so distinct and she got up as though some quake had awakened her and wrote the entire thing down the prophet sees the apostle experiences now bear in mind what an apostle is do you know in Hebrews the letter to the Hebrews Jesus Christ is called this apostle no mention of anyone else so this apostle is Jesus Christ he is faint I and my father are one but my father is greater than I in my present office is the saint I seem to be less than myself self defender, but I am returning to my self defender when I am through with the experiences of the one that is sent.

And so I will tell you what happened to me as the one that is sent. I came to fulfill what I prophesied. I inspired the prophet to say what I would do when I, the word made flesh, would appear. And so I have come

to fulfill and to experience my own prophecy. Having experienced it, I now return to myself, the Father. I tell you I am going to my Father and to your Father and to my God and your God. ¶ And to whom is he speaking? He said, go to my brother and say to my brother, I am ascending to my God and your God, to my Father and I'm your father, but I am returning back to the father as the self, because he who sees me sees the father.

And he calls us brothers. We're all moving back to the one source, the only one source, and it is God the father. ¶ So here you chose what you're wearing. And today we have all this nonsense in the world, trying to stop the children of the world because we don't have enough food and we are burning food. We have more food than the world could ever use. We have enough means to make all the things in the world to satisfy numberless more than we have in the world. And we have all the nonsense about no more children. And the pressure of the sons of God coming down to penetrate and annex a physical body that it may entomb itself and then return to its soul having the experience of the entombment.

We are trying to stop it. And may I tell you, you just don't stop it. It just happens. Or you can have all the abortions in the world but when the time comes for the explosion of population you aren't going to stop it, you'll become one of those foolish virgins as the story is said, I thought you said you were a virgin, yes, but I'm one of the foolish ones, so there'll be foolish virgins all over the world bringing forth babies because sons of God are coming down and you aren't going to stop them annexing the brains of these little physical garments, so tonight you take me seriously because I know what I've told you.

You are going to experience. I'm prophesying for you. You will not avoid it because you are the Lord Jesus Christ, but you are now in the tomb. The crucifixion is over for your concern, but the resurrection has not

taken place. That's taking place and may take place in the not distant future for everyone who is hearing me, but it's going to take place regardless. No one can fail, but no one for we are the immortals, and you can't cease being the immortal no matter what is done to you in this world, and the day will come. Come, you'll break the tomb, crawl away the stone, and come out unassisted. And then all that is said of him, you're going to experience.

And then you'll know who you are. ¶ So he comes to us as one unknown. Yet one who in the most wonderful, mysterious manner lets us experience who he is. And when we experience who he is, we experience it in the first person. Think enough and then we know who we are for there is only the Lord Jesus Christ. ¶ Now let us go into the silence. Questions? Please. Yes, ma'am. The question is: Is there any way of shortening the interval to break that tomb? ¶ My dear, I do not know of any. I do not know of any. I would say, believe. As we are told in Scripture, believe in me. What must I do to be doing the work of God?

Believe in him whom he has sent. So that one stops believing in their prefabricated misconception of him. It's a difficult thing to give up, I know. But one has to give up that strange concept that they hold of Jesus Christ and bring him as he really is within one, because he's buried in man. He is actually entombed in every child born of woman. So he has to believe then in himself. If he turns out to see something on the outside where he worships, then he is not really doing the work of God. What must we do to be doing the work of God? And the answer is, believe in him whom he has sent. Now he tells you, I am with you always, even to the end of time.

If he is with you always, even to the end of time, why go on the outside? If he is with you always. And then Paul asks the question, do you not realize that Jesus Christ is in you? If he is in me, I should make every effort to find out where he is and who he is. And I am telling you you will come

to the conclusion when you find him that he is your own wonderful human imagination, no, no, no. Yes, my dear. But certainly. When you wake in the morning after the most horrible dream where you violated your moral code, your ethical code. You don't condemn yourself. You try to analyze the significance of the dream.

It has some meaning. What is it trying to tell us? But you certainly aren't going to condemn yourself because you will say, well, that was a dream. May I tell you, when you awake one day, you're going to say, this whole thing is a dream? It's a dream. The whole thing is a dream. And you will not condemn yourself when you wake in the morning after the most horrible dream. If you're unfaithful as a wife and actually did everything that you would not in a rational state do, you would say to yourself, that was only a dream, I didn't do it. Or the day will come, no matter what you have done in this world, when you wake, you didn't do it.

We would all agree. Did you read that little thought expressed last Wednesday in the L. A. Times concerning Keats, which is the 150th anniversary of his death. He died in Italy 150 years ago, and they quoted what Shelley said about him, his farewell words to Keats, when Shelley heard of his death. And Shelley wrote, he lives, he wakes, his death is dead, not he. And so, when you wake, it is death. You came down into the world of death. Entombed yourself, your skull is an actual tomb. But there, you being alive, you dream. You are entombed and you are dreaming in the state of death and projecting it on the screen of space and it all seems so objectively real and so completely independent of you it's like an author and a play he conceives a play and suddenly he's beginning to lose control of his characters, they're becoming independent of him, and that's what's happened here.

The Rock

The New Testament tells what happened in the soul of man, in the inner man, the imaginative man, in Christ in you. These experiences were seen and heard by none except the one in whom they occurred. Through these experiences, that one gained the certainty that he is the one of whom Moses and the Lord and the prophets wrote. they wrote of God and he became completely convinced that it was of himself that they wrote, for he took the writings of the Old Testament, the sketches for all adumbration and when he explained them they became alive. What was formerly only a sketch became in him a cubic reality. He gave life to the search for the letter, K, but the spirit makes the lie.

And so he was convinced that it was all about him. This is true of every being in the world. Everyone is going to have the identical experience. and will be equally convinced that it was of him, of whom Moses and the law and the prophets wrote. In the end, we will see the unity of humanity. Let us turn to a passage in the 68th Psalm. You will find it in the 20th verse. Our God is a God of salvation, and to God the Lord belongs a state from death. Now when you heard the word God, did your mind jump outside to something other than yourself? Then you do not have the same concept of God that I speak of here.

If the word God or the word Jesus Christ or the word Lord conveys the sense of some existing comfort outside of yourself, you have a false God and a false Lord and a false Jesus Christ. For God dwells in you and his name forever and forever is I Am. Be still and know that I Am God. God.

That's what you are told in the 46th Psalm. Just be still and try to persuade yourself that your own wonderful human imagination is the creative power of the universe. That is God. So when we speak of our God is a God of salvation and our God the Lord and from him and through him we find escape from death.

Can't we see we ourselves are bringing about our own salvation? It is in the depth of our own being that we will find that which will release us from this adventure into death. For here we are, let us turn now to show you how altogether wonderful scripture is. that man must himself experience scripture before he can begin to understand how altogether wonderful it is. Now let us turn to the 32nd chapter of Deuteronomy. You have forgotten the rock that begot you and you are unmindful of the God who gave you birth. He equates the rock with God. Now take the word rock as used in this passage. And also used in other passages of the Old Testament.

Also in the New Testament. When we speak of the rock. And the rock was Christ. They drank from the spiritual water. And the rock was Christ. It flowed from that rock. Now the word rock is defined as the limit of contraction. To cram, to confine. Here is God in the limit of contraction called man. So he completely forgets that he is God. He has to completely forget. He cannot pretend that he is man knowing all along that he is the creator of the universe, so he comes down and assumes the limit of contraction, of cramping, of confinement, but the word is also defined as the adversary, it's defined as to assault, to beset, to besiege, and also to fashion, so your own adversary is your own being.

So when you read in Scripture a man's enemies are those of his own household. It does not mean that my wife and my children and my servants and my friends who visit my home are my enemies. The household is my

own wonderful human imagination. That's my household. That's where I live. I live in my imagination. And my enemies are all within me, so that rock that begot me I am unmindful of it and yet that is the God that gave me birth this emanation now called Neville a man of dust for it returns the dust yet within it is the God of dust called in scripture the second man the Lord from heaven the outer man is called the man of earth a man of dust.

It has turned to dust. Give it a little time or you can hasten the process by putting it in an oven and you cremate it and in just a little matter of moments it turns into dust or put it in the earth and let time do it for you. It will still turn into dust. So the outer man is the man of earth, is the man of dust. But there is the immortal man housed within this construction, section, within this complete confinement. And that man is the man of whom I speak now. That's your immortal self. So that is the God. And we are told our God is a God of salvation. And our God, the Lord, it is from him that man escapes death.

This is the world of death. So when I use the word God, bear in mind I'm speaking of your own wonderful human imagination. That's the one that I speak of. This is the rock. Now, to show you how altogether wonderful the imagery is. In 1936, I was seated, not thinking of anything in particular, I was seated in my living room. And there, as my eyes shut, I didn't sleep, but I was not asleep. Suddenly, before my eyes, there appeared a quartz about that big. Just a solid rock. No shape to it. As I looked at it, it became fragmented. It broke into many, many pieces and scattered.

¶ Gained as though some invisible hand, but certainly no hand that I saw, but some force drew all the pieces together and reformed them, but not into a rock.

it reformed them into a man. And the man was seated in the lotus posture. I looked at him, I was curious, and as I looked at this seated figure,

seated in the lotus posture, I observed that he had my face. I am looking at myself. I became so completely entranced with what I'm seeing because it had my face. But my face raised to the nth degree of perfection. I could not, honestly, looking into the mirror when I shaved in the morning, ever think that eternity would be long enough to transform this face of mine into that face. And yet it was my face. There was the nth degree of perfection. There was a strength of character, a strength of majesty, You name it, that is altogether wonderful, and that place had it.

And yet I knew I was looking at myself. Then it began to glow, and it began to glow like the sun. And when it reached the limit of, I would say, not translucency, but intensity, it exploded. And then I simply broke into tears because I wasn't asleep. I open my eyes and ponder this strange peculiar thing. So the rock that begot me, I am unmindful of it. Here I am actually getting something by coming down into this world and assuming the limit of contraction, penetrating these bodies and annexing these brains and wearing these garments that are so weak and all decay. They appear, they wax, they wane, and they vanish. Everyone, no matter how long he seems to live, he goes through the same process.

So he hits a hundred, so what? In the end, he turns to dust. But that something that animated that body is immortal. It is in that body for a purpose. In that body to reach a certain understanding of the unity of being and the oneness of being. Now we are told he fell and the whole world talks about the fall of man, as though man had done something wrong. So let me quote from Blake in his first night. It's called *Valor* and *valor* is simply the experience that Blake had over the period of nine nights. These are nine nights. He calls them *valor* or the *four zol*. He speaks of the fall into fragmentation and the resurrection into unity.

The fall into generation of decay and death and the regeneration by the

resurrection from the dead. Now he speaks of the great council. Then those in great eternity met in the council of God, and they met as one man. For by contracting their exalted senses, they behold multiplied, or extending, they behold as one, as one man all the universal family, and that one man they call Jesus. And they in him and he in them live in perfect harmony in Eden, the land of life. That's vision. True vision. When you behold man, the real man, it contains the whole vast world of humanity and yet it's only man. ¶ How to describe it I can only tell you what I saw to the vainest Blake now Blake and I appeared in time separated by well 150 years he appeared in time in 57 I appeared that is 1857 and I appeared in time in 1905 so here we are separated in time but we are closely woven together in the tapestry of thought we are just as close as one and this night Blake said to me I'll show you throw back it and here we are in space I am not on earth we are in space like some paladin and you can simply throw yourself back have no care whatsoever and I threw myself back like a huge big guy but only back and when I began to come to a point where the blow or the fall was quieting down.

Then I looked in the face, and there is a man, this glorified being. His heart was like a ruby, a flaming ruby. The man contained all the races and all the nations and all of humanity. When I contracted my senses, all these things were. And when I expanded my things, there was only one man. One man containing the whole of humanity. I know how true the symbolism is of Scripture. Who would have thought for one moment a rock? This man did not sit down to write. Whoever wrote the book of Deuteronomy, it's attributed to Moses. But who is Moses? No one knows Moses. Moses? No one knows actually what the man called Moses is. It's simply a name.

The word actually means to be born. There is something to be born.

That's what Moses means. There's a play on words to draw out. Moses. To draw out as he was drawn out of the bullwreckers. But the word in its root, it means to be born. There is something yet to come out. Here, this one being before my eyes, and who would have thought someone couldn't come to write and use the word rock, which is capitalized. And you read it and you think it's a rock. Well, literally and figuratively it is a rock. But it's telling you something. That rock is fragmented. Before my eyes the whole thing is fragmented into many, many pieces. And then before my eyes reassembled, but now into the form of man.

so here's God your own wonderful human imagination is now fragmented in this world and the purpose of the whole thing is that the whole is buried in the past and the past will actually experience being the whole you are not just a little member of God, you are God, and God contains the whole, so the purpose of the fragmentation and the experience of this horror where the rock is our adversary and I am my own adversary. I have put myself through the faces, not another, baby. In the very end, I will discover who I am and discover that he was the one who so loved me to the emanation that he put himself through the faces that he may awaken to discover the unity of being, the oneness of thee, that all things are contained within him.

All things exist in the human imagination, not a few things. As Tom will teach you that only the lovely things, only the good things, no, we ate of the tree of the knowledge of good and evil, and all contained within them that entire fruit of the tree of good and evil. They also contained the fruit of the tree of life, and the purpose is having eaten it all and experienced it all that's what it means to eat, to experience the whole, then we come to the point where we are awakened from the dream of life to discover that we ourselves are the father that some being on the outside

who calls me son, no one calls me son, I am the boss, the sum total of all the experiences of man, all put together and brought into one single whole and personified is the son, the reward of the journey to death.

And that is a son. And his name forever and forever is David. And not just a David, the David. The David of biblical faith. And when he stands before you, you know him. Simply you know him. And you know who you are. And then you are the father. So what does he call the Father? The Father makes the claim in the 89th Psalm. I have some days with my holy oil I have anointed him. He shall cry unto me, thou art my Father, my God, and the rock of my salvation. So he equates the Father with God and with the rock. And who is it that is David who could speak to one who sees him as his son and he knows that the one who is looking at him is his father and knows that is the rock out of which I came.

That he himself went to hell to produce me. He was the father who all along was my adversary. He was God. He was the rock. that assorted me, that beset me, that deceived me, and still fascinates me. And how did he fascinate me? He is fascinating me into the very likeness of injustice. For the Son is the image of the Father.

For we are told in the first chapter of Hebrews that he is the ex- caste image of the invisible God. He radiates and reflects the glory of God and bears the ex- caste image of his presence. So I am fascinated and I have completed him. He is beautiful. Beautiful beyond measure when you look into his face. But he comes only at the end, at the end of time, not what the world thinks today. The world is coming to an end. No world is coming to an end. If tomorrow you have a nuclear war, it will be hell on earth. It will be hell on earth anyway without a nuclear war.

A man who can't afford to pay his rent, a man who cannot afford to feed his children, well, he'd rather have a nuclear war. He'd rather have the

whole thing come to an end. For that's a painful, painful existence when he has to go home and face his wife, who originally admired him because he could bring home the vacancy of the world. And now there's no work, and he comes home empty-handed, and the children are hungry, and they don't know why. Well, multiply, not in our fabulous land, but multiply that the world over and see what really is on earth. This is the adversary, and yet it is done in love. The being who is doing it is love, all love. But he puts you through the furnishing for his own sake, he says. For my own sake, for how should my name be proclaimed? My glory I will not give to another. And the glory of God is God himself. So he cannot give himself to another, he must make the other himself.

And it takes all the pain of the world to produce it. So here, our God is a God of salvation. And to God the Lord belongs escape from death. But he will not let me escape because he and I are one. When you see me, you see my father. So he will not let himself escape from the task that he gave himself to do until he completes it. Not until the very end when he can say, I have finished the race. I have fought the good fight. I have kept the faith. Faith with whom? Faith with himself. He prayed to himself. He would not break the dream until he completed the dream.

For this is the dream. This whole vast world is a dream. And he is dreaming the dream. And in the end he will awake from and when he awakes, he is God the Father. So here, when you hear God, or Christ, or Lord, try your best to arrest your mind from jumping on the outside to a being external to yourself. For God dwells in you, and his name forever and forever is I Am. So bear in mind that the Christ of Scripture and the Christ that people mention morning, noon and night is their own wonderful human imagination. And he who loves you beyond measure is still your own adversary. He assails you for a purpose.

He besets you. He besieges you. But in the end, he will embrace you. In the end, he will embrace you and you will fear him; you were his emanation yet his wife till the sleep of death is passed. In the end the two cease to be two and they become one; for two is division, two is conflict, but in the end they will not be two; he will leave all and flee to his wife, and they become one. That's a beautifully stated statement in that second chapter of Genesis, right in the beginning. It comes out of man, and God is man. Man is God. His own wonderful human imagination, that's God. And God dwells in us, and we in him.

And the eternal body of man is the imagination. And that is God himself. So you're told in Adam, something came out. Out of man. And now man has to leave everything and cleave to that which came out of him until they become one. For this is the emanation of my Father. Yet my Father till the seat of death is passed. So he is bringing the dream of life in this world. And we call it a living state. And yet it is in the world of death. You name one thing in this world, it isn't going to vanish. Name it. Even the so-called inanimate objects slowly decay. We are told that all the heavens are simply radiating.

And in time, although they are perfect now, or seem to be perfect, they will become dead bodies. Because they will give out all their energy. And they are radiating at an enormous degree. And yet eventually, they will all die. ¶this is the world of death where God, the living God enters to overcome it. There was a danger, and in doing so he expands himself by reaching the limit of contraction and breaking the shell. He then begins to expand and there is no limit to expansion, no limit to translucency, but he set a limit to contraction, and that is called in the Bible the rock, and it was the rock of which we were mindful. That very God that gave us this.

So here you are the immortal being. You all together one. And in the

end the speaker and all around you, and the whole vast world will be within you, and you will know it. But you also will be within me, and I'll know it. And we will be one. And in the end all will have the same sun because all have gone through similar experiences from the beginning to the end. And so the fall was into fragmentation, and then resurrection to unity. For resurrection begins the unifying process. And then the fall also entails fall into generation, and the decay and death of this world. That regeneration by resurrection from the dead. So one is raised within himself.

So I told you in the beginning, the New Testament simply tells what happens in the soul of man. That soul is your own wonderful human imagination. The activities of your imagination is the activity of the soul. And that is God. That's called in scripture the Lord, it's called the Lord God Jehovah, it is called Jesus Christ, and in the end all will be one, for we will dwell in him and he dwells in us, and so because he dwells in us and all dwell in him, then as he unfolds in you and in you the whole unfolds, and you'll know every being of this world is but a pushed out aspect of those thoughts. And they all played their part beautifully.

And they were at one moment your adversaries. They were deceiving you. They were besetting you. They were assaulting you. And every one of them came out of you. So all yourself objectifies the whole basketball. I received a letter this week from a friend of mine who is here tonight. He said this happened to him 12 years ago. But he found himself in a dream trapped on the back of a bull. But unlike what you see in pictures when they bring the man in, either injured or maybe shot when they put him across the back of the bull, he was trapped lengthwise from the head to the tail, with his feet resting on the head of the bull and the body stretched out down to the tail, and looking up at the sky.

And he wondered through these years if it had any significance. It has

tremendous significance. If you are familiar with symbolism, the bull long before the 15 era was the symbol of the Creator. Alright? He is strapped to to the back of the Creator. But in reverse order, I know from my own experience that that which goes down into generation through the loins of man, by man I mean generic man, male, female, created you then, and called their name man. So, generation is from below. When man is awakened from the beam of life, within a matter of months, nine months, He has the experience of the ascent, where the whole thing is reversed. The entity that went down into generation is turned up into regeneration.

Now, in Bailey's book, called *The Lost Language of Symbolism*, you will find many things said about the world. But there are two pages of pictures of the ancient world back before our era, way back in D .C. And they're not nicely drawn, but they did not draw as well in those days. They're all flat. They had no depth to the picture. But here is the face of a bull. And coming out of its head is the cross. And one around the cross is the serpent. And here below the king of the bull are the initials of Christ Jesus. It is something preceding the Christian earth, and yet there they are, the initials. And here, many of them.

So he is simply so beautifully trapped to the back of the Creator by that energy that he, in this world of decay and death, used in generations, where one day in the twinkle of a second he reversed and turned up. Then he will not be trapped that way. He will be the bull. the symbol. For the bull is only the symbol. He will be the creator. But now he simply expresses it in the creative activity in the world to the audience. Until that moment in time which comes just about nine months after the birth from above. For the birth from above and the resurrection coincide. They happen the same night. The resurrection comes first. And in a matter of seconds comes the birth from above.

So you break the shell and out of your own cow you come. And then the imagery of cryptic surroundings is infant wrapped in swaddling clothes and the three vicarages to the abyss. But they do not see you because you are spirit. You see them, you read their thoughts, you know what everything is going on. But they do not see you. Yet they know whose birth the place because they call your name and say the child is yours. And you seem to feel that it is when you speak to it in daring. Well, then comes another 139 days when the fatherhood is recovered. The father-son relationship. Then 123 days later comes the ascent. Now the serpent, a fiery serpent into the star.

For he saw perfectly. For he saw the symbol of the creator. Now he certainly did not go to sleep thinking of a bull. He didn't go to sleep thinking of anything of that nature, but these symbols are universal. Whether you'll be in China, or in Africa, or in Europe, or America, the same symbol. There he is, an American, and in this country he had it. The same night, the same moment, someone not knowing anything of America could have had the identical thing, because in the depths of the soul, the symbolism, the imagery, is universal and understood in the universal language. But today man has forgotten that language. And he doesn't know that he has the dream.

So he may find it difficult to interpret it. But it was a marvelous foreshadowing of that creative power which one day, and I know in the not distant future, we will find the birth of the dream he told me a few months ago when he suddenly found himself on the deck of the ship and heading towards the mainland. For now that was indicative to me, going towards the mainland. For all the things happened in the interior of the ship, even with his falling in love with the Negris, and really felt inclined, checked so was his Negris. And yet, in this world he is happily married to one of his

own Caucasian race. but here in the depth of his soul he finds himself falling in love for that's simply the beautiful images here he is moving out of that world he only symbolized the darkness and now he comes up to the deck and he moves forward and he looks and here is the mainland he didn't even realize that he was not on the mainland until now the ship has lifted its anchor and set sail for the mainland going home now so the going home is prefigured in the story of the bull because you don't go home until the creative energies are reversed and turn from regeneration into regeneration and regeneration by the resurrection from the dead so when you read scripture bear in mind that the God spoken of is not something the churches talk about that the Jesus Christ spoken of is not something that they talk about.

It is all within you. The whole drama takes place within the individual. And in the end, the whole vast world you will discover to be contained within yourself. That all things exist in the human imagination and that's the problem. And those who will now deny it, all right. I wouldn't raise a finger to persuade them because I know gives them time and they will have the identical experience. And having the experience, you can't deny the experience for even though you fought against it in the beginning, after you've experienced it, for then, for argument's sake, you can't deny the experience. So I say and repeat that until man himself experiences scripture, cannot begin to understand then, how altogether wonderful it really is.

All the energy that's there. Who would have thought in writing that story of the rock, that sort of man sat down to form some workable philosophy of life. And why did he use the symbol of a rock? And equate it with God. How could God be a rock? God became the rock. And you are the rock. So when you're told you're a rock, a stone, and used it as a pillow and put his head upon the rock and then he had a dream and it was a

ladder setting up into heaven and above the ladder standing above it all was the Lord and how he rested with the Lord that night and prevailed and the Lord changed his name from Jacob to Israel here is this ladder a winding ladder in Blake's beautiful picture of it it's a circular stairway That was the ladder that he saw.

And you see the angels descending and ascending. Descending with a child in the arm and ascending with it. The whole vast wonderful panorama. Which is your own wonderful human spine. That's the ladder of Jacob. And his rock was at the base. And now he has to turn around. And when he turned around and dove up, the ladder. He is physical now. And Israel means the man who rules as God. For you will actually find yourself God. You will have the deep assurance that you are from the experiences that you are going to have. It is through these experiences that the individual who has had these experiences is convinced that he is the one of whom the prophets wrote.

And whom knows his role. He knows because these are the experiences of God. And if he has had the experiences of God, then he has to be God. For it was of God that the prophet wrote. Then they said, I have found David. And with my holy oil I have anointed him. And he shall cry unto me, Thou art my Father. It is God speaking in the words of the prophet, the 89th Psalm. And when you read the second Psalm, and these are the words of David. And David said, I will tell of the bequeath of the Lord. He said unto me, Thou art my father. He said unto me, Thou art my son. Today I have begotten this.

So here are the words. And when you have these experiences, and they're all related to God, well then you must be God. You cannot avoid the conclusion. If everything is said of God, the individual experiences in the first person singular and a present tense experience he has to be the one

spoken of in systems but he still wears the rock he still wears the garment he still has it as an adversary as he grows older and older and so the fact of these things another thing you can do about it there they are they'll fade and he'll go to the mortal grave as the outer garment has to go and he returned to dust as all garments turn to dust.

But he knows the one who had the experience and it wasn't the one who was laying on the bed when he had the experience. He returned to that garment but the experience was not in that garment. The experience was in the inner man, the Lord from heaven, who still had to come back and complete the unfinished business. In his case, the unfinished business was to tell the experience and relate his own experience. So he goes into his world and faces an audience that formerly heard only the working of the law. And now he can't think of anything but the promise and its fulfillment. And he starts to tell about the promise. And then, as he tells about the promise, he's rising up into the mountain.

The rarefied air, and the clouds remain at the base. It cannot follow to the top. And so he tells it and tells it, and they get fewer and fewer, as he rises up and tells of the fabulous promise that God made to himself when he became man, and how he fulfilled it in man. And as he tells it, it is not what they expected. It. They wanted more of the fish and the loaves. And he is tired of the fish and the loaves, for he's on his way home. He would like to tell everyone to encourage them, because no matter how stupid a person is in this world, if he stops for one second, he would have to know that eventually he's got to die.

And yet with both feet in the grave, he is still struggling for an extra dollar, or ought to be famous. It is known to only be mentioned in some gossip column. Oh, you would love that. Even though you know you've got to go. I saw that with a friend of mine in New York. Winkler would

mention him seen in the stock lab. And he would cut it out and steal it. I would say, Gene, how stupid can you be? And then, of course, with his nightly visit to the the store staff, he became an alcoholic. He was making lots of money. He worked at the music hall. Finally they took him to the hospital. The roadside.

And he hid, they can hide the faintest thing, and he hid two or three bottles of alcohol in his clothes so that nurses didn't find him. And there he had it with him in the house. He only lived about a week after that. But he was so real with the length of his name in the collar. Now the The salt house is gone. For debt can't take debt, leaving hundreds of thousands of dollars worth of debt. And he is gone. And all those who patronize the salt house, many of them are gone to the little gate called death. And others have gone down into social world, financial world, and what does it matter? People do not see it at the moment.

There's still one debt. I ask you to dwell upon what I've told you tonight.

And dwell upon the word God and try to identify it with your own wonderful human imagination. Dwell upon Christ and then identify it with your own wonderful human imagination. For you are told, Do you not realize that Jesus Christ is in you? For the average person does not realize it at all. He is still looking for him to come from without. And he will look in vain. He cannot come from without because he is within. in. That's where he is confined. That's where he's in the rock. Is not your skull a rock? If your skull is not a rock, well then tell me what it is. It's a solid rock. And that's where Christ is buried. And that's where he is going to rise. And that's where he will simply awaken. And out of that that rock which is the tomb, is going to come out. And when it comes out, you are the Lord. For everything that happens to you after that is recorded in

Scripture as having been experienced by the Lord. So if they are your experiences and they are the Lord's experiences, well then you are the Lord. Now let us go into the silence.

The Secret of God

Thank you very much. Tonight's subject is the secret of imagining. That is really the secret of God.

For God is man, and exist in us and we in him. The eternal body of man is the imagination, and that is God himself. So when we speak of the secret of imagination, we are speaking of the secret of God.

So I will use the term tonight, or in which they are described in Scripture, The secret of imagine is the greatest of all problems to the solution of which every one should aspire.

Now these are the terms now that Paul uses in his description of Christ in his first letter to Corinthians. Supreme power, supreme wisdom, supreme delight lie in the solution of this mystery. For Paul described Christ as the power of God and the wisdom of God. And the book of Proverbs describes Christ, called the Messiah there, as the delight of God. So here the supreme power is the discursion of the great mystery of imagination.

So tonight I hope I can add some light to this wonderful mystery, because if you find you will find the secret of God's creative activity. We are told of so many writers having experienced it. Take our late President Herbert Hoover. He said human history, its many forms of government, its revolution, its war, and in fact the rise and fall of nations could be written in terms of the rise and fall of ideas implanted in the minds of men.

Now here is a man speaking from sat in our highest office in this world.

If you can only control the imaginations of men, but who can control it when that is God Himself? You are free to imagine anything in this world, and no power in the world can stop it if you persist in that imaginal activity. But we are not disciplined, we are diverted. Propaganda controls the motion of our imaginal activity. To read the morning paper, to turn on the radio, to turn on TV, and you're diverted. If you could only imagine the state desire, go to the very end, and dwell in the end as though it were true, and remain faithful to the end in a way that no one knows, it would objectify itself in your world. For objective reality is solely produced through imagination. That is God himself.

So when I speak of imagining, I am speaking of the creative power of God. I am speaking of Christ. That is the creative power of God. That is the wisdom of God. that is the delight of God man not knowing that he thinks in terms of a person not knowing that he himself is a person in whom God dwells and he has to discover God within himself when he discovers God within himself he's still a person but he discovers God as his own wonderful human imagination that is God And he discovers, if he observes what he's doing, that all of his imaginal activities do eventually become objective facts. But man's memory is so faulty he can't quite relate his own imaginal activities to the harvest that he sees in this world that he's compelled to reap.

Here is a very so-called wise man, wise in the youth of the English town. His books are in all the universities of the world. I know they're in all the English libraries of the world. He's gone from this world now. I knew him quite well. He was a shared delight and a dinner companion. He changed his opinion in later years, yes, but back in the 30s when he wrote, *Aims and Means*, this is what he said, and this is all the substance. He said, I had motives for not wanting the world to have a mean. Consequently, I

assumed that it had that. and was able, without any difficulty, to find satisfying reason for this assumption.

He assumed it had some. One night I came out of the Ebell Theater, having given my lecture there, and I looked into the hills of Hollywood. And here, the whole hill is aflame. houses how many, I think there were 40 burned that night one of the 40 was Aldous's home in it he had these priceless manuscripts he had manuscripts not published by D .H. Lawrence that were given to him by Lawrence, he had his own manuscript and a priceless library such lovely pieces of art that members of his family had done He had so many intellectual giants in his family tree, both on the male side and the female side. And he fell heir to so many lovely things, pictures of sculpture, painting, and these wonderful manuals.

Everything went right down to ash. Not one thing was saved but the suit on his back. So he had motives for not wanting the world to have a mean. and he consequently assumed that it had done. And then he had no difficulty in finding satisfying reason for this assumption. That was plenty and then seemingly forgotten but it was recorded in his book written in the 30s called Ends and Me. He went about his business changing his opinions from time to time but that had to come to fruition So be not deceived, saith Paul, for whatever a man sows, that shall he also reap. Well, you sow with your imaginal activity. Whatever man is imagining, that is what he is sowing.

And when the time is right for its fulfilment, it comes to pass, and all that he held so so dear in the latter days of his life, turned into ash. It had no meaning. The world had no meaning. To him, they were priceless then, and he intended to give them to one of our universities here on the West Coast, either USC or UCLA. Well, that's what he chose. And then the whole thing collapsed. Paul turned to ash. Our whole vast world is what we

are imagining pushed out and there's nothing but God and God is your own wonderful human imagination we are told in the book of John he was in the world and the world was made through him yet Yet the world knew him not.

He came to his own home, and his own people received him not. But to all who received him and who believed in his name, he gave power to become sons Sons of God. Who were born not of blood. Nor of the will of the flesh. Nor of the will of man. But of God. Not of physical birth. Not from the passions of blood and flesh. But of God. God is your own wonderful human imagination. That's where the birth takes place. From above. out of your own skull, out of your own wonderful human imagination. Now, Jeremiah, which name means Jehovah, will rise. In this passage taken from the 18 chapters of Jeremiah, you will see that the Lord God Jehovah is your own wonderful human imagination.

And the Lord said to me, and this is Jeremiah speaking in vision, and the Lord said unto me, Arise, go down to the potter's house, and there I will let you hear my word. So I went down to the potter's house, and there he was working at his field. And the vessel made of clay was spoiled in his hand. So he reworked it into another vessel, as it seemed good to the potter to do. Now the word translated potter in the concord, the biblical concord is imagination. imagination to fall into a mode to make a resolution to determine. Now in the book of Isaiah the 64th: O Lord, thou art our Potter; we are the web of thy hand.

The Lord is the Potter who. I go down to the Potter, and the Potter means imagination. Where do I go to see the Father, and what he's doing? Do I not go into my imagination to see what I am doing, my resolutions, my determination, what I have decided to make of myself? Being the Lord and all things are possible to the Lord, do I have to take a come to what is

around me, where I was born, my background, my social, intellectual, financial, or any other background? No, not if all things are possible to God, and God is my imagination. So I will ask myself, what am I imagining concerning myself? I'm concerning the things around about me.

If I believe for one moment you are responsible for my well -being, I transfer the power that belongs to God, which is myself, to you. If I believe for one moment that you could stop it in my progress towards the fulfillment of my desire, then I transfer it to that which is not God. For God is my own wonderful human imagination. I would go down to the potter's house and see what he'd do. I go down to the potter's house, and there he is working at his wheel, and the vessel in his hand was spoiled. The concept that I hold of myself is not that which I would like to be. It is spoiled. So I don't throw it away.

I don't commit suicide. I don't discard myself. I rework the vessel, the very vessel that I held in my hand. I rework it into an entire different form that I resolve to be. The man that I want to be, that man now I assume that I am. And so having assumed that I have it, I remain faithful to my assumption, and my assumption in a way that no one knows eventually objectifies itself and becomes an external fact in my life. And the world will say, how lucky he is. How lucky, not knowing that imagination, who is God, and faith are the stuff out of which the whole vast world is made. So in my imagination I simply assumed that I am the man that I wanted to be.

Having assumed it, I remained faithful to my assumptions, knowing that the assumptions don't fall at the moment that I made the assumptions, for it was denied by my senses, denied by reasons. But if I persist in the assumptions, it will harden into that, in a way that no one knows. I do not have to work out the means. It simply happens because the whole vast world is myself pushed out and anyone who can aid the birth of

that assumption will become still to aid the birth of that assumption. I don't need to pull them one by one and say, you play this part and you play that part. They all have to play the part that they must play to bring to birth that which I have assumed that I am.

Or, for that matter, assume that another one is. If I so love another to be concerned and wish for that other something noble in this world, I do for the other what I am doing for myself, because it is myself only pushed out, that's all. For the whole vast world is within. Only the imagination of man is vast enough to contain the immensity of space. Now we are told in Scripture, So the whole vast world of good and evil exists. So I do not consider either the just or the wicked to be in supreme state, but to be every one of them states into which the soul may fall in its dreams of good and evil.

So it doesn't really know what it's doing. It falls into this by reading the paper. It falls into that by turning on the radio. It falls into this by listening to something else or a rumor or a frame bringing some news. And so it is moved from one state into another state. It may be a good state or an evil state. But imagination, may I tell you, waits upon us as indifference and as twisted when the will in us is evil as when it is good. I create the good and the evil. Listen to these words taken from Deuteronomy. I, even I, am he. I kill and I make alive. I wound and I heal.

And there is no God beside. I know nothing. And none can deliver out of my hand. Read it in the 32nd of Deuteronomy. I think you'll find it the 39th verse. Here there's nothing but God. And God is your own wonderful human imagination. Now you're told, test me and say, do you not realize that Jesus Christ is in you? Unless of course you fail to meet the test. Read it in the 13th of 2nd Corinthians, the fifth verse. Jesus Christ is in you. And who is Jesus Christ? He is defined as the power of God and the

wisdom of God. That's in 1 Corinthians 1, chapter 24. There you will find the power of God is imagining.

Imagination is God. God in action is Christ, and Christ is your own being imagining. So what are you imagining? It's going to come to pass. that no one tells you that it will not. It will come to pass if you persist in the imaginal act. Everything in this world is God -made visible, and God is your own wonderful human imagination. That is God. So God is man and exists in us and we in him. The eternal body of man is the the imagination, and that is God himself. For in you dwells the creative power of God, which is the madness. And you can't stop it, whether you wake in this world or speak tonight, you are imagined.

The whole thing is simply all taking place within you. And the day will come that you will awake to the fact that you are God the Father. You who think so little in this world, so insignificant one day you will awake to know who you really are and you are God the Father and as God the Father you must have a son and his son is your son and his son stands before you and calls you father I will tell you now who that son is the son is David David is the Messiah Messiah. David is the Christ in one. Jesus is Jehovah. That is the Lord God Jehovah and his name forever and forever is I AM.

That is my name forever and forever. And all generations must know me by this name. He will first display himself not by that name. He will display claim self as power. El Shaddai, God Almighty. But you are not knowing as you really is until you really see him as infinite love. Infinite love, with all the horrors in the world, and he and He alone created everything, and yet He is infinite love? Yes. You'll meet him one day. You'll meet love, and love wears a human form; for God is man and man is God, so you will stand in the presence of God, and He's ☐input of love, and yet by Him all things were made, and without Him was not anything made

that was made.

Because you wait on us as indifferently and as quickly when the will is evil as when it is good. He created a tree of knowledge of good and evil, so you eat of it. And whatever you eat, you become trapped. And as far as the Lord is concerned, your imagination, It's indifferent to Him whether you eat the good or the evil. For these are infinite states that you eat, and you fall into these states, and you pay the price of the state that you ate. So be careful what you are imagining. I don't care what the world will tell you that you should imagine. You can use your own discretion as to what you should imagine.

When you go into a restaurant, you don't say, Bring me some food. You say, Bring me a menu. And you select from the menu what you want. You don't go into a store and say, Bring me a soup, bring me a dress. You select from some wonderful display what you want. No matter what you buy, just erase a blade. They may have a sale on a certain blade and fight to sell you. Who does that? You say, No, I just want a certain blade. If you have it, I will buy it from you. If you don't have it, I will go elsewhere. You don't buy the most insignificant thing in this world without being selective.

You select everything in this world. I hope you do. When you picked your bride, you selected her among all the millions in the world. And when she selected her husband, she picked you among all the millions in the world. So you picked what you wanted. I hope you did. I know that's what I did the second time. I made a horrible mistake the first time. So did she in picking me. But the second time I picked it just as I wanted it, and it was perfect and it worked out beautifully. So I say to everyone, be selective in everything you do in this world, and imagine it. What would you want of life? Don't say, What is it possible for me to have?

All things are possible to God. He puts no restraint. There is no

limitation on the power of imagination. Whoever believes that what he says will come to pass, it shall be done for him. That's what we are told. Therefore, when you pray, believe that you have received it, and you will. There is no limitation on that power, and that power is only your own wonderful human imagination. So don't burn your house down years from now because you want the world to have no meaning. Talk that nonsense, because when he wanted it more than anything in the world, for I knew his first wife and I also knew the second wife, and the second wife got him the way those who were coming to my meetings got many of their mates.

She came to my meetings and she set her heart on all that. She told me herself and told him in my presence, That's exactly how I met you. Because I went to bed knowing after your wife died and you were now a widow, that I am going to be your wife. So she became his wife, and he simply gave up all the dark places where he lived because he was practically blind. And his first wife, to protect his eyes, had all the curtains drawn. Everything was dark. He lived on King's Road. When I first finished, I wondered, where am I? The whole thing is so dark. All the lights were dimmed, little tiny lights. When he married the second time, she moved to the top of the hills of Hollywood.

And everything was black and white, nothing but. And he loved it. But when he had everything moved in and enjoying it, the whole thing collapsed to dust. This is how the law works. It's not retribution. It's simply showing you what you've done. Everything that happens to me is happening because I did it unto myself. I don't care what it is. I cannot draw unto myself anything other than what I am imagining in my own wonderful human imagination. So do not be deceived. God is not lost. What God? My imagination. It was planted there, and he is going to bring it to fulfilment, because he is light. He is going to give life to that which I

simply plant, but all in its own good time.

Be patient. The vision has its own appointed hour. It ripens. It will flower. If it be long, you wait, for it is sure, and it will not be late. That in Habakkuk. You'll find that in our wonderful book of Habakkuk. Here, it will not be late. But every little planted seed has a different interval of time between the planting and its fulfillment. So today you assume a certain state of grandeur, of lovingness, of kindness, whatever you want to be in this world. It has its own appointed hour, and then in time it will come to fruition, and you will reap it because you planted it. It's all yours. And even if you should just know this very moment from this world, you haven't left the world.

You've left this little section of time, but not the world, for you are restored to life in a body just like this, but young, unaccountably new, about twenty, to continue the journey, and all the things you planted you will be reaping. They all will come up because you planted them, and they cannot be reaped by another. You planted them and they will come, for the world is not confined to three people in one kingdom. This world of ours is complete and is vast and is big in sections of time. You leave one section and you find yourself in another. And these events will come into your world. Not a progression like drop today in 1970 to find yourself in 1970.

You could drop in 1970 and find yourself in the year 3000. Or the year 1000. Makes no difference whether you jump forward or jump back. All these things will come into your world. And you will find yourself by your home, leaving here and finding yourself in the year 3000, or leaving here and finding yourself in the year 1000. And the world continues, you continue, until he awakes within you. When he awakes within you, you are God the Father. And you know it only proves one thing, when he stands, calls you Father. For no one knows who the Son is except the Father, and

no one knows who the Father is except the Son. So when you hear people telling you, oh I know who Jesus is, who Christ is, which is what you do, well who are they?

Well they're one they would say. Well then who is Jesus Christ? Do you know who he is? A good Christian will tell you, well yes, I know that he is the Son of God. Then you can say to the good Christian who knows that Christ is the Son of God, then you must be God. Because only the Father knows the Son. And if you know the Son, then you must know that you are the Father. If you're nearing up, you're captive. Because of his ignorance, he doesn't know. He couldn't possibly know the Son unless he were the Father and fully conscious of being the Father. So when you know who you are, you will know who the Son is.

But they come spontaneously and automatically at the same moment in time you do not know you are God the Father until the Son stands before you and then memory returns and as memory returns there is no uncertainty as to this relationship here is my Son, I simply had amnesia. I didn't know to all these senses I had been green and I didn't know. Now here comes my Son and God awakes within you and you are God the Father. ¶ While you are here in the world of Caesar not knowing who you are a law is given to you and that law is what I'm talking about tonight. How would I apply it? I must first have an objective.

To reach my objective I must know what I'm imagined. At least the end. In the words of Robert Frost, just before he made his exit from this world this is what he said: our founding fathers did not believe in the future; they believed it in. The most creative thing in man is to believe a thing in for you go to the end. Remain in the end, as though it were true. And if you remain faithful to the end, means will unfold to externalize their ends. For they did not believe in the future as we are taught in our schools to believe.

That our founding fathers had an idea and they believed in the future. No, they believed it in.

They dwelt in the end and wrote their wonder and dwelt in the end. A complete break with the entire past. ¶ They were not lifting anything from other parts of the world. A complete different concept of democracy. The most difficult form of government in the world. But to this day, the best. Nothing's comparable to it. But the most difficult. When everything is easy in a dictatorship, shoot him. Don't believe in him, but shoot him. Appropriate the power and then destroy all oppositions, but not in democracy. When you and I can do what I'm doing now. I have the freedom to tell you what I'm telling you. I don't want anyone to arrest me for what I'm saying.

In complete contradiction to what is being taught this day in the churches of our world. I am telling you that Christ is the power of God and the wisdom of God. And the man spoken of is you. ¶ You are the Christ who exercises this power wisely or unwisely. So you are crucifying him morning, noon, and night by your misuse of this power. These are the blows that you give to Christ. Every time that you exercise your imagination unlovingly on behalf of anyone in this world you are abusing Christ or you are abusing the creative power of God and then you are free to do it, but I'm telling you to try it. You just take the most glorious concept of yourself in this world having assumed that's what I want to be as a man.

Don't ask anyone for permission, you assume that you are. Sleep in it just as though it would soon wake; in it just as though it is, and then go to work just to know it's true. You will find a whole vast world remolding itself in harmony with your assumption. When you reflect upon it, you are amazed at the bridge of interest that came into being across which you

moved to fulfill that state. You have no idea how this whole thing came into being, but that wonderful unfolding picture as you reflect upon it seems so natural. It seems so natural you will say to yourself, well, it would have happened anyway. That's how natural it happened.

But it would not have happened in eternity had you not assumed the end and lived in the end just as though it were true. So the secret of imagining is to conjure in your wonderful mind's eye a screen which would imply that you are the one that you want to be. ¶ Enacted in your imagination just as though it's true give it all the tones of reality give it sensory vividness as taught us in the scripture come near my son that I may see you your voice comes like Jacob but come close and Jacob comes close and he felt the hair which belonged to Esau Esau being the external world You sound like Jacob, but you feel, and you have the odor of my son Esau.

Then he pronounced a blessing upon him. I guess that he gave him the blessing to be real in this world. Then comes Esau, and discovers the deception that his subjective faith had taken the place of the objective faith. And the father said, I bless, and I cannot retake my blessing. Even though he came through deception and deceit. I can't take this. Can't take it back. So here is my Esau. My outer world is Esau. But I don't like what I'm experiencing in the outer world. But I would like to continue in the outer world with a different experience. So I close my eyes to the office. I construct a scene which would imply that it's taken this position.

It has supplanted this world. I am no longer the man that I was. I am now the man that I always wanted to be. So I bring that into my mind's eye and I reenact it in my mind's eye and give it the tones of reality and give it senselessness by putting my hand upon it and touching it. And then when I am thinking from this state now, having given it all that I can of reality, I open my eyes, it vanishes, and this returns. But I say to myself, I gave it the

right of birth. I am apologizing to you, but you must vanish now. My present state that I dislike must now vanish from my world.

And the state that seemingly at the moment is unseen will come into being and take the place of the pheasant of Goodwill. So this is the story of Esau and Jacob. Jacob is the supplanter. The subjective inner state, and this is the outer state of Itho. Now here I am thinking from this room. Here is an important point in the secret of imagination. I'm always thinking from a state. If I don't like the state that I am seeing and that I am experiencing, what state would I like to be in? Assume. And see it in your mind's eyes and assume it. Now view the world from that state. It's all the difference in the world between thinking from a state and thinking of a state.

I'm always thinking from, and most of the time we're thinking of. Of is at the moment subjective. From is objective. I take the fate I am thinking of and bring it into my consciousness now and think from it. As I think from it, I am closing it in reality. I'm giving it the tolls of reality. And when I open my eyes, it vanishes just as your tolls in Genesis said he vanished a minute to every one return. And so the Father says, he deceived me, but I gave him the right of birth, and I cannot take it back. So I give that trait from which I drew the world the right of birth, and it has to come to pass.

These are the secrets of imagination, or the secrets of God, and the secret of God is Christ, and Christ is imagination. It's the power of God. It's the wisdom of God. But it takes a man to express the power of God because God and man are one. God and man are one. He exists in me and I exist in God. The eternal body of God is your imagination. That actually is God himself. Now you take it and try it and put it to the extreme test. Don't let anyone interfere with you. If you feel you are not at the moment strong enough to do it without discussion, be quiet. Don't talk to anyone. Just do it.

Just try it. I could tell you a number of stories of those who never discussed it with others. Not that discussion would have forwarded, but they did not feel that others would understand and think them mentally a little bit off and not wanting to feel that they were simply not within the norm of the stream of normal light, patiently held it to themselves and everything that they imagined had come to pass. But strangely enough, people not knowing the deepest secrets of Scripture, when they bring into the world all the things that they have, they forget how they brought it in and try to protect it without the same reason. They have all the things in the outer world to protect it now, when they brought the whole thing in by their own wonderful human imagination.

So they will say, I have brought in all these millions into my world, and here I have them. Then they start insuring it beyond measure, to protect it against fire, to protect it against robbery, to protect it against that. When the whole thing came in without any help from anyone in the world, it just came because night after night and day after day, They lived their life in imagination. And having lived it and brought it all to birth, now they're going to protect it with the things of Caesar. And Caesar and his whole crowd were all as mad as Hattus. Any man who, having brought it into birth, who then turns to the world of Caesar to protect it, is simply confessing he doesn't really believe in Christ.

Yet these of whom I speak, they will say, oh yes, I'm a Christian. You're a Christian, are you? Do you believe your imaginal acts are facts? Oh no, then you do not believe in Christ for he is the power of God and God is your imagination. If you do not believe in God's power, you do not believe in your own imagining and your imagining is Christ, the power of God and the wisdom of God. So you do not know Christ. You only know a false Christ. something that the ancients painted and perpetuated through the

years. So they have some icon and they call that Christ. When you meet him, he is just like you. For you are he.

You are the being spoken of in Scripture as the Lord Jesus Christ. But he sees it. One day he must awake. When he awakes in you you are the God the Father for the secret of imagining is the greatest of all problems to the solution of which every one should aspire. Why? Because supreme power, supreme wisdom, supreme delight lies in the solution of this mystery. So when you actually solve this mystery thing. You have solved the secret of God's created power. You have found Christ. And you don't find him unless you solve this mystery. And then when you find him and find the power of Christ, then he unveils himself as you, because his son calls you father.

And then you know it beyond all doubt. You know who stands before you, and you know this infinite relationship between between father and son. But I haven't met anyone who wears the cloth, who will accept it. They had not been taught it. They are giving me the tradition. They are telling me what they had heard in school. So they speak from theory, and I am speaking from experience. I am not theorizing. I am not here to theorize. I am telling you what I know. Mine is an assured. I know because I have experienced it. When you go out tonight believe it is God going through the door as you go through the door: not the little garment that you wear, that's dust, a little return to dust.

I said earlier if you follow me closely: God is man, and I capitalized the word man, and exists in us, that man is the inner man that exists in this outer man. This is the ether. There is an inner man, and that inner man is called in Scripture Jacob as his first name, and his name was changed to Israel. The word Israel means the man who rules as God. Not like a God, as God. That's Israel. Then he goes through and finally comes to complete

fulfillment in the one known as Christ. That is the story. The outer man will return to the dust. The inner man is immortal. And that inner man is your own wonderful human imagination.

And that is God himself. Now, when you go, trust in God. Trust in your own imagination. Imagine noble things, lovely things. I don't care what the world will tell you, what it looks like. You continue in your lovely concept of what it ought to be. But begin with self. Live in an all-wonderful, noble life. What's wrong with being well if you name it? I don't care what you want in this world, how precious it may be in the eyes of others, it's not beyond your right or beyond your ability to achieve it. If you can simply assume that you have it, well then, let it be; it will be done for you; for ways and means will unfold that you will not consciously determine; you only determine the end.

I dwell in the end. And living in the end, I create the means to the fulfillment of that end. Now let us go into the silence for a moment, and then we'll have some questions. No, are there any questions? The subject next Friday will be, he is dreaming now. Now, do we have any questions? I have ways that you know not of. My ways are past finding out. That is not exactly script implied in Scripture. No, it's not actually in Scripture; it's implied in Scripture, for when I'm told in the the 11th chapter of Ma 'a.

The Secret of Imagining Class

Lecture

I thought for this last week we should be both practical and idealistic. So we start on the practical side. We should think not that I am come to abolish the law and the prophets. I am come not to abolish the law and the prophets, but to fulfill them. For the one speaking is now present within you. When he awakes, you will hear these words. You will find them to be your words. That one is your own wonderful human imagination. That one is God. Imagination is the basis of all that is. what is now true to be true as far as they are concerned was once only imagined think of something in the world it is now to you real that wasn't first imagined for the secret of imagining is the secret of God and so the secret of imagining is the greatest of all problems to the solution of which everyone should aspire.

Because supreme power, supreme wisdom, supreme delight lie in the far-off solution of this mystery. I can acclaim you with it and then leave you to your choice and your twist. But everything in the world is created by this power that I feel. And I make alive. I wound. And I heal. And none can deliver out of my hand. I create the light. And make darkness. I create. Woe. And I make evil. And I, even I am he. And there is no other God besides. That's your own wonderful human imagination. But we are secrets to this power. And you and I, by experiment, we try to discover the secrets. As we discover the secret of imagining, we are discovering the secrets of God.

So God and imagination, human imagination, are synonymous terms, they are interchangeable. So when we read that if we know that he hears us in whatever we ask we know that we have obtained that which we requested of him. If we know that he hears us in whatever we ask now we agree. Now you may sit down and commune with what you think to be another than yourself God. God. But because there are billions of us in the world, and there is but one God, and this fabulous universe, you might wonder if he heard you. But you have no doubt in your mind if you identified God with your own wonderful human imagination that he heard you.

Can you believe that your own wonderful human imagination is God? So when you sit down as tell in the fourth psalm, commune with your own heart upon your bed and be silent. He hears you if you commune with self, but can you believe that communion with self is communion with God? Can you now assume that you are the The one that you would like to be. Can you assume that one that you love is as you would like her or like him to be? Can you really believe that you are answered? I do not expect tonight that after a certain conception that the child will be born tomorrow The vision has its own appointed hour It ripens, it will flower If it be long, then wait It is sure, it will not delay A little child takes nine months A lamb five months A chicken twenty -one days Elephants, though they tell me, a year or more A horse, a year anyway be.

For every conception has its own appointed hour. It ripens, it will flower. If it seems to you long, then wait. It is sure. It will not be late relative to its own nature. So can I now commune and expect that my communion with self is communion with God? Can I dare to assume that I am exactly what I want to be? Can I dare to assume that I am where I want to be? Even though at the moment my reason denies it, my strength is

denied. Will it work? Well, it costs you nothing. Try it. Doesn't cost one penny to try it. As you're But oh, come, buy wine, buy milk, without money, without price.

Come and take it. It doesn't cost you one penny to dare to assume that you are where you would like to be, though at the moment reason denies that you are. Now I am telling you what I know from experience. But I didn't have a nickel and desired a trip that would cost me well in excess of one thousand dollars. and I dared to assume that I was where I would like to be. And I viewed the world from that assumption. Instead of thinking of it, I thought from it. Then I thought of where physically I was and I saw that place in my imagination 2,000 miles to the northwest of me. and I slept in that assumption and then in a way that I did not consciously devise I had no way of knowing how it would ever work but in a way I did not know it unfolded and that assumption hardened into fact on the strength of that I tried it again and again and when it worked I began to teach it I began to tell others that their imagination is the cause of the phenomena of life.

This was long before I realized the promise as recorded in Scripture. This was only the law. So we are told, Blessed is the man who delights in the law of the Lord. In all that he does, he prospers. He didn't say it was good for you. he left that entirely up to you to make the decision you could choose something that may be horrible in time you choose it without contemplating consequences but he tells you your imaginal act is a fact now as he awakens within you he reinterprets the law he can't change the law he interprets the law instead of abiding by the external traditions of our fathers. He tells us what the law really is when he awakes within us.

You have heard it said of old, you shall not commit adultery. But I say to you, any man who looks lustfully upon a woman has already committed

the act in his heart with her. He tells us that the restraint of that impulse is not enough. Now the act was committed at the moment of the imaginal act. I may contemplate the consequences and be afraid. My reputation will be at stake if they catch me. But at that very moment of the imaginal act, that was the fact. That's how he interprets the law. Well, now no one can stop you from imagining. No one can stop you from imagining that you are secure. But you may say, I have no one in this world to whom I could turn, who could leave me a penny.

And I have no money. I am beyond the age where they would employ me. And you could give yourself a thousand reasons why it could not be. He's not asking for any reasons. Can you imagine? Who can stop you from imagining? That's all that concerns the awakened man within you. Can I dare imagine that I am what I want to be? Well, I can. I've done it a number of times. I've done it successfully for many that I love dearly, many that I do not know. I have failed often too, but the failure is in me; it is not in the law. Imagination plus faith. Faith is the stuff out of which we make the world.

¶ Before all things were made in this manner, he calls a thing that is not seen as though it were seen, and the unseen becomes seen. When I come to him, I must believe that he exists and that he rewards those who believe in him. I must have faith in the imaginal act. ¶ If tonight I can stand here and simply, quietly imagine a state, and really believe that I am in communion with God when I did that, and that my imaginal act is God's act, it's not something other than God, and though unconcerned as to the result, the results will follow. For that imaginal act was causal at the moment that I did it. The effect, one of the prayers, I may try to trace the effect to some physical cause, and give all credit to a physical cause.

I tell you, every physical effect has an imaginal cause, and not a physical

cause. Our physical cause only seems. It is the delusion of our fading memory. We do not remember when we imagined it. ¶ In this audience tonight—and he may not even remember when he did it—is my dentist. I went to him in great need of a lot of work, for I had had dentistry all over this country, and in London and in Barbados. And all was horrible. I was always on the move. I was in the theater, getting down for a week. What could they do when I needed such work? They patched me up. So when I met him, he gave me a complete job because I was here, living here then.

When one day a tooth gave way, which was an anchor tooth, he said to me quite innocently, whether he remembers or not, when I saw your mouth and did this, I said to myself, this tooth will last thirteen years. It was thirteen years. Had he only said twenty -five, but he didn't think I would live that long. So thirteen years, out came that anchor tooth and therefore complete restructure of my entire mouth. He set it in motion. Whether he remembers or not, he said, this is going to last 13 years. He didn't tell me. Didn't have to tell me. That was his imaginal act. I was only the victim of his creative power. ¶ Now, I'm telling you, don't take anything lightly.

You are creating morning, noon, and night. Your imaginal acts are God's acts, because your imagination is God. And there is no other God. God actually became as we are, became man, that man may become God. And he set up within himself, in man, a series of events which he will now unfold within man, which the one in whom he unfolds it will know he is God. He calls it giving glory unto man. ¶ I will not give my glory to another, he said. I have tried you in the furnace of affliction. For my own sake I do it, for my own sake. For how should my name be profaned? My glory I will not give to another.

God's glory is God as told us in the 33rd chapter of the book of Exodus:

I will make my glory to pass before you, and I will cover you, and when I have passed by, so my glory is equated with the I of God. For his name is I Am. He cannot give his glory, which is himself, to another. So in becoming man he puts man through the furnaces. But then read the story carefully. He took upon himself all of my infirmities, and bore my diseases. Who else suffers? But I will say, but I step up. Well, that's God. But I'm feeling it. He isn't. There is no he. His name is I am. And so I feel the pain.

I feel the infirmity. I feel the diseases. That's God. So the fool says in his heart, there is no God. Nor son of God. That thou of human imagination art all a delusion. But I know thee, O Lord, when thou arisest upon my weary eyes, even in this dungeon and this iron mill. Thou also suffer with me, although I behold thee not. I do not behold imagination as I behold you, an object in space. I am the reality that is named imagination, but I cannot actually see it as an object in space. I see the result of my imagining, but not the being imagining, for God is invisible. Then the voice replied, Fear not. I am with you always.

Can I ever get away from imagining? If I fall asleep now and I start dreaming, what is dreaming but imagining? When I awake, you are still with me. I am still imagining. I am with you always. Only believe in me, that I have power to raise from death thy brother who sleeps in Albion. This comes now through the promise that he made all of us. His promise is to give himself to us, as though there were no others in the world, just you. Because in giving himself to you, there is nirvana. Your whole vast world is yourself pushed out. Everything in the world is yourself pushed out, and you manipulate it by your imaginal act.

Everything in the world. Now the first act begins with the resurrection. It's not outside of you, in spite of what you've been taught. The day will come you will rise within yourself, and that's the only God that was ever

resurrected who will ever be resurrected. It's not another, it's you. And when you rise, there is no one on the outside. It's all you. And you are rising in the only tomb in the world where God was ever buried, and that's your own skull. God is buried in the human skull and that's where he rises. And when he rises, as foretold by his own words in scripture, he is born. Resurrection begins the act. That same night you come out of the tomb, which is your skull, and you are born from above.

not from the womb of woman where the garment was born you are born from above born of God born not of blood nor of the will of the flesh nor of the will of man, but of God, in other words you are self-begotten God beget themselves, he knew as told us in the epistle to the Hebrews rules. He is bringing many sons to glory. But the sons are numbered. Everyone born a woman is that son of God. As told us in the 32nd chapter of Deuteronomy, he has set bounds to the peoples of earth according to the number of the sons of God. But you would say, but look, there are three billion in the world.

So what's that? I will make them more numerous than the stars, more numerous than the sands of the beach. Well, count them. You can't count the stars. Re-estimate them to be at trillions and trillions. These are the sons of God, bringing each that he chooses. He didn't bring all together. He brought a certain number, and that certain number he calls the second son the second son is represented by this fabulous number the first son is still waiting to come out. He complained because the second son went berserk, went amok, paint his power unwisely, then he came to his senses and returned to his father, and the father embraced him and and gave him the authority of himself.

He gave him the ring. Gave him the robe. The flatted calf. Everything for the one who went out, and came back to the father. For his gift is the

gift of himself. To you who came out. I chose you in me. Before the foundation of the world. That's what we are told. Let the first son complain. He will complain and complain. I served you. And you gave me nothing. Not even a kid. He said, My son, all that I have is yours. But the most fabulous gift in the world, or possession of the world, is without meaning unless there is a knowledge of it and a readiness to use it. Going out as we did, we become aware of our possession.

Then we can use it. Unless we went out into the world and misused it as we have done, we could not become aware of this power that is our own creative power, our imagination. I saw it so clearly one night. Here I am in this fabulous field of sunflowers, huge, lovely sunflowers. Each sunflower was a face, the human face, but they were all anchored in the earth. And I walked up and down among the sunflowers. They moved like an orchestra moves. They all moved in unison. If one smiled, they all smiled. If one didn't smile, no one smiled. They simply followed like an orchestra. If one bent over, they all bent over. And everyone did what the whole did.

One I didn't say one doesn't, you automatically do it. And I felt though I was alone, I could walk up and down and they were anchored, they couldn't do it. I felt that I was free, limited as I was. Then all of them put together, beautiful as they were. world, these sunflowers of human faces, but they had not gone out. I was once a part of that infinite God, not aware of what I possessed, and my Father chose me in Him before the foundation of the world, and we went out. To go through hell in this world, that I may become aware that all thine are mine. To become aware that all that is God belonged to me, I had to go through the furnaces of affliction.

And having gone through the furnaces, then he awakes within me, and he tells me how I will know he has awakened within me. He set up in the beginning the result of the experiences of humanity, and that result is a son.

The son is called David. And when I find him, I will know he is my son, and I will know the eighty- ninth song. I have found David. He has cried unto me, Thou art my son, my father, my God, and the rock of my salvation. Well I found him, and he cried these words to me, and I knew exactly who he was, and I knew then who I am. Until then I did not know I was one with God.

He is God's Son, God's only Son. Now, He's my Son. I tell you, you're going to find Him, and He will be your Son. And because He is my Son, you and I are one. How can He be your Son? And I know He's my Son, and you and I not be one Father. So we are told there's only one body, one Spirit, one Lord, one God and Father of all. So in the end, they will not be Greek and Jew, blonde and pre, male and female, only one, all one in God. And you will be that God. So this is the promise that he made.

Now when I read the Bible, I take all the related parts of the promise and put them all together. For all these things put together will find their fulfillment in you. you. All his promises find their yet in him, as you read it in the second Corinthians. All the promises of God find their yet, their fulfillment in him. So there are thirty -nine books. Together they form one book. But the context, which means the meaning of it, you'll find related scattered over the thirty -nine. He pulls from this, from that, from the other, written over the centuries, and pulls them into one pattern.

So Christ is the pattern man. That pattern is buried in man. It's the only Christ in the world. When the pattern unfolds in man, it unfolds in man as the man in whom it unfolds. And then he knows who he is. And he has no doubt in his mind as to who he is. He is the Lord spoken of in Scripture. And that Lord is God the Father. and the whole thing unfolds within him. But he does not abolish the law that he gave. He explains the law as a psychological law and not a physical law.

So if I long after someone at that very moment, the act was committed. I say boldly. I stated boldly as my dentist said it boldly. It was committed. So I went blindly on, enjoying everything he did. It was perfect. And suddenly comes a little bleeding thing, which no one could stop. Out comes the truth. He set it in motion the day he said to himself, not to me, It'll last thirteen years. I checked it. It was thirteen years. So Blake said in his wonderful Jerusalem, Oh, what have I said? What have I done? Oh, all - powerful human words. For the word of man is the word of God, and the word shall not be turned unto me void. It must accomplish that which I purposed, and prosper in the thing for which I sent him. But man forgets his word. Then it comes up, and he looks for a physical cause for it.

Now we start searching. But you know what? Well, your system is run down. Did you have fever? Did you have so -and -so? and you ask a thousand questions of the one, did you have stone so? He said, no, no, no. No one thinks of that moment when the word went out. So the word goes forward and it cannot be turned unto a void. It must accomplish that which I purposed and prosper in the thing for which I sent it.

I can see my father now, back in 1919. There were ten of us. Nine boys and a girl. He was a ship chandelier. He got a grocery store and a liquor store and a meat store, regular as a grocery. ¶ And he supplied ships. And the ships were bringing the boys back from the First World War. And they would tell him all kinds of stories. At dinner he would say to my mother, we will have another war in 20 years. In 20 years there will be another war. We'll be against Germany, but this time it's going to be Germany and Japan. He didn't mention Italy, but it will be Germany and Japan. We will again have America as our ally.

France will be our ally. And Mother would say, Joseph, we have nine sons. In 20 years they'll all be eligible to go to war. We were kids. 1919. I

was 14 years old. In 1939, on the first day of September, war broke. Exactly 20 years. What did my father know of any prophecy concerning this? He was only repeating what he heard from the captains and the stewards and the chief officers as he did business with them. But they were his words. And he said it with conviction because he believed these men knew what they're talking about. And our headline, day after day, they are setting the picture in motion for tomorrow's confusion. ¶ There are men who have paid enormous salaries to write scare headlines.

All right, so he writes the scare headline thinking, it only sells the papers, it isn't going to hurt anyone. It isn't. We are going to fulfill them. We fulfill all of our words because God and man are one. Man is all imagination, and God is man, and exists in us and we in him. The eternal body of man is the imagination, and that is God himself, and God's word is man's word, and it cannot be turned unto him void. It just can't if he speaks it with conviction. So imagination plus faith. these are the very stuff out of which we fashion our world so can I tonight be alone and commune with myself and be confident that he heard me I know that I heard myself well that self is God if we know that he hears us in whatever we ask we know we have obtained not going to we have obtained obtain, that which we request of him.

Read it in John's epistle, the first epistle, the fifth chapter, the fifteenth verse. We have obtained it. Well, it will take a little interval. It may come tonight, but depending upon what seed you planted, one seed will grow overnight. Other seeds will take a little longer. But each has its own appointed hour. There's not a thing wrong in your noble dreams in this world. You want to be wealthy? What's wrong with it? You want to be anything? What's wrong with it? Everything is possible. ¶ A friend of mine called me last week. He's now appointed the head purchasing agent for the

city of Carver. By law, he is not qualified. He does not have the educational background.

background. The law demands you must have a college degree. He doesn't have anything outside of high school. They rearranged it to appoint him the head purchasing agent of Culver City. Why, he came here, he and his brother. I buried the brother a few years ago. He got this job not dreaming for one moment he could ever transcend it. I said, don't for one moment entertain that thought, Duane. The job is yours if you want it. Don't push the other one out. Let him go higher. You want to be the purchasing agent of the whole city of Calva? You are the purchasing agent. Sleep in it just as though it were true and you hurt no one.

Last week, they rearranged the law and he is appointed purchasing agent to take effect in July. Now, everything was rearranged. Everything will be rearranged for you. A friend of mine who told me here that you aren't allowed to speak at any state university unless you have a college degree. Well, he confessed he did not have one, but he was invited by the professor at UCLA to take his class—I think there were three or four classes—in the youth of imagination, in advertising. And so here he went in without the degree, and he was given, well, all the freedom that the professor enjoyed, and he gave either three or four lectures instead of the professor who went off for those three or four lectures.

So they sustained the rules. They sustained every rule. You're not supposed to do this, not supposed to do that. Ignore it. Ignore every rule. My friend used to say to me, and I said, you can't smoke in here, look, no smoking. And he was a very wonderful lad. He said, he didn't say positively. And so he would go right through the gate to the airplane, and I would say, Mort, you cannot smoke in here. You're not supposed to smoke. He didn't say positively. And here's Mort going right through with his cigarette. No

one stopped him. I'm not saying that you should do it. He didn't do it to brag he simply believed in himself he wouldn't hurt anyone now you don't have to hurt anyone I tell you your own wonderful human imagination is immortal that's the man in you that cannot die I meet them those who are called dead and I tell you they aren't dead nothing dies everything is restored restored, everything is restored.

But the day will come, you'll go beyond restoration, and you will resurrect. And who is resurrecting? God. And God in you awakens, and you are God, because God is the Father of David. That is the way you know you are God. I will tell of the decree of the Lord. He said unto me, Thou art my Son. Today I have begotten thee. These are the words of David. What is going to happen to you? Then you will know your God. You have no other way of knowing that you are God, unless God's only Son calls you Father. For no one knows who the Son is except the Father, and no one knows who the Father is except the Son.

And anyone to whom the Son chooses to reveal him. So no one has seen God, but the only Son who is in his bosom, he has made him known. And he comes out of you and calls you Father, and then you know who you are. And I am telling you, every one of you, because you and I were chosen in him before the foundation of the world, chosen for the purpose of receiving the gift of God, which is his glory, For he gives me himself, and giving me himself, if he's a father, then give me your son. You can give me yourself in part. Give it to me in totality. So if you are a father, then where is your son?

Your son must be my son, and he gives me his son. So he so loved us, he gave his only begotten son. To whom? To you, to me, to every child born a woman. So every one of us will become fully aware that we are God. And yet, I will know you as Jim. I will know you as Jim, but I will also know

that you are God. I'll know you as Todd, and know you are God. I'll know you as Bill, and know you are God. I'll know every one of you. And the unnumbered billions that are not known to me here, in that day I'll know them all, and still know them all as God.

For there is nothing but God. When the curtain comes down on the final act, we're all God. We are then the glory of God. So we will finish the work. He said, I have finished the work which thou gavest me to do. Now glorify thou me with thine own self, with the glory that I had with thee before that the world was. It's returning now. The whole memory returns, and then every man becomes God. But now do not fail to apply the law. Blessed is the man who delights in the law of the Lord, in all that he does, he fosters. You name it, and you can be it. You just name it. And if you dare to assume that you are it, and view the world from that assumption instead of thinking of it, you will crystallize it.

You will actually manifest it in this world. that definition of imagination I'll go along with for a certain point up to a point that things present are sense perceived and called real things absent are called imagination but man being all imagination man must be wherever he is in imagination so I need not be anchored to where my senses dictate state. I can claim here and assume that I am elsewhere. And then, if I assume that I am elsewhere, let me anchor myself there and view the world from it. If I view the world from it, I should see this place as I would see it were I physically there. I can see it from under me and under me, then I did not move in imagination.

If I move in imagination, Then I must think of where I was physically and see it elsewhere. I can see it where I am in imagination and be moved. For all motion, well, I can tell myself if I have moved by a frame of reference. If I have moved relative to this room, well, then let me look to see

where am I now. I must have moved, for motion can be detected only by a change of position relative to another object. Well, here is the option. I assume now that I am, and I name it. If I am elsewhere, let me think of this room. Well, I can't see it as I now see it.

If I see it as I now see it, then I didn't move. I can only move if I see it differently. Well, now, if I move, and now I'm standing in my home, sitting in my chair in the living room, now let me think of this club. I must see it away down on Catalina. and feel myself at home on Carroll Street, and then think of the club, and it can't be here. It has to be way down on Catalina. Then I moved. For man being all imagination, he must be wherever he is in imagination. If I practice this, it becomes easier and easier. I just read of the story of a very dear friend of mine who used to come to my, not to my meetings, but I would say once a month she came home for a personal appointment in New York City.

She was killed last week in a car driven by her husband. And I can now see this perfectly lovely, gracious lady. She had a home in Oyster Bay in Long Island, and she had her apartment in New York City. Her name is possibly one of the most prominent names in America. The name is Roosevelt. She was of the Teddy Roosevelt brand. Her name was Grace. Her husband was Archibald. Teddy was governor of New York. He was vice president of our country. He was president of our country. A very powerful, wonderful leader. He did not leave. I saw many presidents leave a fortune. He didn't go in there to make a fortune. He went in there to lead the country.

And as he said, I don't consider public opinion. I form what I think is best for our country, and I feed them what they ought to know. I feed them what I think is best for our country. So he didn't go in there to make a personal fortune and he came out without a personal fortune. So she, in

spite of her name, did not have personal fortune. She had a home in Oyster Bay in Long Island and a lovely apartment, beautifully furnished on things that her father-in-law had given. If she did not rent her New York apartment for the summer, she could not open her home in Long Island. She couldn't afford it.

Being a lovely home in a very wonderful, fashionable area of New York City, she always got a wonderful price paid in advance for the three or four months. Then came the end of a season where they aren't looking for any home, and she came to see me. He said, Neville, I am desperate. Unless I rent the place in New York City, we can't open our home in Long Island. I said, all right, it's rented and you're living in Long Island. Oh, but he said, Neville, I can't do that. I said, tonight you sleep in your home in Long Island. But he said, I can't do that. How could I go and sleep there? I said, you don't do it physically.

Tonight you sleep physically in New York City in your apartment. But in your imagination, which is the only reality, you sleep in your home in Long Island. And then you think of your place in New York. And the reason why you see it across the East River is because you are physically sleeping in Long Island. And the reason why you are sleeping there is because you rented it. Put them all together, that's why you are there. She said to me, if it rents, I'll call you. I said, there's no if about it. If, the only if is, if you do it, then you'll call me. I took her to the elevator. She went downstairs, went back to her place.

The next day, at nine in the morning, Mrs. Roosevelt is on the phone. She said, Neville, this is Grace Roosevelt. I said, how are you, Mrs. Roosevelt? She said, I'm calling you from Long Island, where I slept last night physically. I said, I went home. Oh, no one came at all over the theory that you'll rent places. But as I got home, soon after I got home, an agent

called and asked if I could show the apartment. A single man came in. He liked the place. Money meant nothing to him. He said, I want immediate possession. But I mean immediate. I mean now. But he said, I can't get out now. I have to call my husband at the office.

I don't care what you do. I want immediate possession. And here is my cheque in advance. Call the bank to see if the cheque is good." She got out that day, called her husband to meet her, and off they went to their home in Long Island. Well, she was just killed last week at the age of 73, I think it was. He was driving. He wasn't injured, and the friend in the car wasn't injured, but Grace was killed instantly. But at least she learned the law. She didn't come to the meetings very often because she said in her capacity she was a pillar of the Episcopal Church in New York City, also in Long Island, and it would not be advisable to be seen in my meeting place.

That's scumming, that's slumming. But she always came to my home to any problem. them. Once she had it with her son. He came back from Asia, where he was in the State Department, and he came with a huge big beard, and she said, Neville, I'm embarrassed. Long before people wore beards. Today it would be the thing to do, but he came back long before the young fellas wore beards. He had a huge big beard. She said, Neville, I'm so embarrassed, I just don't want to walk down Fifth Avenue with him. I'd make him walk ahead, walk behind me. I don't want to be seen with him. What must I do? Because he gets annoyed and he will do nothing that his father and I suggest I said, how would you feel if you kissed him and he had no beard?

You would kiss your son, wouldn't you? Oh, yes Well, then put your hand on his face and he doesn't have any beard and then kiss him and peel that smooth skin that is your son's face and he has no beard All right, I will do that He didn't tell me I opened the morning paper one Monday

morning It was a big, fashionable, social wedding, and here is Mrs. Roosevelt and her husband, and here is her son, and here is the bride, coming down the steps of the Episcopal Church. And he has no beard. The next time she came to see me, I reminded her, I said, You know, you came here the last time about the beard, and the beard is off.

She said, You know why? I said, Yes, I know why, but you tell me why. Well, the girl that he married refused to go through with it unless he shaved. She saw the physical act. I said, no, that wasn't it. You promised me that you would kiss him and feel his smooth skin. And you feel the smooth skin and he would come off. She said, I did do it. But the girl demanded it. So she goes back to a physical cause agent and it wasn't so at all. There is no natural effect with a natural cause. Every natural effect has an imaginal cause, and the natural only seems. So she is still going to insist it is because the girl wanted to bear off.

That's why he took it off. Well, now she knows better. She's now in a world just like this. At least she learned the lesson of the law. She didn't learn the promise, because when I spoke to her I did not have the promise. I had not realized it. You know the promise because it only happened to me 12 years ago this coming month. So those who knew me before have not heard from me the promise; those who have known me since, they know the promise. So ¶I ask you tonight to please take it seriously. Watch your every imaginal act, and I will say to every one, "Don't take anything lightly. Don't voice an opinion."

The Signs of the End

To unravel the mystery of Christ from all the interpretations put upon it is quite a difficult task. We're up against all kinds of misunderstanding of the mystery. Most people believe that it's secular history, that the story is something to do with some historical occasion, and it isn't. It's 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 man that this is true? Well, tonight we will try. I'll try to explain what I know from my own experience. The story is told of Christ, and the term called Son of Man is the term used most to describe the Christ, the Messiah.

We are told in the book of Daniel and one 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 well dominion means complete control of all human human and non -human forces. Complete control. That's dominion. Glory is God himself. As told us in the book of Exodus. I'll make my glory pass before you. And when I pass by, so he equates glory with I. So here it is God himself. 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 that he is the Son of Man.

So he asked this question, Who do men say that the Son of Man is? And they answered, Well, some say John the Baptist come again, others Elijah, others Jeremiah, and still others one of the prophets. Then he turned to them and said, But who do you say? that I am. So 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 now you've 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'm not speaking of anything outside of you. That I is the one spoken of in Scripture. you must be lifted up. And I, when I am lifted up from the earth, I will draw all men unto me. 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 pulpit and from the TV screen are speaking of the sign and they tell you that we can see the signs of the end of the world.

There aren't any signs. You're told in Scripture that of that day and hour no one knows but the Father. It is not for you to be given the time or the sign. When the sign comes, you will understand it. Everything will happen in you just as described in the story of Christ. But earthquakes and convulsions of nature, cosmic catastrophes, has nothing to do with the end. This is a unique story all about you. Has nothing to do with the The end of the world is the end of your journey through the tribulation of human experience. When you pass through the entire tribulation of human experience, that's the end. Then comes, with shocking suddenness, the I awakening in you.

And it's 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 1800 what is called natural catastrophes in the world like volcanoes, earthquakes, storms, typhoons, all kinds of horrible things, but every 24 hours there are at least 1,800 of these normal, natural convulsions of nature. And yet here are our religious leaders interpreting an earthquake, interpreting some convulsion of a war, and you're told there are wars and rumors of wars, 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. 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're looking for the Christ that you're looking for is now buried in you and must awaken in you as you it's the I of you the personal pronoun I that is Christ but man doesn't know it and he's looking on the outside for Christ and there is no other Christ so when anyone who tells you because of an enormous following that he can interpret the sign there aren't any signs on the outside let me show you one simple little story in the 13th chapter of Mark and the 24th chapter of Matthew.

It is said that he turned after having heard from his disciples. They said, look at these buildings, 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 he will be thrown down. Not one stone, all will be thrown down. Then they ask, when will it be? Now this is called the little apocalypse in Scripture. Rather, these are words of the evangelist, or words of the central figure, but they're all words of the evangelist anyway. They're only relating their own

experience. These buildings are not on the outside. So when Blake said cities, mountains, valleys, all are human, he meant it.

In your own wonderful imagination, these structures are erected. These are the beliefs by which you live, and they're powerful in your mind. The day will come, you will see it, there 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 this city. There were not enormous buildings like the Empire State, say 12, 15, 16-story buildings, but they seem to be everlasting. At that very moment I knew everyone is going to fall. And here came the first one. It all crumbled before my eye. I knew the next one. It crumbled. 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 live, they all collapsed. I too believed as the whole vast world of Christians believed 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, 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 comes 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. All the things on the outside that you turn to for comfort, they collapse. But they are now projected within you as buildings. So you should see these buildings: not one stone will be left standing upon another.

Not one. It should 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, we just heard 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'll take the story. He was standing on the Mount of Olives as you read it in the 13th of Mark and the 24th of Matthew. Now we go back to the 14th chapter of Zechariah.

Zechariah means Jehovah remembers. This is the last chapter of Zechariah, and he was standing on the 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 2 Samuel concerning David. But here is the second use of it in 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. Now, I tell you, the mount is yourself. Everything about the story is all within you. On the morning of the 8th of April, 1960, I, 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's 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. water." Then I looked at it, and I could say with Blake, I knew it was myself. I am looking at it, and I not only knew it was myself, 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 the rivet, these steel structures. Well, I actually felt myself being moved right into it. If I could to describe it, it's right here. A little left of the straight line down my forehead, just a tiny fraction left of this area. That's where I felt myself riveting. I made every effort to penetrate and go through, but I couldn't. I was stuck right there. So you're told in Scripture, the 11th chapter of Matthew. 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 sign. We are 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 stones, 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 every one will be called in order. Not one will be missing, may I tell you. Not one in eternity can fail to be called.

And it goes through the same identical process. You are called, and then you are raised from within yourself. And it's not any outside Christ being raised. Christ is the eye 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. 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's an innate wisdom how to do it. And you know 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 I asked, who did it? He said, 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. 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 saint are one. I am only inferior to myself, the sender, when I am playing the part of the saint. But I'll return to myself the sender, and I'll be one with myself the sender. So 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 a Christ on the outside? Throughout the centuries, they've 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 every one in spite of what he has done, what he is doing, or what he may do, he is that Christ spoken of in Scripture just. 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 the Mount of Olives is my own body? I stand on the Mount of Olives, and I face Jerusalem, and then it splits from top to bottom, as told in the great 13th of Mark, and the 24th of Matthew, as the lightning comes from the east and shines towards the west, so shall the coming of the Son of Man. It's a bolt of lightning, and you did it, and 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, comes 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 yourself. How can I, a man, know I am liquid light? But I am. And I fuse with it, and as I fuse with it, like a fiery serpent, 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 monk is split in two from top to bottom, now when they're looking, now as they are, they go off to Jerusalem physically. They have these enormous productions where some nations give them millions, 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 our name, called and when they're brought into the place called skull, there they're buried now. Golgotha means car, 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 that they can see signs of the end of the world.

The end of the age. 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 tribulations of human experience, then suddenly, with shocking suddenness, the whole thing erupts within us. So your tolls do not ask. It comes like a thief in the night. When you least expect it, he will come. Therefore be alert, for there shall be no sign. 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.

I had a lovely day. I elected to an audience of maybe 1,100, 1,200. I went out to brunch because I didn't have breakfast with two friends. I was very 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 in the morning to check in the waiters and check in the projects that they came through.

So we had to be on the job, I think between 4.30 and 5, to check in all the food coming in. And 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. And here we had a roast beef dinner, simple dinner, roast beef and a baked potato. I did have a couple of martinis. But may I tell you that it's

only a beginning with me. I can go many, it doesn't faze me at all I can take five or six it doesn't bother me I had two martinis that were just simply wetting my little tongue then I went upstairs because he had to go early and then about nine o'clock I called my wife who was living in Beverly Hills and then put him on the wire because we were all friends and then he said goodbye a little after nine after he left Then I undressed and got ready for bed, but it was too early.

I read a little Blake, and then I turned to my Bible, and I must have turned in about eleven. And four in the morning, this strange, peculiar vibration in my head, something I'd 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'm feeling. My head began to vibrate and the whole thing is simply like an enormous vibration. Instead of blowing my brain, I began to awake. But instead of awaking on the bed as I thought I would, I awoke within my skull.

and here I am completely entombed in my skull and I knew my skull to be a tomb. It was a sepulcher and I'm completely entombed within it all alone. And then from the horizontal position I rose within my skull and my one consuming urge was to get out and I knew exactly what I ought to do to push the base of my skull from within. But may I tell you, all things being relative, When I awoke within my skull, it was a place big enough, say, well, a quarter of this room here. And it was my skull. And I stood up within my skull in a place, the area would be about a quarter of this room.

I knew exactly where the base was, and I pushed it from the inside, and something rolled away from the outside, as you're told, and the stone rolled away. way. 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 is out of my own skull. ¶ And 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 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 man drawing himself out of himself just like a woman in labor? And why has every face turned ghastly pale? Well, the face was just the whitest snow as I came out of it, and then the entire drama unfolded around me. ¶ The witnesses to the event, and they could not see me because God was born 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 arm, 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 that moment.

¶ It is God in man that is buried. It is God in man, which is the I of man, the personal pronoun I, that God in man. And that is born, it awakens in man and comes out. And the pattern by which he does it all is told us in Scripture. And it's recorded as the story of Jesus Christ. And 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, but 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, Hymen Bar -Jonah, 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's 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 like Monday morning's paper, you will 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 and that it happened. ¶ And if you could only now remember what you've gone through, you've gone through hell. You will have glimpses of it at the very end, because then you can stand it. But all the things you have suffered in this world, the things you have gone through, it is good and merciful that you cannot remember them. In the end, you can take it, but you have to pass through all as you are told in scripture: I have tried you in the furnace of affliction for my own sake, I did it for my own sake, for how should my name be profaned? My glory I will not give to another.

And glory is himself; he cannot give himself to another. He has to make you himself to give himself to you, because there is only God. In the end, there is only God.

Everything in the end is God, and there's nothing but God. So here you are trained not to argue, but when someone 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 have had many of these experiences, not the complete; all right. You will have the complete.

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, when 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, there was a huge lecture, as told you, in the 12th chapter of Daniel.

Here, if your name be written in the book, well, everyone's name is in that book. And she simply looked at me, this angelic being; not one word was spoken between us. He just looked and just made a check against the name. Then I was taken into the presence of the ancient abyss. He is the ancient abyss. Infinite love. Nothing but love. As I stood before him, you can't think of anything but love. And he asked me what is the greatest thing in the world? And I answered, love. He had no other answer. Then how could you enter anything when you're actually looking at infinity of love and it's man— just man— then he embraced me, and that embrace refused?

We became one body, 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 and 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: Dung with the blue blood. Doesn't mean those who call themselves prominent socially; no, or that's trivia anyway. Dung 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— dung with it all. Don't tear it down. But do not become a part of it. Just completely ignore it.

Well, I can tell you how many opportunities I have had from those who are entrenched in the protocol of churches to join. I didn't have to go to any school that said, I will now ordain you now. And 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, no part of it. these words ringing out in my ears and I would simply disobey the order down with the blue blood which means church protocol and accept the offer one chap he had an audience of over 6,000 people that is he had they're all registered, all contributed every month and he offered that entirely whole thing to me if I would take it I said I'm 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're simply idle words. And yet, every word is true in Scripture. Here stands the Ancient of Days. No father, no mother, no beginning. meaning the ancient of days, he has no origin. And 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 done with the blue blood. Done with all churchianity. All external things in this world.

so no inducement whatsoever could get me to join any ism. Now at the end of my days, it doesn't really matter. At least I kept the faith so I could save with Paul. I have finished the race. I have fought the good fight. And I've kept the faith. Now there's laid up for me the crown of righteousness, which means the crown of faith. I've 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, all 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. Just like it, it's a fiery serpent, and you enter violently into that skull of yours. And you're riveted into that area prepared for you. Everyone has a special unique spot in the infinite brain of God. And you are not only that unique spot, you share the whole. Cut me hair.

All right, that's cut and it hurts, but the whole body hurts. Don't tell me because the little finger is not my eye. The eye isn't suffering too. the whole body suffers when one little piece suffers so everyone is fitted in to the restored temple and yet each is the whole temple for God is one and his name is one everyone in this universe is going to experience scripture I can tell you the thrill in store for you when you experience scripture something changes You see, we begin within history. That's 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's called Bethlehem. We begin, the incarnation is the birth of a child and the birth of God is called Bethlehem. From above, God awakes and you are God. The I, may I tell you, there is no one else when you awake in that star. You're not in eternity going to see Christ coming from without. He is within, buried within, and he rises from within as the I of you. And how would you know what the imagery unfold before you? All this pertains to Christ. Here is a child wrapped in swaddling clothes. And what are they told? Go and you'll find a child wrapped in swaddling clothes.

This shall be a sign unto you. What sign? That God was born. this is the sign that the Savior was born for the only Savior in the world is God: I am the Lord your God, your Savior and beside me there is no Savior— the 43rd, 45th of Isaiah. If the Savior is born, then God is born, and this shall

be a sign unto you that a Savior was born this day; where? In Bethlehem. And Bethlehem and Jerusalem, Jerusalem and Zion, and the city of David are one of the same, and it's the soul 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're 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 means nothing; this salvation comes suddenly out of the nowhere, just like a thief in the night; and when it comes you're completely possessed and then it unfolds within you, and all you can do is hear it. Whoever you tell about it, well, 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 physically, your brothers and sisters, and they will ask the same questions: 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 man and he has a spirit. It. I tell you the same thing will happen to you. It doesn't mean that suddenly in the world of Caesar you're going to become a billionaire. You own the universe. What do you want with the billions when you own all: thine are mine and mine are thine? You have no desire for for the billions, or for glamour, or for recognition, none whatsoever. You're 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 is the only cross that Christ wears: the human form.

And 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.

There's a 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 was given dominion. He could actually stop it. and 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's what I mean by how difficult it is to take the mystery of Christ and unravel it to those whose fixed ideas will deny. They simply get up and walk away. Why, he is anti -Christ, they will say. He is against my Christ, because they take their Christ, 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 altar and genuflect. I tell you, leave them alone. What I told you tonight, every word is true. I am telling you what I know from my own personal experience. Now let us go into the silence.

The Spirit of God

We are told, with God, all things are possible. I think anyone who believes in God would say yes to that. But then we are told that God is spirit, and that the spirit of God dwells in us. I think any man who believes that should make every effort to find out who God really is who dwells in us he is spirit and the spirit of God dwells in us and this God creates all things by him all things were made and without him was not anything made that was me. To everything in the world, regardless of what it is. For we are told, I form the light. And I create darkness. I make the wheel.

And I create the world. I am the Lord who do all these things. For surely we shall make every effort to find out who he is. I firmly believe from my own experience that this God of whom the Bible speaks is our own wonderful human imagination. That God and the human imagination are one. that all natural effects in the world, because they are created by the Spirit of God, are caused by Spirit. So every natural effect has a spiritual cause and not a natural. A natural for cause only seems. It is a delusion of our fading, I would say, memory. For here, in this world, I can't quite remember when I imagined that which is now taking place in my world.

I do not recall it. I can't remember when I said it in motion. But if this is law, and a law that no man can break, at some time, somewhere, I imagine what I am now encompassing, that my present moment is not really receding into the past. It is advancing into the future to confront me. But I forgot it. And I now think it has a natural or physical cause. And it does not have a natural cause. Every natural effect has a spiritual cause. Or the

Bible is completely wrong. For we are told by him all things were made without exception. And without him was not anything made that was made. And he is spirit.

And the spirit of God dwells in me. For if he dwells in me, I have identified him with my imagination. Only on this level I do not remember having imagined it. But along the way I must have if this is principle. Now let me share with you some of my experiences. We are in this room tonight and the room at this moment is more real to us than anything in the world. It has a cubic reality because we are in it. Think of your home. You know your home far better than you know this room. But your home at this moment is not as real as this room. This room now occupies reality to you.

that everything else is shadowy as you think of it. Why is this real? Because you have entered it. You are in it. You occupy it. This I know from experience. Sitting in a chair and suddenly I am seeing what reason tells me I should not see. I am seeing pardon me what seems to be the interior of a home or lying on my bed I see the interior or it seems to be of a great hotel an unoccupied suite ready for occupancy but not occupied it was just as vivid as any painting of a great artist. An artist would give us the impression of a three-dimensional picture. ¶ We know that reason tells us it's on a flat surface.

It's simply depicting three dimensions, but it is all on a flat surface. But while seated in the chair, or lying on my bed, my consciousness followed vision. And I entered that room. I actually occupied it. I came back to where I was seated on one occasion, to where I was lying on my bed on another. And then I went back. And again it took on a cubic reality. I came back knowing exactly what I am doing. I knowing this whole thing makes no sense whatsoever to the rational mind. But I could not deny what I am experiencing. Here I have the evidence. No one to share it with, but I

have the evidence. I came back and I went back into the picture.

And the moment I entered the picture, it took on cubic reality. And after doing it maybe a dozen or more times, I said to myself, I'm going to explore. This time I'm going to go right into it and remain there and explore, which I did. So I stepped into the picture and as it closed around me, from my bed it seemed to be 30 by 20. But when I stepped into it determined this time to keep going regardless of consequences. It closed around me a third of what it seemed to be as I looked at it from the bed. So 30 by 20 became 10 by 7. I found it to be a dressing room.

A dressing room of a huge wonderful suite ready for occupancy. No one was in it. I'm the only occupant now. I came out by opening up a door. I didn't go through it. By some vapor, I actually opened the door. And to myself, I was solidly real. Just like the man that is talking to you now. My hand could open a door. And the door was solid and it was real and I went through the door. I entered a corridor it was a nice wide corridor dimly lit at the end of the corridor intersected was a brilliantly lit corridor I walked down to the very end and when I got to the end here is this luminous luminous wonderful corridor I saw two ladies coming down the corridor I knew exactly what I was doing.

I knew how it began. It began by seeing what seemed to me just a vision, like a painting. I knew that I left my day by consciousness following vision, and I entered the painting, and the painting took on cubic reality. I knew it. So I called that a dream. Knowing it began as a dream, I said to myself, well it has still to be a dream. But I am dreaming now awake. I am not dreaming, sleeping. I am fully awake, but it is a dream. And I said to the ladies as they came by, ladies, this is all a dream. They did exactly what any nice ladies would do. A stranger standing in a corridor and saying to them this whole thing is a dream.

They thought they were looking at a madman. So they got as far removed from me as they could and got right next to the wall. But the wall was as solidly real as that wall. They couldn't go through it any more than I could. While looking at them and they're fighting to death, they walked quickly by and then I took, I saw something hanging at a chandelier. It reminded me of an object that I'd seen about six months before in a friend's home. And he said to me, see you can hardly tell that this thing is not suspended. If you look closely, there is an almost invisible thread that connects it to the ceiling. So I looked and I did see that very little thin thread connecting this to the ceiling.

Then I was convinced Well it is a dream this is a memory image of what I saw in my friend's home. So again I said to the lady, Look, this must be old Gossamer. As I held it it was solidly real. It was just as solid as this. That surprised me. They kept on moving. And they moved rapidly towards the end. And here I am holding this thing in my hand. I took my hand off and I said to myself, now you know it began as a dream, Neville. And there still has to be a dream. All ends run through to origin, and the origin of this experience of yours was a dream. So this must be a dream.

But it is not a dream. I am just as awake as I am now talking to you as I was talking to those ladies. When they got to the end, they looked back at this mad person in their eyes. I was mad, and they simply disappeared by stepping a few steps into what undoubtedly was the great reception room, the foyer of a huge big hotel. Then I said to myself, you know, how are you going to get back? How are you going to get back? There is no road leading back to that date on which you left a bottle, and you have unfinished business. You have a wife and an uneducated daughter who has the ambitions to go to college, and she's now only in high school, and you have left inadequate funds to take care of your obligations to your wife and

daughter.

You've got to get back. How to get back? I couldn't go through that door. Then late from that sweeter room into the corridor and find any exit from there back to where I live in Beverly Hills? What on earth am I going to do? I knew, reason told me that if I don't get back within a very short time, they'll find that body on the bed, and they will have to examine it, and they will declare a heart attack, or something. But they've got to find a physical cause for it. And here I am looking at something entirely different. It will die all right if I don't get back. And I must get back. Then I remembered a similar experience that happened years before, where feeling brought me back.

Feeling awoke me in a dream. I found myself on a beach. It wasn't Barbados. It was more like the Pacific Island. I haven't been there, but I've been born in the tropics, so I know exactly what their muscles are like. But it was not the West Indies. It was the East Indies. And here I know I am dreaming, and I thought to myself, I wonder if I held a physical object and forced myself to awake, if I would awake. Well, I tried it. I held on to a pile driven into the ocean, into the beach, a solid mass of cement. As I held it I said, I'm not going to let go. I'm going to awake right here.

So I held it. As I held it I said, come on, awake, you know you're dreaming, and I felt myself come to as a person comes to when they're waking in the morning, and I woke, and there I am completely awake, wading in the water, and holding on to this object. Then I ran towards the beast and a strange peculiar animal approached me and it scared me. I got back to fright but I awoke in that water through feeling. Now I'm not afraid of what I'm doing my only concern is to get back and take care of my obligations to life, which is my wife and my daughter. Now, how to get that? I'm not afraid.

I can't frighten myself because I'm not afraid. But I thought feeling would do it. So I closed my eyes, and I imagined that my head was on a pillow, and that I could feel the pillow. And then for a little while, I thought, then I opened my eyes, I'm still standing in the corridor. I tried it again. and then by the third time as I tried it I could feel something under my head and then I allowed it to remain and suddenly I could feel it I tried to open my eyes and I couldn't this time and sort of thinking that I am standing perpendicular I feel I am standing in a horrid earth lying horizontally so I thought well I must be back down but I couldn't move my body the body was cataleptic and frozen like this.

Then in about, oh maybe 20 seconds or so, I could move this little finger. I couldn't open my eyes. In a little while I could move it from the elbow down. And then with tremendous effort I could move it and I pushed it out and I could feel the warm body of my wife. Then I knew I was back. I hadn't yet been able to open the aisle. Then with a tremendous effort I could open the lid and saw the familiar objects in the room that I had left behind me. Then I knew what makes everything real in this world. The Spirit of God dwells in me and he is my own wonderful human imagination.

naked. I walk in to a thing that I can only see lying from my bed. Entering that state it took on a cubic reality. God made this world real by entering. As we are told he is not only trans I would say in a translucent manner. We are told he is above all. He is also through all and he is in all if he is through all he is omnipresent if he is in all he is imminent then I'm told he dwells in me he is in me, he is in you, he is in everyone am I now confined to this little place here at the podium I am not I have proved that that night I have proved it a number of times since I am not actually confined to where this body is.

I dwell in it. And he who dwells in it is the Spirit of God. And the Spirit of God is my imagination. I have proven to my own satisfaction that my imagination can travel. I don't have to stand here and think of my home. I can stand here and penetrate my home, leaving the body here as I did on the bed. and penetrating my home, the home becomes a cubic reality, as it will tonight when I take this body home and enter my door. The house is a cubic reality. But must I wait until I get home tonight with this body to give it that? Can I not now, knowing who God is, that God is spirit?

He is now encased in this little garment of flesh. But he is spirit, and I have discovered he is my own wonderful human imagination. So when man dies, he cannot die. Only the dharma that he wears can die. For that being that he really is, is all imagination. And as he enters, wherever he enters, it takes on cubic reality. That I have proven.

The immortal you cannot die. It did not begin so when you leave this world because you are all imagination the very moment that you depart you are in some state but you being there you give it cubic reality and the world is just as real as this world it's terrestrial just as this world is and no one in this world can die everything dwells in your own wonderful human imagination the purpose now is to awaken that being in you so he is fully conscious at all times that is the purpose of life he who came down and took upon himself the weaknesses and the limitations of this karma and confined himself to it is destined to awaken while he is walking this earth.

And by this earth I mean this earth in the sense that it does not end where my senses seem to register. It doesn't terminate at the point called death because the being in it goes on and he's still in the world because he departed this world. His entrance into that state gives it a cubic reality just like this room now because we're in it. Now we come down to a practical use of this law because this is so your dream now is shadowing you would

like to be other than what you are I think every one does in this world it's a form of growing and growing and we grow and we outgrow so you would like to be it but for those who are not in their dream it's shadowing a mere possibility but to those who enter into the dream it seems the only substance a man that is now poor and embarrassed because of his poverty he can still dream and dream of wealth dream of security but it's a share of his state it's something that seems to him almost impossible if he's going to use reason he will say how is this thing possible because I have no background either intellectually or financially or socially to even hope to achieve that sort of thing but if he knows who he really is that the spirit of God who creates all things dwells in him and that he can detect that indwelling being from the body that he wears and actually enter his dreams

The dream will take on reality, and if you persist in it, it will objectify itself in this world. I know that from many problems that I've had. But I was told I could not do this, or I could not do that. Having remembered the experiences that were all mystical, I applied them to practical things, and they worked just as well in the practical state. I entered into my dream it was a dream when in the army I couldn't get out but I wanted to get out but I wanted to get out honorably I did not wish to be honorably discharged I wanted to go through this world as a very honest I would say clean wholesome American citizen and not when I was asked questions will you ever be armed and then they say were you honorably discharged discharged, I have to say, no, I was dishonorably discharged. I didn't want that on my record.

And so I would not run away from the army. I wanted to get out of it and get out of it before the end of the war and to get out of it honorably. So I took the same lesson that I had learned and I applied it to death. So while in the army, I assumed that I am in my home in New York City,

2,000 miles away. I was in Camp Pope, Louisiana. And I had an apartment in New York City on Washington Square. So going to bed physically in Camp Pope, I went to bed in my imagination in my home in New York City. Not there on furlough. Not there on some little escape.

But there, honorably discharged. Then I got off my imaginary bed, walked all through my apartment and saw everything that I would see if I were there. It took on cubic reality. When I woke the next morning I was still in Camp Hope, Louisiana. But that night a strange thing happened to me. It was 4:15 in the morning and here a sheet came before my eyes and on this sheet a hand appeared from here down holding a pen And the pen wrote, that which I have done, I have done. Do nothing. First of all, the boy said that, but the pen scratched out. My disapproval, for I applied for discharge and my Colonel disapproved it. He said disallow and signed it Colonel Theodore Bilbo Jr.

That was his name, which is on a record. You can look it up for he was the one who disallowed my application for this job. And he simply scratched it out. And over that, he wrote him a proof. This hand holding a pen. Then the boy said to me, that which I have done, I have done, do nothing. What did he do? He scratched out the pen of his disapproval, and he wrote him a proof. And then I wrote. Ten days later I was honorably discharged by that same colonel and he shook my hand as that I left my base and said I will see you after the war is over I said Alright colonel, thank you very much, and that very night I was on a train back to my place in New York City.

That's how it worked. I know from my own personal experience. I am sharing with you what I have experienced both in the world of Caesar and in the world that is transcendent, something entirely different. So when I speak of being born from above, I am not theorizing, I am telling you

exactly what happened to me. When I speak of meeting the Son of God who called me Father, I am telling you exactly what happened to me. When I tell you I ascended into heaven like a fiery serpent as told in scripture, that's exactly what happened to me. When the dove descended upon my hand and then smothered me with love, kissing me all over my face, my head, my neck, I know exactly what happened, because it happened to me.

So I'm only sharing with you, not feeling, not speculation, only what I know from my own experience. So tonight, Tonight, the most impossible thing in the world, and who is not confronted with it, I am, an impossible thing. Yet I have to actually deny the evidence of my senses and apply my principles towards that event. I know it could not have happened, nothing happened by natural causes. Nothing in this world happens by a natural cause. It's all spiritual. And you may say and the world will say it happened because you did so and so over a period of time and that is the cause of your present physical error, it isn't so at all. You admire someone intensely and try to duplicate their every act in this world, and you wish you were just like them, and they depart this world by a similar experience, and never once did the physical things that you are accused of having done, that is the cause of what is happening to you.

Never for one moment did it ever occur to her, the ones she admired, to actually do one for one moment what this one, suffering from the identical thing, is now suffering. And the world will say you were suffering from it because of a physical cause: had you not done for 40 years what you have done, it could not happen; yet her own loving mother, that she will worship beyond anyone in this world, and try so much to emulate, never once in her life smoked a cigarette, would take an occasional little drink, an occasional little drink, very sweet and very weak, and died of the very thing that she now is suffering from; and there is no one in this world who

worships more than her mother.

That imaginal act in the beginning of time, and the whole thing came forward, and now she is fulfilling completely her ideal to be just like her mother. And the world will tell me the thing that is happening to her is caused by a physical state, and it isn't so at all. I could duplicate that and multiply it by the unnumbered number if man only had a memory that could retain the imaginal acts of the past. Every natural effect has a spiritual cause, and not a natural. A natural cause only seems. It is a delusion of the perishing vegetable memory. If man could only bear in mind that every simple little imaginal act tends to quiver through omniscience and right through omnipotence, and right through immanence.

So the whole thing is like a huge big computer. Your imaginal act instantly is added to the sum total of it all. And instantly the whole thing is changed. And the world is reflecting every imaginal act in this world of man. And keeping it all perfectly recorded. So that there is no such thing as a natural cause. It is all a spiritual cause. All things were made by him, and without him was not anything made that was made. And where does he dwell? He dwells in us. For he is spirit, and the spirit of God dwells in us. And he dwells in us, and I have by experiment discovered what that spirit is. And I tell you from my own experience: the spirit of God and the human imagination are one.

They're not two. So when you depart this world, your reality, which is the spirit of God, is your own wonderful human imagination. And that gives cubic reality to everything in this world, if you enter it. Now the secret is to enter it. Can I enter the state of my wish fulfilled? These other states were simply experiments. Can I enter the state of the wish fulfilled? I have done it. On several occasions I have. When it seemed essential, I did it. Someone asked often. I tried my best to do it. And how do I do it? By

feeling. As we are told in the 17th chapter of Acts. Happy is the man that feeleth after him.

And finds him. He is speaking now of God. For in him. We live and move. And have our being. He just got through speaking to the Athenians. And he said Oh men of Athens. I see that you are very religious, but I notice over your temple an inscription to the unknown God. Now the one you worship as unknown, I will reveal to you. For he is not a God of sorrow, he is near, that you may feel after him and find him. For in him we live and move and have our being. So the God of whom I speak is never so far off as even to be near, for nearness implies separation. No matter how near he is, that's not the God.

Can't be near because I am He. Be still and know that I am God. That what you're told in the 46th verse, the 10th verse, be still. Why? That you may know I am He. I am God. So the fundamental sin of scripture is the lack of faith in I am He. As you're told, you will die in your sin, that is, you'll die missing the mark, unless you believe I am He. And before that the world was, I am. Before Abraham was, I am. But I am can't be near. That's the core of my being. I can say I am a man, but that's something near. I have a hand, that's near. I am rich, that's near.

I am poor, that's near. But before I can say anything, I must first establish the sense of being. And that is I am. So I must first be before I can be anything in this world. And so the lack of faith in that reality is the fundamental thing. Here I share with you what I have discovered. I have discovered that your own wonderful human imagination is one with the Spirit of God. And that you can enter any state in this world and on entrance it ceases to be a flat surface depicting reality. It is reality. Why? Because you are the reality who dwells in it. Wherever you are, things are real. If you are not in it, then they're not real.

They go back to their flat surfaces. And all things exist in the human imagination. We are called upon to select that state in which we will dwell. The state that we will enter and make real in our world. And I do it by simply feeling. What would the feeling be like, would it be true? How would I feel, would it be true? How would I see the world, would it be true? Then I feel myself into that state and try to give it all the tones of reality, all the sensory vividness that I can. If I can give it sensory vividness and tones of reality, even though I do not see it. It will work.

But sometimes it becomes so vivid and so intense you do see it. And the whole thing opens, your eye opens, and then the whole thing is real. And there you are in an entirely different world, the world of your dreams. But because you entered it, it is real. But whether the eye opens or or not, it will still work, may I tell you. This is the law spoken of in Scripture. And because no creator in the world exists but God is the only one, He has to create good and evil. If there is good and evil, God does it. If there is darkness and light, God does it. He said, I kill, and I make life.

I wound, and I heal. And none can deliver out of my hand. We think a devil heals and God makes alive. That the devil wounds and God heals. It's God who kills and God who wounds and God who makes alive and God who heals. It's only God. Read it in the 32nd chapter of Deuteronomy. I, even I am healed and there is no God beside me. I kill and I make alive I wound and I heal and none can deliver out of my hand and that God spoken of in that chapter is seated here in every one who is seated and that one in you is the spirit of God and the spirit of God is your own wonderful human imagination so blame no one in this world for anything that befalls you it's too late to share with you an experience of mine last Sunday morning but I will on Friday I asked for it I woke at 1 .30 and thinking of many things concerning my dear wife I asked for some wonderful

experience now and then fell asleep and it came in the most glorious manner as I was waking at 6.15 So I ran straight to my yellow pad and wrote the whole thing down.

It was the most vivid experience in answer. Because I wove myself into an experience. It had to take place. What experience it would, I left it to the depth of my own being to decide that. But give me some wonderful experience this night. In answer to something. And then came the most glorious experience. and then I wrote the whole thing down but it's too long to tell it tonight I'll tell you on Friday if you're here but whether you're here or not I'll tell it on Friday now let us go into the silence Okay. Good. Are there any questions please? What's the difference when you get into the reality factor with the body on the bed, what they call astral projection.

What's the difference? Well, I have had out of the body experiences what the world would call astral projection, but they're not anything like this. I am convinced that the being that you really are is dreaming what you believe yourself to be. one day you will awake and you and the dreamer of you will be one I see myself out of this body many times but it's not better which I speak today Any other questions please? Yes? So that was really an astral projection. I was living in my hotel room in New York City and I felt this peculiar force in my head. And I moved out in a circular motion, or rather spiral motion, and I found myself on the beach.

I didn't know anyone, but I knew I had just left a body on the bed in New York City. I was more curious about how that thing happened than about the people on the beach. That meant nothing to me. So I inwardly wished to return and duplicate it, but this time not to go to the beach, but to actually come down in the room and observe the body out of which I just come. So I had no sooner wished it that I came back to the body. And

I'm in the body and I know I'm in the body. But now the same motion is taking place with same intensity. But this time as I whirled out in the spiral motion, I will myself to come back into that room, not go elsewhere.

I want to see exactly how this thing would. So I came into the hotel room and there's my body on the bed. The face is covered with a cloud. There are breaks in the cloud and through the breaks in the cloud I can see my face, but only through breaks in the cloud. Here I'm looking at this thing and it's, I call it a thing because the reality is looking at it. That which I always believed to be my reality myself. I shaved in the morning and I bathed in the morning and I fed all through the day, set only an envelope. I am the being looking at it. But I figured out if I am now out, I'm spirit.

Therefore I could easily go through that wall. And so I ran towards the wall and ran at it and bumped my head. Came back, I figured to myself, that's crazy. I am spirit. There is the thing that should bump its head, not me. I ran again and it bumped my head again. I came back and this time I said, now there must be some way that it can be done because I am spirit. I imagined myself out of that room and into me I was where I imagined myself. As a matter of fact, I saw the wall as a barrier. It was a barrier to me. And so trying to go through it, I was going against my own rational mind.

And so I bumped it. But when I stood in the room, not going through any wall or any door, I simply imagined myself elsewhere. And I was elsewhere. So that's how I learned that lesson. But I got bumped. up. Now that was an involuntary projection. I have had many voluntary ones. But I'm not talking of that. That's behind me now. That's like child's play. I'm speaking of God in us. Who is called in scripture Jesus Christ. For the divine body of God is your own wonderful human imagination which is one One with God who is Jesus Christ. That's the Lord. May I tell you in the end, although all these bumps and these horrors of the world, in the

end he is infinite love.

He appears at first as power. Destructive violence. But in the end, he was love behind it all. just cheer love nothing but love in the end and that's God well until the next time we have a few left we're closing in June and here we are now the 10th of May this time when I close I have no plan for reopening I'm not committing myself to this club or any other place after I close. I do not know what plans I have for the future. But I will be here. I'm under contract. So I will be here until the last Friday in June. I also have a contract in San Francisco for two weeks, the last two weeks of July.

Beyond these two contracts I have none and I'm not going to commit myself for I do not know what plans I will have beyond the fulfillment of these two conflicts. Thank you. Good night.

The Top Stone

The name of God is the key to the understanding of the mythical doctrine of God. God's self, his real person, is concentrated in his name. His name is that which you and I must discuss. If you really understand this great mystery contained in the Bible. It is not secular history. It's textual history. It has nothing to do with anyone that ever walked the face of this earth. The whole drama takes place within us, within our own wonderful human imagination. It is there that we will find God. When the promise is made, and these characters are mentioned in Scripture are not persons as we are. They are states of consciousness. So when the promise is made that a guardian angel will lead the people of Israel here.

This promise was given precious course by the assurance Jehovah's assurance that my name is in him. For God is concentrated in his name. Which simply means that God himself goes with him. Not as some guide on the outside but within is your own wonderful human imagination that is God but the name is revealed in stages man cannot take the shot to give the final stage in the beginning but here we find the statement made to to call as Moses Moses. And this is the 23rd chapter of the book of Exodus. Now Moses is not a person. The word Moses is the old perspective of the Egyptian verb to be born. Something is to be born in man, but it takes time to be born.

And the Lord said to Moses, I have prayed to Abraham, to Isaac, and to Jacob as God Almighty, El Shaddai. But by my name, the Lord, I did not make myself known unto them. Well, the word Lord is simply I am. I did

not reveal my identity to these states of awareness. He now reveals it to this that is to be born. For first he is all power, El Shaddai, God Almighty. And man sees the symbols of it in the thunder, in the light, in the convulsions of nature, in the violence of nature. And he worships that on the outside. Then comes the second revelation. and it's revealed to man called notice in this passage as awareness which is I am when they ask you who sent you should they ask you just say I am just say I am I sent you unto death for this is my name forever I am that is who I am to say I am is simply to be aware of being, yes or no, then comes the final revelation, and that revelation is given to us in his nature that he is a father, that it is God the father, I have made manifest thy name, and I will manifest, he manifests the name of Father.

God is a Father. Well if God is a Father, then he has a child. Can't be a Father by not being a father of a child. It's revealed in Scripture quite deeply if one could only search it. But it's difficult for man to accept it. So the final revelation of the name of God is Father, Holy Father. Now when we read in scripture Jesus Christ. If you are trained as I was trained, I was born in the environment of a Christian home. And my parents taught me the story of Christ. And they died believing the story as they taught it to me. Then I discovered it wasn't so at all. It wasn't secular history. This is a great mystery.

Not something to be kept secret. These are do not matter to the Caps Tick group. But these are profound truths that are mysterious in character. So, Jesus Christ in us, we are told. Do you not realize that Jesus Christ is in you? Well, if Jesus Christ is in me, I must find out who he is, where he is. So, in me, yes. Well, in what sense is he in me? but then I make a discount through vision not through reason, reason cannot reveal it to me, it all came through vision and I go back into the bible and I read the bible to

find that my vision parallels the story of scripture I've come to the conclusion that Jesus in me is God the Father and that Christ in me is daily his son and there is no other way that I will ever know that I am God the Father unless his son revealed it to me for no man knows who the son is except the father and no one knows who the father is except the son and anyone to whom the son chooses to reveal it.

It's the most incredible story in the world and the story is this that God the Father is going to give himself to every child born of woman. No one will be left out. Every child born of woman, regardless of what he may become in the world, the most horrible monster, it is still God's pledge to himself to give himself to man. As though there were no other in the world, just God and you. Just God and I. Believe it and this most incredible God will become to you possible and the only way you will know it's true is when Christ reveals you to yourself as God the Father and the Christ who reveals you as God the Father is the Father's Son and that Son is David.

In searching the scripture through the rational mind I could never have discovered it. It simply happened. It redeemed itself to me through vision. Now I know it's a difficult thing for a man trained as I was, and trained undoubtedly as many of you were, to accept it. For I was not trained that way by my mother and by my teachers in school. and when I read the Bible with the background as a fixed idea, that mother stuck into my mind. And then the teachers confirmed that, and then the ministers confirmed it, to have a fixed idea of Jesus Christ as a man of history who lived 2, 000 years ago as something external to us.

I could read forever with that fixed idea that Jesus Christ in you is the hope of glory. I wouldn't see it. But I hear the question asked in the book of Corinthians. Do you not realize that Christ is in you? That Jesus Christ is in you? Test yourselves and see. But it would mean nothing because it has

to come through a fixed idea idea that would drop it so reason could not get to it. It had to be revealed. And so the day came in my life when it was revealed and the block was removed and then his son stood before me and it's David of biblical fame. And there is no uncertainty as to who he is.

I'm looking at it. And no uncertainty as to our relationship. I am his father. He He calls me Father. And I know I am his Father. And he knows that he is my son. And that's the final revelation of the name of God. You will not in eternity know that you are God. Until that final revelation when his son calls you Father. Then your journey is over. you simply linger for a while to tell it to anyone who will listen some will listen and some will not. Now let me share with you a vision of a friend of mine who was here tonight. It's biblical on the surface. You will think now that's only a dream meaning nothing, but let me give it to you as best as I can recall it.

It's not a long one. He said on the seventh. It is on a week ago last Sunday. ¶ I woke in the morning, a Monday morning, and I knew I had a most significant dream. I knew it was of tremendous importance, but I could not recall it. Try as I did, I couldn't recall it. But I had to be about my business because my son had to be up, I had to prepare his lunch, get breakfast, and get into the entre- dolphins. before eight in the morning. So here, I got the lunch, got our breakfast, and I'm off to the dentist. I'm sitting in the car waiting for his return from the dentist. And I looked out through my window in the car, and across the street, I saw a sign.

It read, not the complete sign, only a partial part of the sign. It read, complete vision. And it triggered my memory as I saw complete vision. The dream began to return. And the whole thing became so vivid, I relived it. As though I'm actually repeating the whole thing once more. And this was the dream. ¶ I found myself in it. Looking out upon a sea of humanity. There were hundreds of thousands of people. swelling from an apex into

an enormous thing, say like a tyrannid. And I noticed as I looked at them, they all seemed independent of each other. They could move as they felt like moving. No one was completely tied or bound by another.

And although they seemed completely independent by perception of them, and the perception of each other. I noticed they were all tied together. They were tied by a black chain. Each attached from the dress. Attached to me too. And every one was attached to the other. And although they seemed independent of each other, they were all attached to each other. Then I turned around and now I faced the opposite. My back was just enormously must see of humanity. As I turned around, I'm looking at you. And never, you were radiantly beautiful. You said nothing, you simply stood there, at the very top of the pyramid. And you looked at me, and then it dawned upon me the significance, the meaning of this dream.

I know that on your breath, you too were attached. The same chain that bound me to this whole vast crowd also bound you. You were attached to it. But I knew without asking anyone, I knew you were the top star. You were the leader. You were the pattern. You were the head of it all. And then as I knew, and you knew that I understood sufficiently, you smile, and then the chain began to become invisible. Yet I knew, in spite of the chain becoming invisible, it is still tying us all together, all linked together, as one being. It becomes invisible as if it's invisible here and now. You don't see yourself tied to anyone, and you are convinced that you are completely independent of the perception of anyone in this world.

You see no link, yet cook the teaching, I dwell in them and thou in me, O Father, I have made manifest unto them thy name, and I will make it manifest that they may be one as we are one. I dwell in them and thou in me, and may they be one as we are one. So he could say, I and my father are

one. Not one can be lost in this world, for we are all linked together. Every one can be redeemed because God himself is in everyone, and there is nothing in this world but this relationship between God and his son. God and his son is carried in every child that is born in this world, and when that child grows into maturity, I don't mean physical maturity, I mean spiritually mature, and he awakens from the dream of life, he is God the Father, and because God is a Father, he being God the Father, he has the Son of God as his son, and that son is David.

David has told us in Scripture, and I will tell of the decree of the Lord, said David. He said unto me, Thou art my son. Today I have begotten this. These are the words of David in the second psalm. Then said he, Rise and anoint him. This is my chosen one. To whom is it said? It's said to David. To whom did David speak and call father? He called Jesus father. If you read it carefully in the gospel. And David came in the spirit and he called him my Lord. Well my Lord is a term used by every son of his father. So he spoke of Jesus as my Lord, that is, my Father. No one can say Jesus is Lord except by the Holy Spirit.

So he was inspired in spirit, and there he met his Father. That is the search of everyone in this world to find the Father, the cause of the phenomena of the world. what is the cause of my misfortune what is the cause of my fortune what is the cause of everything that is happening in my world the cause is good putting me through all the furnaces in the world that I may actually inherit actually actually become one with God the Father and there is no power in the world that can convince me that it is so unless his son reveals it to me. I can stand here from now to the end of time, and I can't persuade you to the point of convincing you that it's true until this son appears and calls you forth.

But I can tell you I am not fetalizing, I am not theorizing. I am telling

you what I have actually experienced. And I do know the vision of this lady, which is here tonight, to let me quote from Zechariah. The word Zechariah means Jehovah remembers. You remember. After she saw one little sign, as I've told you time and again, everything in this world contains within itself the capacity for symbolic significance. A little bird flying by could trigger a memory that is gone and bring it back to little simple sign for the sign of the end when the car drove off. The completed sign was complete vision A, selling eyeglasses. You wouldn't think a place selling eyeglasses could trigger so profound a vision, but everything contained within itself the capacity for symbolic significance.

That little sign triggered it, and the whole thing came back that she could not, with all the effort she had made in the morning, she could not bring back and recall the vision of the night. Yet she knew when she woke she had a profound experience. she knew it was a tremendous significance but she couldn't bring it back on a simple little sign complete vision A but she didn't see the word A until the car drove by now here in Zachariah and he brings forth the top the top stone amid shouts of grace grace to it Well, who brought grace into the world? We are told in the book of John. And the law came through Moses, but grace and truth came through Jesus Christ.

But they are the top, he said, you are the top, came through grace. Now in the tenth chapter of the same book, I just quoted the fourth chapter, the tenth chapter. And out of them will come the cornerstone. And out of them will come the nail. And out of them will come every wound. Unto them, they fold that key of humanity, and we are call out of that sea of humanity one by one by one and every one will be the Lord Jesus and his son Christ. ¶As told us in Revelation, and the kingdoms of the world will become the kingdoms of our Lord and of his Christ. To separate it for us.

¶ The 11th chapter of Revelation.

Yes, the kingdoms of the world will become the kingdoms of our of the Lord and of his Christ. They don't tie it together as you find it in the Gospels and the letters of Paul. They're separated in the last vision to show you that they're not a surname like Jesus being surnamed Christ. No. They are entirely different. It's a father -son relationship. That's when you are pronounced righteous. ¶ For the man who fulfills the conditions imposed upon him by a relationship, which is a father -son relationship, he in biblical terms is called righteous. And that's the crown of righteousness that is set up for the man who reaches the end, the top stone. as Paul said, I have fought the good fight, I have finished the race, I have kept the faith; henceforth has made it for me the crown of righteousness.

When you come to the end, you receive the crown; for every one will receive that crown, because every one will be in the end the Lord Jesus and humanity. ¶ Humanity, together, is symbolized in the boy called David. If you took the whole vast sea of humanity, and all of its experiences, and then fuse it into a single being and personify it, you would come out as David. So David is not for anything more than humanity personified as a single being. So humanity is the son of God. ¶ And God, believe it or not, is personified in Scripture as Jesus. And you are that God. But you do not know it yet. But you will know it.

One day you will actually have the experience and you will know that this is only the shadow world. And what we call history in Scripture is not history as we understand history. It is not secular history. It is salvation history. It's sacred history. And the whole thing unfolds within the individual. ¶ And the day will come you will know that from beginning to end is all vision, from Genesis to Revelation. when man has confused the entire age by making a little god out of this little thing: Paul, Jesus, Paul,

Christ, Paul, Peter; call that, he's in that these are states of awareness. The whole thing is unfolding within man. The whole drama is contained within man, and one day it will unfold within man, and he is the God of the universe of earth.

¶ Now let me show you the story of the parable. All these things happened to me without any contemplation. I never heard them, I never read them in a book. And here one night, suddenly out of the north there, I find myself talking to twelve men. And we're all seated on the grass and be addressed in an ancient manner as depicted in pictures say of the first century. Just same ropes, that's all, simple road and a room square like this, not as big as this, but a square room like this; say maybe 30 squares, one door is the entrance into this room, and to my left as I sat on the ground this one door.

¶ As I'm talking to them and telling them as I'm talking to you now, giving them the story of the Bible. Just teaching the word of God. And explaining what I know from my own experience. Reinterpreting scripture in the light of my own experience. And making the words become alive. And they all sit on the ground. And one of the 1250 young people up and leaves the room. And I knew exactly what he was going to do. He was going to reveal the fact that I am talking about an entirely different king. The king that is housed in everyone. A different lord altogether. Not a Caesar, but the lord housed in everyone. That everyone is king.

Everyone is the lord. Everyone is God, and there's nothing but God. And I'm telling these stories based upon my experience. One jumps up and he starts out. And the minute he goes out, I know exactly what he's going to do. He's going to tell that I am teaching this tale. In a matter of seconds, comes a man, tall, handsome, fine-looking man, about 40 years of age, beautifully got, the most extensive guy. And he walks like a great

soldier. And he walks as straight as he should walk up the aisle, turn at right angles to it, comes down that side, right angles, comes to the middle, then he turns at right angles and he comes straight in front of him.

And he stands before me, and an attendant of his passes him a mallet, and a peg, and then he takes that mallet, and then he takes the peg, and he hammers it into my shoulder. blow out the blow it didn't hurt but I heard every blow as he nailed it right into it then he took a sharp instrument which the attendant gave him and one circular motion he severed my sleeve of my cunic and then he took his hand this way and pulled the thing off and revealed my exposed arm from my shoulder to my fingertips there I stood before him with completely unveiled arms and that thing driven into my shoulder then he stretched his hands out like this like a cross, then he embraced me and he kissed me on my right neck, right side of my neck and I kissed him on the right side of his neck and then the whole thing began to fade and as it's fading I am looking at the the discarded sleeve.

It was a beautiful shade of blue, light, very blue. And I knew it was quite a lovely thing to wash it, cast away that way. But the hand was completely exposed. Now listen to the words, the 33rd chapter of Isaiah. Lord, who has believed what we have heard? And to whom has the arm of the Lord been meted and in the 22nd chapter of the same Isaiah he nails it into the shoulder of the one that he has chosen he paid the nail and on it he hanged all the utensils of Israel only for a season he will rule for us then it will break and all these will fall his rulership will be at an end and then he joins those who pertain to bliss each will play that part each will have that experience I am not alone in her vision she saw me as the one at the moment in a different sphere altogether It's not the world of Caesar.

It's an entirely different square. And I will not deny that she saw correctly. I know she saw correctly. For I am fully aware of what she saw.

But I cannot be boastful about it because everyone is going to be called. Not one will be left. Not one is lost in all my holy mountains. And the one who precedes is not better than the one who follows, because you can't perceive God and be better than God. It's all God. There's nothing but God in this world. The whole vast world is God made visible. And he is concentrated in his name and his name is enough. And that name is I Am. That is God. There is no other God.

So do not turn on the outside to find any other God. You will look in vain, this is the only reality God and he is held and concentrated in the individual so if that individual goes to church perfectly alright he still is linked to the one who thinks himself so good and the one who is so good who may be called a knight is not better than the one that he condemns in this world the whole vast world is linked together every one of us as she saw it so clearly from breast to breast to breast and when the thing became invisible she still knew though invisible we are tied together even the one who is now the top the one who is the ruler the one who is the head he is not divorced from that fabulous crowd unnumbered people the base was enormous and got thinner and thinner as it formed the pyramid to the top.

And when you bring forth the top, come, so. ¶ It is by grace, which means it's a gift. You do not earn it. No man can earn this. Grace means an unmerited, unearned gift of God. And that gift is God's gift of himself to man, and no man is good enough to earn it. So let no one tell you that he earned it through hard labor and this did it to so -and -so. Forget it. ¶ We all go through the furnace. Everything in this world that seems so horrible, you either have passed through it or you're going to go through it. Don't think you're going to escape by anything that you've done. Not a thing. You will pass through it.

so do not judge by appearances and judge this man as very marvelous

because he's rich and that one because he's not wealthy as something that God has ignored forget that it has nothing to do with these little tags that hangs upon man everyone will be redeemed and the redemption is the gift is complete and the gift is God's gift of himself to man and God's name forever and forever is I am but remember he is not only almighty, he is not only a man, he is a loving father and humanity is his son and humanity gathered together and fused into a single being comes out as David, David stands before him and I can't describe to anyone the thrill when you find the son who brings back your lost memory.

Because it's not now. The minute you see him, you know you're always the father of David. You could suffer from total amnesia and then comes your Sunday for you. And here you know exactly who you are. so they will say to you but is he not the son of Joseph do we not know his parents and what does he mean saying that I came down from heaven what does he mean by saying I and my father are one and my father is he who you all die well I listen to him he is insane and he has a devil read these words in the book of John the 10th chapter of John he has a devil he's insane he's mad why listen to him because we know his parents we know his daughters we know his sisters and he dares to say I came down from heaven but may I tell you you did no one ascends into heaven but he who descended and therefore to ascend you first have to be saved and you lose all memory in your contact with man.

This is completely the touch of amnesia. The minute you touch man and penetrate these bodies and annex these graves, you touch of amnesia and think that you are John Brown. Because your mother's name is Mrs. Brown, your father's name is Mr. Brown, and they name you John. So you think you are John Brown. and you have completely forgotten who you are. You are never John Brown, save for the moment that you are playing

the part. As you annex the brain of the little folly that is named John Brown, it became a portion, but only a temporary portion of your soul. And through that, you ride it. You ride these bodies as you would ride an animal.

Take good care of it, but don't think for one moment it is you. You are the immortality. You are God expanding. And this is how he expands. He comes down and assumes the limit of contraction for man. And then he bursts the shell and begins to expand. And there is no limit to expansion. It's forever and forever. He's only set a limit to contraction and to opacity, but not to translucency and to expansion. this drama I tell you is true but the Bible the greatest book in the world is completely misunderstood they don't understand it they teach it as history and they're looking for all kinds of things our archaeologists are looking all over the world to try to find the evidence for the story called the story in the Bible you'll not in eternity find it they're looking for some little a little sepulcher where Jesus is supposed to be buried.

He's not buried in any sepulcher outside of the skull of man. The only burial ground of God is the skull of man. That's where he's buried. So they go to the Near East to find the so -called Holy Sepulcher. And they carry all these things into that little place and think they're unholy drouth. Take off your shoes where you stand. For where you stand is holy drouth. If you're leaning up against a bar, that's holy because you are there that's where God is standing but God is under sleep in man and he's dreaming the dream of life one day he will awake in man and he will awake in the grave and the grave is the skull of man and he will come out of there and all the drama of scripture will unfold itself before him in his TV is the most fantastic mystical experience and then he'll know who he is.

Then he tells it to the best of his ability. Not all are equally, I would say,

not lifted up into his words, but equally qualified through lack of training to tell it. I would like to tell it in writing, but I am not trained as a writer. I write, but I do not consider myself a writer. The matching of words of thought on the printed page, I have not really indulged and applied myself towards it. So I have not told it as vivid and as clearly as I would like to tell it. But others will come and pick it up and they'll tell it. But it doesn't matter. I'm telling it from the platform to the best of my ability.

And I'm telling you what I know. And I am not speculating. I am not engaged in any speculation trying to set up some little workable philosophy of life I go back to scripture and find that I find there confirmation of what is happening in me it was always there but I didn't have the ability to see it not until it happened in me so when people talk about Jesus and you think of something on the outside eyes, or you use the word God, or you use the word Lord, and your mind jumps outside of yourself, but that's something on the outside, you have a false God, and a false Lord, and a false Jesus. If the name Jesus causes you to think of something other than yourself, you've got the false Jesus.

For he is concentrated in his name, and his name is in us. That's what you're told in Scripture. And that name forever and forever is I Am; that's the name that's your own marvelous wonderful human imagination; that's God that you misuse. It no one can deny but the day will come when you fully understand it and fully accept it, you will not misuse it any longer. You'll be completely in control of your imagination and what you're doing with it, so his name is actually concentrated in you, and that is his real presence, and therefore he's not on the outside. Don't think for one second you'll find him better in the cathedrals of the world or the synagogues of the world, when they have all these things in hidden veils and all this, it's all nonsense, all nonsense.

You step into a cathedral or a synagogue and you think you're in holy ground. Tells. Wherever you are is holy. In the presence of one you love, that is the holiest of holies. That's the holy ground. You love one, and really love one, you're in love with the universe. Why do you love the universe? Can't do that. Love one, and you're in love with the universe. And I'm telling you from my own experience that the expression "God is love" is true. In spite of the horrors of the world, that statement is true. I stood in the presence of the Ancient of Days, where? Must be within myself, for He dwells within. Yet He seemed at the moment to be another, because He questioned me as though He were another, and asked me to name the greatest thing in the world.

And when I answered "Love," He embraced me, and our bodies fused and we became one body, one spirit, one Lord, one God and Father of all. Yet I did not lose my identity. Then He sent me into the world. For I know, being fused, I cannot be defused. Therefore the friend and the saint are one. For in the capacity of the saint, I appear and do act less than myself, the sender, only in the office of the saint. But in my essential being, having fused with this one, I am one who sent him. I sent myself. So the sender and the sent are one. But I am limited while I am in the office of the saint.

And one day I will take off this little garb, which I annexed, and then I will return to myself, the sender, who is God the Father, having told the story as I was sent to tell it. But I am self- sacred. And one day you will be self- sacred. You will draw yourself into the depth of your own self, and stand before the Ancient of Days. It's yourself. And you will answer as I did. So make no mistake about it. You will ask your very simple question: "What is the greatest thing in the world?" And you will answer automatically: "Faith, hope, and love. But the greatest of these is love." And you will embrace yourself, and you are one.

Then, at that moment, you are safe. And if the same words ring out in your ear that rang out in mine, these are the words: ¶5769|Young with the blue blood. Which does not mean destroy society. It has nothing to do with the social structure of the world. It means all external rituals, all church protocols— for it's an empty, empty shell meaning nothing. So when you see all the rituals and people turning to this as something, take it, forget it: it's all within you. So done with all church protocols, all ceremonies, all rituals, and you can go to the Christian Christian church or the Jewish church, and they all have the same external ritual. If you've ever gone to a synagogue on the day of a bar mitzvah, it was my great pleasure to go to a bar mitzvah.

And we all divided based upon whether we were one tribe or the other. Well, I was one of the other when I was invited, so they put me on one side, because it was the boys' call that invited me. So I went there. And when they brought the scroll out, when they came to the name of God, he took his wonderful robes, and he covered the name, that you may not look upon the sacred name. What do I mean? A man wrote that. That whole scroll was, first of all, made by the human hand. And it was written by a human hand, as it was written. And yet man then worshipped the works of his own hand.

As we do in the Christian churches. Every little thing up there was made by man's hand: the candlestick, the candle, the little icon, the little thing called Jesus on the wall, the cross on the wall— who made them? Man's hand made them, and he turned it on worship to his own hand— in worship to his own hand— for I tell you, the words that rang out in my ears when I was sent out of that wonderful square within me is: Done with the blue blood! And then it was revealed to me after I came out. It means church protocols. Every external form of worship, all riches, everything of

that nature, you're not going to find him there.

But I'll tell you, you're going to find him. And when you find him, the Bible will become alive to you. For the whole thing is now a written word. And the words become alive because you have experienced it, and so then you reinterpret scripture in the light of your own experience, and you realize you are the God who actually dictated it, for these are the words of God to his test and to the prophet.

The True Exodus

So, now we think that it is all over. We celebrated this weekend, the resurrection, and the Passover, and then we closed the book for a year. And that is not the story of the Bible. the mysteries of God are mysterious in character yet they are proclaimed to all who can understand them. Paul in his letter to the Corinthians, the first one you'll read this in the second chapter of 1 Corinthians he's telling the story that their faith may not rest in the wisdom of men but in the power of God. Now he speaks of a different wisdom altogether. He says, yet among the mature we teach wisdom. It is not a wisdom of this age or of the rulers of this age.

for they are doomed to pass away. He speaks of an entirely different wisdom which he claims to be the secret, the hidden secret of God, which God decreed before the ages for our glorification. Then he says, For what person knows the thoughts of a man except the spirit of the man which dwells in him? So also no one comprehends the thoughts of God except the spirit of God. Now we are told after the resurrection those who were closest to him still did not understand him. For when he appeared they said Lord will you now at this time restore the kingdom to Israel? And he said to them it is not for you to know time and season which the father has fixed by his own authority.

But you wait until you receive the power which will come upon you when the Holy Spirit comes upon you. That is the power of which I speak when the Holy Spirit comes upon you. And then, with that power, you will be my witnesses. Witnessing in Jerusalem and in all Judea and Samaria

to the ends of the earth but not until it comes upon you. When it comes upon you you're told the Holy Spirit is one to remember. He'll bring to your remembrance all the things that I have told you. The whole will come back and then you will actually reproduce within yourself my story. That's what he's telling you. He now disappears. He has now revealed to them the true Exodus.

That the Exodus of the Old Testament was an adumbration, a foreshadowing. Resurrection, followed by the birth from above, is the true Exodus from this world of tears, this world of bondage. So the Jews celebrated the Exodus, and they're still in bondage. And the Christians celebrated the resurrection. And they haven't yet been resurrected. That whole thing is a drama. When the spirit comes upon you. Which is the spirit of power. Then he will bring to your remembrance. All that I have told you. Which I have received from my father. So within the individual, upon whom this power comes, which is the Holy Spirit, the whole thing will unfold within him. The completeness of the Spirit and therefore the restoration of a national theopathy with what was intended with the coming of Messiah.

They did not realize that the truest coming of Jesus was the manifest power of the Holy Spirit. But when this power comes, it lifts you up from within yourself and then you actually are the being that the world yesterday celebrated as about his resurrection. You are that one spoken of in Scripture, but you will not know it and be a witness to this until the power come to the bundle and that power is the power of the Holy Spirit and the whole thing unfolds within you. Now if you've heard of the story, you all know the story, did you ever dwell upon the character called Judas. And today we speak of a man who is a betrayer of a trust.

He is a Jew. He betrayed the trust, any kind of a trust. A man just died

in New York City in prison who betrayed the trust of the Mafia. He was one of the leaders in the mafia. And he gave to the FBI the true name, our king, Tosinopoulos. No one claimed his body. There he was, he died in prison, because there was a price on his head, a fabulous price to kill him. And so he was protected while he was in prison, because he had revealed the secrets of this thing that wormed its way into the Bible called our thing. Where there made billions if you could not put a finger on it, therefore it wasn't taxable.

But he betrayed it so he was a Judas. Well that is not the Judas of Scripture. But who is this Judas? We are told that at the last supper he said the one to whom I will give the salt for my time has come everything was done on order in the gospel of John he never moved he resisted all action until the right moment my time has not yet come beginning with the second chapter he said to the brothers in the seventh chapter my hour has not yet come and he goes through the entire book stating that the time has not yet come. He is following a divine plan. So here we find predestination in one and we find free will both going together in man.

He teaches man to exercise free will and shows them how to change the pattern of life. But he is under to compulsion to fulfill the father's will. Everything must be done on time. So the woman of betrayal has come. In the oriental custom, two would sit on a taiva or couch. The honored guest was always the one to whom the host gave the stock. He would take the stock, tip it in to the dish and then hand it to the honored guest. So the one to whom I give it, he will be claiming. He turns and he gives it to Judas. And Judas goes out quickly and he said to him, what you have to do, do quickly.

It is perfectly told by Agrippina, I know from experience what you have to do to figure it. And Judas goes out. Yet they do not understand who it is

to be, who will betray. Lord is it I? Lord is it I? Lord is it I? Well it's obvious the one to whom he gave it. But who then is Judas? He betrayed the messianic secret. Now, no one knows the thoughts of God. but the spirit of God. Is he not then the spirit of God? If he betrays God only the spirit of God could betray God. For no man know the thoughts of a man but the spirit of man which dwells in him. And no one knows or comprehends the thoughts of God but the spirit of God then is he not the spirit of God for no one could betray me but the spirit of myself only the one that I would call friend and then devour my secret could betray me and so he calls him now my friend, it's his own spirit it.

Now we are told there are two traditions as to his death in scripture. Matthew tells us in the 27th chapter that he went out and hanged himself. In other words, he committed suicide. Jesus is made to say, no one takes away my life. I lay down myself. I have the power to lay down and the power to take it up again. So here we find the suicide, the parallel. But in the book of Acts, it is said he swelled up, and swelling up, he burst in the middle. Then Paul, of his vow, came ducking out. Two entirely different traditions. One given us by Luke, for Luke wrote the book of Acts. and then we have the one in Matthew.

Now a friend of mine, and he is here tonight, he said this happened to me a year ago. I didn't tell him because I didn't know. It seemed so strange to me. But this weekend I was reading the 13th chapter of the book of John. Reading about the last supper. Reading all about the psalm. Reading all these things. And I wondered, what nonsense. This salt beer he gave her a cup. To whom he gave it, why ask all these questions? Is it I? Is it I? And then one quick would ask him who it is. The one, the honoured guest, could not be across the street. The honoured guest would be right next to him. The one whose head was on his bosom. And he dipped the salt and

gave it. And so what he had to do, he did quickly.

Now he said, a year ago, I had a vision. And in my vision, I saw you dead. You were dead. You were dressed in white, radiant white, and your bowels were completely out. That was your death. not understanding it I hesitated to mention it because if it was talking at the time that would be Judas and so I saw you dressed in white, radiant white and you were dead and your death was caused by the swelling up and the burst in your middle and out came all of your bowels cutting out a hair with never any good thing. He saw the perfect vision. I tell you when it happens, everything in you, all that you behold, though it appears without, it is within.

In your own wonderful human imagination, of which this world of mortality is but a shadow. So all these characters are within himself. And the nearest to him is the spirit of himself, which is Judas. The word Judas is the same as Judah, the one mentioned in the genealogy. When it comes to, and speaking of the genealogy, and Jacob was the father of Judah and his brother. He didn't mention the first three brothers, he could have mentioned the first three. he jumped over the three and those and both ones. Judah. Judah means the hand, but it's the hand of God, the power of God. It's the creative power of God. The directive power of God that can fulfill his purpose.

And his purpose is to give himself to man. The story of Jesus is the biography of God. that God.

Now when that unfolds itself in man, God has succeeded in giving himself to man. That man then tells it. So today here we single out an individual as though this thing happened on earth. It didn't happen on earth. This is God's plan. It's all written in scripture. When it happens in you, you read scripture to find a parallel but the whole thing is taking place in a supernatural world all within you he speaks to man through the

medium of dreams but he reveals himself in vision it is God unveiling himself so one who comes into my world and no one comes unless the Father within me calls him he has a vision he hesitated for quite a while to tell because of the tradition concerning Judas.

For he was the one whose bowels, as he swelled up, he burst in the middle and all of his bowels gushed out. He was the one who betrayed the secret, as I betrayed every time I take this platform. I am telling you the secret of God every time I take this platform. I am playing a part of Judas every Monday Monday and Friday night. I have played every time I talk to a friend. When they call me on the phone, I am betraying the secret. I have come not to abolish the law and the prophets, but to fulfill them. So I tell you the law. I reinterpret the law psychologically and tell you that an assumption or thought, if persisted in, will harden into better.

Two thousand years ago, though you heard that same statement told in this manner, whatever you desire, believe that you have received it and you will. It's the identical thing told in a more modern form. Same thing. If you dare to assume this, that, or the other, and persist in your assumption, it will harden into fact and project itself on the screen of faith. That is the law. It's psychological. Now the prophets, they predicted the sufferings of the coming God. I am told of the glory that would be his. He first, he was chosen in him before the foundation of the world. Those who he foreknew, he also predestined to be conformed to the image of his son.

and those whom he predestined he also calls and those whom he calls he also justifies and those whom he justifies he also glorifies for you can take these five terms and come to any other conclusion than predestination that is the spirit in man fulfilling the will of God leading that man up to God himself. For the story of the gospel is God's biography. When that story unfolds itself in the individual, in the first person singular and present tense

experience, he is now his biography. And if it's God's biography and it is his experience, then who is he? He is that power. When that power comes upon him, he is power. And who is the power of God?

Jesus Christ. Christ the power of God and the wisdom of God. When someone now puts his or her hand to the plow and turning back, he unfits himself for the kingdom of heaven. But the one who called him will not allow him or allow her to unfit himself or herself for that kingdom. And so if he appears to her or to him as pure power, it is for a purpose. And we are told, if one will not believe having been called, and having been spoken to, as told us in the story of Gabriel. And Gabriel came into the presence of Zechariah, and told Zechariah that the Lord had sent him. And then told Zachariah of the coming of the birth of John.

And he said, how will I know this? For I am an old man, and my wife is advanced Indian. And the angel replied, I am Gabriel. I stand in the presence of God. That is, wherever the Messiah is sent, God is with him. For the sender and the sender one. And the word Gabriel means either the power of God or the man of God. You can translate it in either way. So now you want a sign. But this shall be your sign. You shall be silent and unable to sleep until that day when this thing is fulfilled. And when he came out of the temple, he could not speak. And those who waited on the outside in prayer while he lit the incense on the inside were dumbfounded because they knew something had happened when they saw him.

He couldn't speak. He was dumb. And then when the child was born, and then on the eighth day, which was the day now to be circumcised, they wanted to know what to name the child. And they thought certainly Zechariah, after his father. And he made signs, for he could not see, to bring him a tablet that he could write. And he wrote on the tablet, his name is John. that he wrote his name is John and the whole thing was

fulfilled his mouth open, his tongue was loose, and then he spoke; that was sheer power. Christ is the power of God and the wisdom of God. But in this world of ours, when I am put into the place of playing such a part in his infinite mercy, he He takes from my conscious reasoning mind that individual act that I am not left with.

That I will play in the depth of my own being. I will play anything that my Father, who is one with myself, commands me to play. That they who would now stray from the past will be brought back into it. If that little thing was only for one moment. that you are dumb, unable to speak, and here for one moment there was no speech. But I tell you, this place is an eternal place; it didn't close yesterday when the bowl overflowed, and all of a sudden it came out when they reinterpreted the entire story and called it positive thinking for positive restrictions and all this nonsense. This is the eternal self. Wait until you receive power from on high.

For the power will come and you will be overcome with the Spirit, the Holy Spirit. And when the Holy Spirit comes upon you, he will bring to your remembrance all that I have told you. And what have I told you? My life. I have told you exactly what happened to me supernaturally. That will then happen to you individually. And you will know that I told you the truth. That is the eternal story of the gospel. So when he said, among the mature I too impart a wisdom. It is not the wisdom of this age or of the rulers of this age, for they are doomed to pass away. I impart a secret and hidden wisdom of God, which God decreed before the ages for our nullification.

That's what he imparted. Then he tells us in that same chapter, the second chapter of 1 Corinthians, how it's impossible possible for any person to know a man's thought except the spirit of that man who dwells in him. And therefore, no one knows or comprehends the thoughts of God

except the spirit of God. And so he sends the spirit upon him. So the real coming of Jesus, the return of Jesus in the truest sense is simply the manifested power of the Holy Spirit; that's his coming. He can't come in any other way; he becomes invisible, he departs this world, and then stands the Holy Spirit for the Holy Spirit comes like the wind. I tell you just like the wind, and when you hear it, it's the most unearthly song you have ever heard; but it's weak; it's like a storm; it possesses you, and then you wake, and you wake; you find yourself in a tomb, and then you come out of that tomb where you've been buried, and then the entire story now unfolds within you: scene after scene, without any deviation, and that's the being that you are.

And when it happens and comes to the very end, you know who you are. You are God yourself. You are the power of God, for that is Jesus Christ. The power of God and the wisdom of God. And now you know the true Exodus from bondage. That what you read about in the Old Testament was only an anointing, a foreshadowing. But But when it happens to you, this is the true answer. Claim you are set free. Set free because you found the sun. And if the sun sets you free, you are free indeed. And the sun stands before you. And you know exactly who he is. He knows who you are. So don't close the book and wait for a year.

Set your hopes fully. upon the grace that is coming at the unveiling in the revelation of Christ the angel, for that is all very good in the meanwhile use the law psychologically. External observation means nothing. All the outside means nothing, absolutely nothing if all just well, that was my command when I was there, done with the blue blood, all church protocol. That's what it means: done with it completely. Pay no attention to it. Even with a little simple thing which is a very pleasant thing, and you sit down to dine and someone calls upon you to say grace, say grace, don't be a useful

about it. Say but you know it means nothing, but to it if you are called upon to do it, we do not have it at home.

We sit down and I am thoroughly enjoying my meal that my wife has had. And I thank her for preparing it. But if one calls you, but you don't do it. But all outside ceremony means absolutely nothing. That was my command when I was sent. Done with the blue glass. Done with all church protocols. So the so-called kissing of the feet, you saw this picture the other day, and the washing of the feet of these 12 elderly men and kissing of the feet, that's out. It has nothing to do with real, real Christianity. I tell you what it is from a comparison. He will wake within you and then you will know every one of those who thrive on what aspect of your own being you represent.

And that one who was closest to him, the one who was his friend, the one to whom he did the honored grace, that was doing the hand of God, the directive hand that could fulfill his perfect end, I betray the secret as I do every time I talk. I betray the secret of Christ. I can't betray it if I don't know it. No one can betray what he doesn't know, and so one must first know it to betray. Well, I'm betraying, I'm telling you exactly how it happens. It happens in the way that I have told you. It will come suddenly upon you. The Holy Spirit, it will come like a strong wind. When it comes, you will awake to find yourself in tune, and then you will have the innate wisdom.

For Christ is also the wisdom of God, not only the power of God. To move that stone where it was. That was the steel. Break it by putting it from within. And you will come out. And you will find surrounded the witnesses to the great event, that God succeeded in his purpose, which was awaiting you as God. For this is the birth of God. Not born of blood, or the will of the flesh, or the will of man, but of God. And you come out. and

the sign of your birth is present. And here is the thigh wrapped as you know in swaddling clothes and you pick it up and in a more endearing manner you say how is my sweetheart, and the whole thing vanishes, including the three witnesses who witnessed the birth.

Then comes the second great event when he stands before you and you fulfill scripture: the 89th song, I have found David. He has cried unto me, Thou art my father, my God, and the rock of my salvation. Where he stands before me and this relationship is forever. It's a returning memory, for you do not have the feeling that it happens now; it's simply that your memory has returned, just as though you had suffered from total amnesia. It is not something that's part of you. You have always known God, your God. That's the feeling that I have. So all of a sudden he comes back. What comes back? Well, the Holy Spirit is on him. Well, who is the Holy Spirit?

He's who brings to your remembrance all that I have told you. And did not David in the Spirit call me my Lord? When he calls you my Lord, which is the name of my Father, for all sons call their father, and of their father as my Lord. So David in the spirit called me my Lord. He doesn't in spirit, not here on earth. Then comes the grand serpents of your body, from top to bottom, and you're a step into heaven, separating the event called resurrection from the ascension, and you can come from it; it's not only 40 days you can come to holding it between May with the 30th of July of '59 and the ascension took place on the 8th day of April of 1960.

And that's when one ascends. An ascension into heaven. And the whole thing that you're told reverberates like thunder. And then comes the seal of approval on the 1260th day. And that is the descent of the Holy Spirit in bottom form as a dove. And here he rests upon you. You bring him and he is smiling with kisses when the whole thing fails. And then you come and you tell him. And so the story of Judas, when he does betray, he does it

quickly, I tell you. You are seated on the floor, explaining the word of God to those who are seated before you. And he is one of them. And some jump up. And you know exactly what he's going to do.

He is going to tell, he doesn't use the word betray, he is going to tell exactly what he heard you say, for you're speaking of the kingdom of God. And he's going to tell that you're speaking of the kingdom, and that you are the king. And he's going to tell the authority concerning what you said. He has to betray, and begin. And he goes and he tells it. Then comes the thawing in, and he unveils your arm, and his name who went out is the arm of God, the hand of God. He unveils it, and you see the relationship between the one who went out and yourself. Now you are completely unveiled. When he nails into your shoulder that peg, that wooden peg, and hammers it in.

And then he takes off the seat, and puts the arm and it's there. Then you know the 53rd chapter of Isaiah: Who has believed our report? And to whom has the arm of the Lord been revealed? And everything is placed upon that knee. He has then to bear the burden. but he will see the travail of his effort of his labor and he will rejoice. He will be satisfied when he knows that he got through. So you can say to anyone, if they see me in any role that seems a hard role, then no, I consciously am not aware of it while I play that part. I have to play. For this is a supernatural world of which I speak.

It's a supernatural being of which I speak. It's a supernatural part that I'm playing when I play those parts at night. And certain parts, I am relieved of the memory of them. For they have to be done. To jack one up, having put his hand to the plough and turning back, and pits himself for the kingdom of heaven. And what caused him to turn back? Doubt. They questioned him. And so when Zachariah said, how will I know them? I am

an old man. And my wife has advanced in years. How can she conceive and bear a son? done. He said, I stand in the presence of God. In other words, I am speaking for the one who sent me, and he never left me.

Therefore, he stands with me. Now, sheer power is going to make you doubt. And so he said to her, to him, you will be silent, unable to speak until that which I have foretold has come to pass, because you did not believe the words that he who gave me the speech and I spoke of you did not believe my words. So you see me in many roles. Many of you see me in different roles. Yet I can't just leave me. Mine has always been removed on my return from certain thoughts that I had to play. For I am under compulsion to play those thoughts after being awakened. And my friend had to see me in that role to know who Judas really is.

And I am Judas. Every time I'd betray amidst the unexecutive. because I am the one who chose him to do it quickly. That scene I recall very quickly: what you have to do, do quickly. He certainly did it quickly. There was no time between his departure and the arrival of the authority who came in and severed my sleeve and hammered into my shoulder that wooden thing on which he then placed the birth of people. So I tell you, this play is an eternal play. It goes on forever and forever and forever. And each one makes his own thing, which is the Exodus, from this world of tears into a blissful thing. But only in that play does he ever make the Exodus.

So when they sing the hymns of how they were led out of bondage in Egypt into a world of freedom, and yet all are still as in sway as they were thousands of years ago, then what are they commemorating? So when the real leader, the new Moses, comes, they would not recognize it. A new Moses came; was called Jesus, which means Jehovah. God himself came to this earth in the form of man. Now that's the new motive. And his life is the pattern that man will one day imitate, actually experience. And

therefore his matter, it is his. And it's the only way you will ever make an exit from this world. Death will not take you out of this world.

You will die and you'll be stored to life. Just as you are now in a world just like this. It's terrestrial and you will still be making your effort as you do it right now. No transforming power whatsoever in the thing called death. There is no transformation in death. Find yourself with the same thing. Young death. But But that's not transformation. The same identity. But that of which I speak is a complete transfiguration. A complete transformation of form. You're no longer this little garment. You are glorified. And you wear a glorified body. That doesn't have the needs of this body at all. And wherever you go close in that body, everything is perfect. There's no place to go.

go, walk through hell, he will become heaven. And someone clothed in these garments walking through heaven will turn into hell. So I tell you, you are in for the most glorious thing in the world. What I have told you, I tell you from my own personal experience. I am not theorizing. I am not effectively. I knew that someone had to see me in that role and he had this vision a year ago for because of custom and his association with the idea of Judith as the one whose bowels first of all he swelled up and swelling up he burst in the middle and all of his bowel came rushing out. And loving me as he does, and believing me as he does, he didn't know how to associate that with the one that he so loved and tried to tell the truth.

I can tell you they are the same being, for he is the spirit of the one. The honor gets to who he gave the song. That is the honor position not around the table As we have it here in the Vinci's fiction, there was no table. Not in the oriental world, you sat on a divan, not more than two at any one moment, and divans were around. And the house that he ever dipped in, he could take a piece of meat and dip it. And the one to whom he gave the

meat, or piece of bread, that was the soft. The one to whom he gave it, that was the honest gas. as we today sitting around the table we sit with honor guests to our life and here we that's the honor person Isaiah the one whose hate was on his breast and he just simply who is nearest to you but your spirit so that no one knows or comprehends the thoughts of God but the spirit of God if God was ever betrayed it could only be betrayed by the Spirit of God.

It had to be revealed. It could not be discovered by any philosophical reason. No man in this world, as you are told in Scripture, man could not find God. All the wisdom of man could not find God. God had to reveal himself. And the revealing is the betrayal of God. he betrays himself by unveiling himself to man. This is a story that is written and told us in Scripture. You set your hope fully upon that moment in time when he comes to you. It's called grace in Scripture. Set your hope fully upon the grace that is coming at the revelation of Jesus Christ. But grace is simply an unearned, unmerited gift of God to man.

And that gift is God himself. So you are raised from the level of being a son to the level of being the father. Now let us go into the silence. Are there any questions? So the suicide in the scripture would be Jesus. He said no man takes away my life. I lay down myself. I have the power to lay down and the power to take it up again. So if no man ever took his life on, How can we blame anyone or any race of people for his death? Instead, it's all clear. In the 10th chapter of the Gospel of John, no man, in fact, the three earliest man of him, uses the sense, no man has taken away.

As though he's not speaking on this level at all. No man has taken. And my life, you see. And scholars can quite understand how these three earliest and oldest manuscripts could have it written in that manner. That's exactly what it should be said. Because the drama isn't taking place here at all. Well,

if he took his own life, then he's a suicide, isn't he? Or then you're told in Matthew to make it perfectly clear that he went out and hanged himself meaning Judah for the word Judas is taken from the root of the word is yod the first letter in the name of God yod above land.

The True Freedom

So I think you all know today is Lincoln's birthday, and today we celebrate the day of one who is supposed to feed the slaves of our land. On Monday we will celebrate the birthday of one who will feed us all, including the slaves, from British church or control. And yet today, after these many, many years, we find the entire nation rising up demanding freedom. Freedom now. Freedom now. To see all these fellows and their demonstrations. That goes not only for the minority group, but for the entire country. They want freedom. Well the freedom taught by worldly men, whereas there's the exemption from all external restraints can be realized only by unity with that certain man who, Who achieved full and complete freedom.

Without union with that pattern man there is no peace. No matter how they scream for it. And they're all screaming for it. They will not find it. They will not get it until union with the pattern man. For freedom is the gift which he, by union with him be sows upon his brothers and there is no other way out of the maze, so you and I are blessed at this moment because we are on the verge if we have not received union with him, we are on the verge of receiving union with the risen laws. There are those today who are only starting the game, for the game is from innocence through experience to freedom.

For innocence is simply defined as lack of the acquaintance of good and evil that can't discriminate. Lack of any understanding of good and evil. Do you see it today in our midst? Where a girl, white pigment, in spite of

all the so-called evolutionists, who cannot discriminate between good and evil. She could murder eight people in cold blood, cut them into pieces when they fled for mercy, and spake to Israel, and she said, but she didn't do wrong. Whatever she did, it was right. If she did it, it was right. No concept of good and evil. She only begins the journey now, and yet she's in a garment, white skin, long, long, straight hair, not kinky.

And people think he is an evolution out of the dark skin. What nonsense. Here is a child beginning the journey. He has an excited concept of good and evil. He has thousands of years of a journey before him. First he has to go through the furnaces and experience all the things that you have a servant. But in the end, as we are told so beautifully by Blake, whom God has placed for secret in, to comfort and heal and cause you faith. So in the end, she will be the being. She will have union with the living man, the person man, and she would experience the entire story as told us in the gospel. So when today they're all demanding freedom, demanding this, demanding that, they will never know what freedom really is until they have unity with the pattern.

When that pattern is like taking a steel and infesting it upon wax prepared to receive his infestation. And so when he embraces it, or in whatever form you have union with it, he leaves his impress upon you, just like a seal upon wax or clay. And then that impress unfolds within you. As it unfolds within you, you are set free. And you aren't really set free until you find the son, for the son makes you free; you are free indeed. Whose sons are you, young man? Go find out whose son that you think; for I want to find his father. Until the son one day is found, and you stand before you and you know without any uncertainty who is your son, and he knows you are his father, then you are free, free indeed.

So it doesn't really matter what happens thereafter, but it starts from

plain innocence, where a complete lack of any equation was good and evil; then we pass through experience. Well, experience is actually living, living through something so that we now know it firsthand rather than by per se. We all live through that experience last Tuesday morning. Now, our friends call us; we had fell calls from the east. New York, Cincinnati, Jersey, and so on, to ask about us. For we didn't tell them. Nothing happened. A few things were broken, not much. No damage to the house. A couple of seats of china, a few badges, and of course the thing that fell off the wall, we could always put them back.

But there was really no damage. But But we have experience of the shape. And we all have. I can tell them. But that's her thing. For a certain thing. We have experience. They only know it. From her thing. So experience is something that one has to live through. To experience is to actually live through. Something. So that you have a firsthand knowledge of it. Rather than has someone tell you about it so that your knowledge of it is only here place. You're not a witness if it's here place. And freedom is simply liberating displays. It's really self-realization. It is a complete self-fulfillment in a spiritual sense. When I think of self-realization I'm not I'm not thinking of any organization that calls itself a self-realization.

I'm thinking of an actual self-realization. When you discover who you are. And you will never in eternity discover who you are until the sun stands before you. And then you know who you are. And then you are set free. For bear in mind, it was God who was crucified. It was God who was buried. It was God who rose from the dead. It was God who was born from above. It was God who found David. And it was God David calls my father. It was God whose body was flipped in two from top to bottom, and it was God who ascended into heaven like a highly serpent and it was God on whom the doubt descended there is only God in the world so when we

go back into scripture and the journey begins in the third chapter of Genesis and we read the story as a serpent and the serpent is asking a question of me.

Did God tell you that you should not seek out the trees of the garden? And you said no, that I should not seek out the tree in the midst of the garden. But all the other things. Did he tell you that you would die? Because you will not die. But if you eat of it, your eyes will be opened and you will know good and evil. You will become a star knowing good and evil if you eat of it. And if you eat good desserts, you eat of it. So he ate of it and then had the experience of good and evil. If you look Look at the definition of the word serpent. It is defined as to learn from experience.

It is in your concordance. If it's a good one, I am quoting from James Strong's concordance. It's a different word from another serpent used in scripture. This serpent is to learn from experience. There's no other way to learn it, the other time the word serpent appears, it is the sterile, the sterile which means a fiery being, a being set on fire, that's when you are changed into heaven, that's the fiery being that comes out the entire Old Testament is nothing more than a shadow, it is an and Adam Branson, the foreshadowing of things to come. The New Testament is an abstract parable. For a parable is a story told as though it were true, leaving the one who hears it to discover its specific character and then learn its message, and either accept it or reject it.

So, the story told of Jesus Christ, Jesus Christ is the pattern man. It's an actual pattern. And rain in one, and fall in flowers, if he ever wrote that first letter to Timothy. Some scholars question that he wrote it. But Paul is not a person. Paul is a state of consciousness. Whoever wrote it is talking about Paul. That's the state. And he tells you that I am the former. it was first in me that the example was set forth and here he tells you but he doesn't spell

it out the actual pattern but he tells us that it was in him he was the former who introduced this pattern this example he used the word example but the King James Version uses the word pattern.

I prefer that while the Revised Standard Version uses the word example in him. Him was the first, the former, for as an example, the poor. Now, the pattern is, as I told you earlier, that God and God alone was the one who was crucified. I have been crucified with Christ. Nevertheless, I live, yet not I, but Christ lives in me and the life I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me so I am alive by a certain sacrifice that's a God because God and the Son are one in this time so here I am that son because it's all the son to form God and we the sons came down into this world and here I am crucified on this garment, the only cross that God ever wore, and I am buried in the tomb of this garment, and in that tomb as told me in the 8th chapter of Ezekiel, I have made, oh, what horrible images I have engraved upon the interior of that tomb.

If you read the eighth chapter of Ezekiel, you take to the Son of Man, Son of Man, make a hole. So I made a hole. I said, go in. Go in and see what the error is. Of Israel's ruins. I went in and I saw all these engravings of hunger, the interior of this the war and they made horrible things and they worshipped the bird and horrible things of what everyone does in this world rather than to fall in love with the pattern, but they didn't know the pattern. Now the pattern has been sent to you, the pattern has a prayer in actual living reality. Would you accept the pattern? And the pattern is: give up all these things that formerly you worshipped and thought that they would save you, and they would use it for you, and fall in love with the pattern.

For Jesus Christ is the pattern man. One day you are embraced by the

pattern, which will be male. The other could be in another form of engrossed, but it's the same impression, left upon the one embraced, left upon the one that was embraced in love. And so when the act is over, he is sent into the world and then during the journey this impression unfolds within the individual who was to embrace, on whom that impression was made, that decision is unwet. And then we know who Christ is, for Christ comes to us as one complete, one yet one who after we embrace, lots of experience, who he is and we experience it in ourselves and it's not a he anymore; I am.

So the whole thing is all within the individual, and he unfolds the entire story as told us in script.

That's the only freedom a man will really ever truly enjoy.

Note we can have a Leighton's birthday to set slaves free and a Washington's birthday to set all Americans free and yet all Americans still crying out for freedom, for liberty. And all the minority groups, blacks, katanas, everything else crying out to be liberated and you will not see neutrality deliberated, save through union with the pattern man. The pattern man who has a feeling, complete freedom. So when you're embraced by him, you're embraced by his freedom itself. And that interest then unfolds within you, and you are as free as to vision. you find the one being that is and stands before you and you know who he is, well you know who you are, therefore it's a complete past realization it's a complete spiritual fulfillment and then you know it doesn't matter what happens thereafter earthquakes, volcanoes wars, anything in the world you have reached the end and you are only feeling then with those who are now talking to them instead of congeling and asking for the gas chamber you look upon this little thing it's like a thing just shocking only now tasted of the fruit of Guru Indra and can't quite discriminate as yet it doesn't know

and where it is said for 6,000 years of a horrible death.

But as Blake said, do not let yourselves be intimidated by the horror of the world. Everything is ordered and correct and must fulfill its destiny in order to achieve perfection. Paul always says, and you'll receive from your own angels a deeper perception of the eternal beauty of Christ. You'll also receive an ever-increasing relief from that which now seems so sad and terrible. so he starts it and you and I are in and we'll wait for her after there are numbered years that she has to travel for she has to go to all if you grant it but God in his infinite mercy has hidden it from your memory hidden it and still allows it to condemn and do the things that normal men will do when they're reading things in the paper.

Why did it happen to me? Why did it happen to so -and -so? And yet we all share a common experience that's huge and moral. Some have a greater blow than others. But we all share the experience, and you can't deny it, for that is something to be grateful for. You experience it, and you're made up of what you've experienced. Others cannot be witnesses to these things if they can only be those who say, Well, I heard it, though. So I heard there was a God -same caller. Our sister -in -law from the east, my niece from Cincinnati, others from different areas, and they're all calling. I'm quite sure one from Greece is coming. come next week you'll be writing in.

You can't get through by telephone. And you'll be asking all kinds of things because people go out and they try to scare you all the more. One calls on me often to say, he gets hurt on the TV and we've been trying all day to get him. And some of the thought, they're all of thought is shrinking up. And he says this is only the first one. The big one is coming. And of course, put her right into a tizzy, as though this little thing knows what he's talking about. He didn't predict this one, but he's going to predict the next

one. And then he gives his name and all the little degrees behind his name, and he teaches over Caltech, so he is an authority.

No one knows. No one knows. And whenever it comes, let it come. I tell you, there it's on. You have experienced what only a very small section of our country experiences, you could ask who it's from. And life is made of experiences. So the serpent simply means to learn by experience. And we listen well, and the fruit tastes good, and we we came out into a world of experience. Because the journey is from innocence through experience to freedom. And that freedom is to awaken as God himself. So we're being plucked from a garden. As I saw it so clearly one night. This infinite field of human flowers, like sunflowers. and yet I knew as I looked at them and they were so beautiful I knew that I enjoyed a far greater measure of freedom if all of them put together for there they were beautiful and seemingly perfect forever if one smiled all smiled if the wind moved one it moved all in the same direction whatever one did all do and I felt myself free to do what I wanted to be.

I could walk if I wanted to. I could turn around if I wanted to. I was not moved by a chorus. And there was simply a chorus, all moving in unison. And I had been struck before and I ate of the tree of knowledge, of good and evil, and came out into a world and started, and the first act was murder. And Cain killed Aethel. And he did it through jealousy. And here is an act of jealousy. He envied their provision of the world. Envied their wealth. Envied what they had. And felt no more interest. But none whatsoever, even to this moment. but he's a student of the true of knowledge and our great anthropologist will tell us he is so advanced beyond the black man from Africa all the great unknowns of say Peru the great Indians that are still in the dark ages like Ponce do it is only just the prayer in these dramas that are forever about it.

For all these things are forever. This is part of the structure of the universe, and we can see it has soon the certain drama. And for the first time she appears in the world, seen from the world of Eden, seen through the world of history, and now she has traced the thousands of years of all of us. But in the end, that merciful God will touch the earth and bring the earth into his body by movement. And there will be movement, and then the infant will be left, and that infant is the way of escape. And it begins with a waking within the grave, the grave the eagle's skull. And then coming out of that skull, that is your birth.

And then recovering God's son as your son, and that's your freedom. And then comes the great fix of your own body from top to bottom. And then your strength as a fiery serpent fasting to heaven from which you've been sent. And then comes the seal of approval to the saint of the judge. Which muggles you in love because it approves your entire job. And all will be done. Or here you are at the end. I can tell you that. You are at the end. And see, it has a detail. And all that you can really fall out for is nothing but compact. Typically. Because you've given what now you're entering. You've gone through it, you've done the same thing.

And so what I spoke with earlier, from that treatment of Blake as he revealed it, to one called Matt Beckham. And in vision Max Blackman saw him and hailed him and for there was that great genius and he waved to me and hailed and then he said do not let yourself be intimidated by the holler of the world then he told him why for everything is ordered and correct a much more serious in order to be perfected And then he asked him to please follow this path. And if you follow this path, you will receive from your own anger a deeper perception of the eternal beauty of creation. You will also receive an ever-increasing relief from all the now-seeing self-stabbing and delirium.

¶3344|For here we celebrate Lincoln's birthday but you and I are searching for and some of us have already found the legal ones in Chesterfield for we didn't check the minority community for they're still begging for people and Washington didn't set us free because we're still asking for well at least financial peace you're burdened with taxes you're burdened with this, you're burdened with everything and so we didn't have a free and not a thing in this world but union with the pattern man who has already achieved truth Ruthless, and union with him is an impression on us, like the steel until it wears out. And the perfect impression is there, then we bear the express image of the invisible God.

The thought is there, when we are taken to the world, then, to tell what happened to us, in that interval, that impact begins to unfold within us, and we know who we are. Who was in the beginning crucified who was in the beginning in the human part and who rose from that day and who came out and they called him born from above and who found God's only begotten son that was nearest to his heart that did all he could do and his name was David and build his whole tomb, and whose body was split from top to bottom, and then who, after the split, ascended like a fiery serpent into heaven. And then that dove descended upon it, and that he was exactly who he was.

He bore the burden for the allotted time as you have borne it for the allotted time and then the long lost rank is now restored and the God you were before you descended is the God that you have returned to only augmented by the experience which you could not know without the experience for you are immortal and you would not know a thing concerning death unless you experienced death. How would you know it? Say it through her train. For I could tell all the gods of the world about death, what would they know about death. They are immortals, they

cannot die. But you and I came down and experienced death. We go back augmented, beyond the wildest dreams of what we were prior to our descent.

For we have experienced death, beyond treatment. From here it follows, we are experiencing a dream, and therefore we will treat as true witnesses. I can't be a victim, and if I can treat from experience, I go back as a witness to my victory over death. So that's what we are this day, in this wonderful world of ours. So, this symbol of freedom, and everything in the world is a symbol anyway, Lincoln is but a symbol of the freedom of minorities. What is a symbol of the freedom of a nation from a foreign control? soul. But Jesus Christ is the pattern man that is the true liberator of the world. And until one has union with him, he cannot find freedom.

But he cannot find the son. When the son tests his foot, he will free him. For we are told in Hebrews, although he was the Son, yet we learn obedience to the things he suffered. Although he was a son, we learn obedience to the things he suffered. You are the ones spoken of. For the entire Old Testament is simply the shadow, the couple of the eternal truth. And the New Testament is its fulfillment but told in the form of a parable. You and I have experienced the true story of that parable. And when we tell it, those who are still along the way, they'll reject. They can't quite grasp it. They can't really read it.

So they'll reject it. That's all right. Don't give up. You tell it because you speak from experience. If you're speaking from experience, you tell it. A friend of mine called me from Cincinnati. Because he was trying to get through and trying to get through and I couldn't. No one around. So, as far as I'm concerned, no one was calling. He said, I've been trying for two days, he just said. When he finally got through, he asked me to explain. Well, I said, as far as I'm concerned, you are perfectly healthy. I woke just

about one minute before six. I went to the bathroom. I was only there a minute, less than a minute. before I could get back to my bed the thing started and as you know it was brilliant how intense it was it became so sudden it was no rumble just one solid mass of shaking but from every direction so I couldn't cause unconcern somebody held our house and shook it in all directions like a dog taking a little rag thing and shaking it and so I could barely touch the bed when I heard my wife say Don't walk, don't get off the base.

He didn't know I was off the base. Don't get off the base. They're just where you are. Don't come in here. So you can't walk, as you know you can't walk. It's come north, south, east and west all together, just some other direction. And so here you're helpless. You can't shoot the one who's doing it. You can't find anyone to get even with him. You have to go and take it. They're taking something and you can't find that culprit who's doing it. And then all of a sudden, you start picking up the glasses, picking up the pictures, picking up the things that he did, humanly, and it's all prepared for. So I can speak from experience, and I can tell him over the phone what to do, what I say, and it's only a tear-shery. He doesn't know from experience.

You think that you now know from experience. pulling. Only one day will return and the entire horrible drama that you've gone through, playing the actor in it all, sometimes the victim, sometimes the culprit. You played them all and as you came you come out and because you played them all you forgive all. But it took all to awaken to the being that you really are. For the purpose of this whole journey is to awaken us to come sun, you thought of us. That's how the Father rises to a higher level, by taking his sun, who comprises him, and putting him through the horrors of the world, which is himself, because he's made up of his sun.

And then putting us through all that we go through, he, the one Father, comprises the sun, is lifted to a higher level. And we have extended beyond the wildest human by the trinity in this world of ours. So, when they are seeking freedom, when you are a student, the more morning step up, after you find another demonstration, and another demonstration, and this one wants freedom, and that one wants freedom, and you ask them, what do you mean by freedom? They can't tell you. They mean freedom from external resources. Freedom to do anything they want without any restraint. And it results in freedom until union which a pattern man who is all love, who would hurt nothing in the world.

Until that union takes place, you will never enjoy the freedom that you are seeking, which is freedom from all external restraints. And we'll find him whether he was a minority group or any other group in the world. Fortunately for me, I have never called myself one among the minorities. I came here as a stranger to America but not from the day I landed did I ever think myself other than one with America. I never called myself an American Barbadian or an American West Indian. It occurs to me to have this type of nation in my world. I either am an American or I am not one. As long as I'm living here and became an American, I'm an American.

But to call myself a Mexican American or a black American or a white American, that's to be stupid. And so I am, while I'm here, by adoption I'm an American. Equal with anyone born. Because of the garment that I wear. So they always call themselves by this name. A Japanese American, a Chinese American, a Mexican American. I can't see why. Why don't we drop the little albinism and just simply be Americans? And then find this wonderful story concerning the only one that can set you free. And seek him beyond all things and don't substitute some little thing for him. The whole that world has substituted leaves a worshipful image that made all

kinds of things that are worth to exist.

Instead of seeking of all things, there is an eternal world which is only a path. Now let us go into the time. Thank you. Thank you. Any questions? Yes? The Bible implies it by saying a thousand days are a thousand days, a thousand years as a year in the eyes of God. Now, Peter, six days in which to form his image was in, we conclude, is six thousand years for the journey. But it's not Peter's destiny that matter. It's implied in Peter's reference and in the first chapter of Genesis, on the six days. When Peter tells us that one day in the Lord's vision, which was a thousand years, it is implied. Any other questions?

Thank you. If there aren't any other questions for them, we call it a day. Thank you. Good night.

The Word of God

The New Testament tells what happened in the soul of man. These experiences were heard and seen by none, save by him in whom they occurred. through these experiences that man gains a certainty that he is God; it happens in man; that man is then called the word of God, as we are told in the name by which he is called is the word of God.

We are told that in the beginning was the Word, and the Word was with God, and the Word was God. So he is called the Word of God to show what intimate relation exists between the written Oracle in which God declared his will to man and that personal word which abides forever in us; for he said his word, as we are told— and the word that goes forth from my mouth shall not return unto me void, but I shall accomplish that which I I purpose, and prosper in the thing for which I sent it. And the sender and the sent are one. For if in the beginning was the Word, and the Word was with God, and the Word was God, well then, God and his Word are one. So he sends his Word, and his Word abides in us.

In time, that Word will erupt like a flower, like a tree. at the season of the year, and then it will interpret those written oracles which seem so altogether concealed and blind to us. Man can't quite break the seal and interpret that written oracle. But when the word unfolds in us, then the whole thing seems so simple and we wonder why we hadn't seen it before.

Now, the Bible is simply the biography of God. So you read it. And then you don't understand it before the word erupts, but you read it and you have a very good memory. You know exactly what you read. And one

day, suddenly, unexpectedly, the time has come and the word which went forth from the mouth of God the Father and abides in you as your own wonderful human imagination begins to unfold. And it unfolds, and the biography you thought belonged to another is all about you.

Because everything said in that story concerning a seeming other, you are now beginning to experience. And you experience it in detail. You must gain the certainty that you are God. For if this is the biography of God, and it becomes your biography, because you can't deny the experiences. You could no more deny the experiences that you have had, though they are mystical, than you could deny the experience of being here now. I know I am here. I know you are here. I know where I am at the moment, for this is a simple, simple occurrence. current. I could no more deny this as something that I've actually experienced at this moment in time than I can now deny these experiences that are part of the story of God.

Now we are told this is what you're going to hear on Christmas morning, what you will hear from now on, on Sunday morning. That I bring you good news. Not any sad thing. I bring you good news. when all these who are bringing the good news are all dressed up like undertakers. Here the story is the story of good news. I bring you good news. What is the good news? That this day is born in the city of David a savior. This day is born in the city of David a savior. That's the good news. Then the sign that has happened is this. You'll find a babe wrapped in swaddling clothes and lying in a manger.

Well, the Bible quoted in Scripture is the Old Testament. There is no portion of the New when it uses the word Scripture. As Scripture said, and Scripture cannot be broken, it is only referring to the Old Testament. And the Old Testament only acknowledges one Savior. Read it in the 43rd and 45th chapters of Isaiah. I am the Lord, your God, your Savior. And besides

me, there is no Savior. The Lord is the only Savior. I, even I, am He. I am the Lord, your God, your Savior. And besides me, there is no Savior. Therefore if a saviour is born it should be the definite article the saviour is born for there are not many saviours only one saviour the Lord our God that Lord is one and if he is the saviour and he is born this day in the city of David and David is born David took the stronghold of Zion and renamed it the city of David.

But he went up into Zion through the watershed. He went up in a way that no one could ever suspect, as we are told in the book of Samuel. He built from the outside in and up at the same time. The only way you could do that is by building a spiral. So he built a spiral, and that's a true motion that you make from generation into regeneration. You go up like a serpent, right up into Zion. This is Zion. Zion is not on the north shoulder of Africa. Zion is right here in your own wonderful skull. That's the city of David. That is the stronghold that he took. And in that area, a child is born.

A child only symbolizing the birth of the Savior. And the Savior is the Lord God Jehovah. Now I read the story of the Lord God Jehovah. And then suddenly, in me, that story begins to unfold. I cannot come to any other conclusion than that the fact I am he. So then I need not be told thereafter that unless I believe I am he, I will continue in my sin, for I know I am he. So if this is true of him, and only of him, and then it became true of me, for then I must be the 31 spoken of in Scripture as the Lord God Jehovah. Even though I am now a simple little man, that every day it gets older and older, the body gets weaker and weaker, and eventually it will burn up, they'll take it from me, or I will simply depart from it, and they'll discard it.

But in spite of that, that in me that has the experience, that being in me, call it by any name, it is the Lord God Jehovah. That is a story true of every

being in the world and everyone is going to experience. Not some little being born of a woman who let God know a man. That has nothing to do with the story. Now they begin to question that in the Catholic Church. I saw here recently that this American priest begins to question seriously the story of the virgin birth it's something entirely different you were born of mortal parents you are destined to be reborn of immortal parents and when you are reborn you yourself are the parent for you are the one that is born that is called God for unto you is born this day in the city of David a savior and this shall be a sign unto you you shall find a babe wrapped in swaddling clothes and lying in a manger well that's the sign that's no little child that was born the child is solid and solidly real when you hold that child in your hand but it's only a sign that you were born you who became flesh and blood for the word that went forth from the mouth of God became flesh and dwelt within us that's what we are told in the book of John and he abides within us forever but now he comes to interpret the written oracle and as he unfolds within us I am the living word that makes real the written word for it was a closed book until it unfolded within me and everything said in this story that will be repeated from pulpit to pulpit in the next month I personally have experienced and I am not unlike any child born a woman I was born in the same way you were born that my father loved my mother and in that heat of passion I was conceived they didn't plan me, I just came came into the world as you came into the world.

Those who go planning a child, chances are they get a moron. These things happen because we are in love with the being who bears our name, as it were. And there are moments when all of a sudden you're carried away with a fire that is all in generation. And so the child, you love the child, you raise the child, it's like every other a child in the world. And that child, like every child in the world, contains the word of God. And the word of God and God are one. The same means. In the beginning was the word, and the

word was with God, and the word was God. So his name shall be called the word of God.

And that word abides forever, Enoch. The word became flesh and dwelt with Enoch. It's translated Amonah. But it's not. The word is within us. He dwells within us. And who is this one dwelling within me? My own wonderful human imagination. That is the Word of God and that is God. And one day to prove that it is, the events recorded in Scripture, in these wonderful oracles of Scripture, unfold within me, casting me in the first person in the central role of the story. The individual must actually experience scripture for himself to understand how altogether wonderful it is. It is his biography because it's God's biography. And when the word of God, which is God, unfolds in the individual, that is his story.

And so it's all written about him as told us in scripture, in the 40th Psalm. In the volume of the book, it is all about me. Now he could not restrain himself from telling it to all the congregation. He said, if I now hold it back, there is within me like a burning fire all shut up in my bones, and I am weary with holding it in, and I cannot. You can no longer restrain the impulse to tell it. Ninety -nine percent was then returned back upon him. As you're told in Scripture, his own rejected him because they knew him. He knew his brothers, his sisters, his father, his mother, all mortal beings rung about him.

And he dares to claim this extravagant claim for himself? That's blasphemy. He's taken the name of God in vain. Because man dares to claim that he is what formerly he worshipped as something on the outside. And it's not on the outside at all. It's all within us. And so it only tells the story of the things that happen in the individual soul and these things were not seen and they were not heard by any one other than the one in whom they occurred and because of the occurrence of these experiences he gained

the certainty well, I am he because these things happen only to God. Well, if they happen only to God, well then, they happen to me, then I must be he.

Now, you can't restrain it. Go and tell the world, at least your world. Tell it to anyone who will listen and have them tell it to others. And although they have not yet had the experience, if they accept it and believe it, they're qualified to tell it. Let them go now, pray to the word. But who is this word? He said this wonderful word. He tells the story of a parable. That a sow went forth to sow. And as he sowed, he sowed what? Seeds. But he tells us, as he interprets the parable, the seed was the word of God. He's telling the gospel story. Because the evangelists were not reciting or recording something that happened to another, as you're led to believe.

They related their own experience. That's what they're telling. But they told it that man would accept it. So they told it in the third person and spoke of him. When really they should have spoken or could have spoken of themselves. For they were only relating their own experience. So in the very end, in the book of Luke, and when the whole thing was coming to its end, they told what had happened. but a better translation of that Greek phrase is they related their own experience but if you tell that well then people will simply cast it aside that was all hallucination as a friend of mine said to me oh recently when I was explaining to his brother this wonderful thing that happened within me and he said oh that was all hallucination I said well first of all you are a mechanic Jenny, you deal with automobiles all day long.

Would you let me tamper with your engine? No, I cannot drive a car. I have never owned a car. I've owned a car, but I didn't drive it. I gave it to my daughter when she was a minor and could not own it. I kept it and I paid all expenses of it, but I gave it to her. So that's the only car that I have

ever owned. And one day I got some little infraction that she had because I was the owner. I got the salmon. So that was my experience with owning a car. Now, will you let me now tamper with your car if it needs some help? He said, I will not.

I said, then you dare to tell me that you want to tamper with the book of God and you know nothing about it? When it is already unfolded within me and you're going to tell me about the word of God and tell me a hallucination when you wouldn't let me put one little screw true into your engine because you know it and I don't, but you're going to tell me, one who has been sent to actually explain the word of God through personal experience that is hallucination. Didn't persuade him at all. He still wants to be the author of his own car, and I can't touch it, but he also wants to be the author of the book of God.

And he hasn't ever experienced one word of it. When I said to him, do you consider yourself a Christian? He said, no, I am nothing. But you're going to tell me all about the Christian mystery. Well, no, he's not alone, may I tell you. You can multiply him by a number of people in the world. They always have opinions on things that they know nothing about. But that's true of all of us, really. However, the story that is being told and will be told and repeated over and over until Christmas comes and they close the book for another year is the eternal story and it's all about man. And it's all in the Old Testament.

So I now go back to the Old Testament for it's only in the Old. I have come to fulfill Scripture, he said. Scripture must be fulfilled in me. And beginning with Moses in the law and the prophets and the Psalms, he interpreted them in all the Scriptures the things concerning himself. So I go and I read Scripture. Is God in the Old Testament a father? Yes, it's stated quite clearly that he's a father. The psalmist proclaims him as father. And

then the father acknowledges the son. And who was that son? He said to someone, he said, there was my son. Today I have begotten him. Well, who was the one mentioned in the Old Testament?

It is David. And David said, I will tell of the decree of the Lord. He said unto me, thou art my son. Today I have begotten thee. In the 89th Psalm, that was now the second Psalm. In the 89th Psalm, the Lord now speaks, I have found David. And he shall cry unto me, thou art my father. My God and the rock of my salvation. So here I find that he is a father and he has a son. And the son's name is David. But I never thought for one moment, living in the 20th century, a man who was not yet. Well, in 1959, I was not 60. I was born in 1905. So here I am, 54 years old, in the 20th century.

It never occurred to me that I had any relationship to David. I read it as history. I was taught it as history. and suddenly the whole thing is unfolding within me like a tree bearing fruit. And here is David, and I know instantly that I am his father, and he knows instantly that he is my son. Well, here is the story unfolding within me, and here we are separated in time by at least 3,000 years, if you take it as a chronological story based upon secular history. The difference of 3,000 years separating the two of us, and yet I am his father. Therefore, I am older than he, I am his father. And I know it more intimately than I know that I am the father of my two earthly children, my son and my daughter.

It's the most intimate relationship and one of infinite joy. He is so beautiful when you look at him. You can't describe the beauty of David. Now does it say anything about the child? Yes. In Isaiah, the seventh chapter of Isaiah and the ninth chapter of Isaiah. And unto us a child is born. Unto us a son is given. And his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. And of his reign there shall be no end. Here is a child that is born. In the seventh

chapter of Isaiah, we speak of a woman that shall bring forth a child. And the child's name is Emmanuel, which is God with us.

That's what the word means. So the child bears witness to the fact that God is with us. Well then, is he now the father of the child? It's the sign that God is born. His word has borne fruit. For his word cannot come back to him void. It must accomplish that which he purposed. And prosper in the thing for which he sent it. Now the word is returning to the father. As the father. For all this is the story of God the Father. Now the Father is returning to himself. His diversified being is being gathered together, one by one, into that original whole, but augmented by reason of the experience of the adventure. God himself is within the adventure.

God became as we are by reason of the word of God, which is God abiding in us. So he became as we are for what purpose? That we may be as he is. So at Calvary, God became man. That was the incarnation. At Bethlehem, man becomes God. That's the birth of God, not from any womb of a woman, but out of the great temple from above called the city of David, called Bethlehem. This is the Zion of Scripture, as we are told in the 87th Psalm. And it comes now to the story, and he said, this one was born here, and that one was born there all in Zion for Zion is God's chosen place for a dwelling place and now he numbers all of them and this was born here that was born there all born within Zion like the cells of the brain each becoming a week as God take one brain infinite brain and say all the brain cells becoming one after the other all being born and they're all God.

There's nothing but God. So that's the story of Christmas. But as long as man teaches it as he is taught it well then he's not going to see it. On the other hand it's the best way to tell it because we are still children and truth embodied in a tale shall enter in at lowly doors. So you tell it in the form of

a tale that man may really grasp it. If you told it as it really is it's too abstract and he can't really fathom it he can't follow it so you tell it that the child mind could grasp it and it grasped it for a while then comes the great shock when it isn't so at all it's something far greater but the destruction of that altar that he set up only makes room for a still greater altar and a still greater altar as you destroy it it becomes something far greater and greater.

For truth is an ever -expanding illumination. So God became, as we are, with all the weaknesses, all the infirmities, all the limitations that you and I express in this world. And he took upon himself all the tales. Now he moved forward towards the goal. And the goal is that God in us, called the word in us, should unfold within us. As God, or there's something less than God. So this is Christmas. This is the story that is the eternal story, told first in the Old Testament. But you're told in the book of Daniel, seal the book until that day when he comes who is worthy to break the seal. Well, the only one worthy to break the seal is when it happens.

So it happens in man, and that same presence that is God is in every man. So in man the seal rose. And that man told his own experiences, that which took place in his own soul. And if you read Scripture carefully, take the oldest of the Gospels, Mark, when you read that first chapter, you cannot come to any conclusion other than the fact that no one but he on whom the dove descended saw it. Yet it's told as though other stories only the one on whom it descended stories. Read the first chapter when you go home and you cannot come to any conclusion that he had a witness to that event. The heavens opened and it descended on him he tells the story if you take the story of the temptation how could I act if he is alone in the desert how would I know what the so -called devil said to him and his answer, all from the Old Testament?

Every answer he made to the doubter was taken from Deuteronomy.

One after the other, all these are answers to doubt. Well, if I'm going to record what he said, he would have to have told me what he said. Because he's alone, you're told, for 40 days and 40 nights he is in the desert, alone. □ And now someone is recording what he said to the devil when the devil appeared, quoting only the book of Deuteronomy. Well, if I'm going to be the evangelist to record that, either he told me or I'm making it up. So the one who's had the experience tells it. And so the whole book is based upon the personal experience of the individual.

All theology and all ecclesiasticism are Our secondary growth. Superimposed. Upon the mystical experience. Of the individual. Everyone. I don't care what theology it is. They're superimposed. And then they'll fight wars. To protect that superimposition. But. The personal one. The one who has had the experience. And he doesn't have to go beyond scripture. For confirmation. Now he comes as a witness. For we are told if two different ones agree. read in testimony, it is conclusive. While you have the written word of God, these written oracles, and then you have your own experience of the written word. You are the living word who now takes the written word and you make it alive. Now they're two entirely different beings, as it were.

Here's a written word seemingly predating you by a number of centuries and you, the living word, and all that is said here, you predate it. is. For here David is mentioned in the written word. And the living word now unfolds within you and you predate him because you are his father. So who are you but the one dictating to your servants the prophets what you're going to come into the world and do. And you're going to actually prove to yourself you are a father. And the only way you could ever prove that you are a father is if the son you named in your written article calls you father. And then David calls before them.

And here he is, the symbol of humanity. The whole vast world with all the experiences of man. Tressed into one grand whole. And that concentrated time into which all the generations of man and their experiences are now compressed and fused. The son of I comes out as David. So you've gone through the gamut and you've played the entire part. all that man could ever be, you've done it, because God plays all the part. God only acts and is in existing beings or men. He is the actor in man. Your own wonderful human imagination, that is God, and he is the actor. Now you could act this night any part you want, and it will come to pass, but the great act is coming out, bringing forth in a living way his oracle.

For there seemed to be dead when written on paper. And man can't seem to understand. But this intimate relationship between the living word and that written oracle all of a sudden shows itself in the one in whom the living word unfolds. So the word became flesh and dwelt not among us, dwelt within us. and in this garment of flesh and blood it abides and it abides forever and forever and one day it's going to erupt after the erupt you are compelled to tell it then become that moment in time you'll take off the garment for no one can attain to bliss unless he is generated on earth so here you are on earth that is a glorious blessing because only the seed planted in earth can actually unfold and interpret the Oracle and this is the earth this is the Adam so every child generated on earth becomes now the seed that is the field although I would say the soil on which and in which the seed of God which is himself is planted And that seed is called the Word of God.

¶ Now death will not stop earth. Because things do not terminate at that point where my senses cease to register them. If you drop now, it doesn't matter. You're in a world just as solidly real as this. And you will continue and the Word abides in you and you're just as solidly real as you

are now. And in due time it's going to unfold within you. And all that I have told you, you know it's going to be true. And you and I will meet in eternity. The brothers have returned, but now we are God the Father. Without loss of identity. We haven't lost our identity. We are one with God the Father. That is the Father's purpose.

To give us himself. So it's the Father who actually became us. That story is told us in the parable. Of the son who came in. To the vineyard. And they killed him thinking by killing him. We will now get. The vineyard. And then came the father. And came the Lord himself. What would he do to those servants. That killed his son. His only son. Well that is the wonderful story itself. That son is David. And David you are told in scripture. And he died and his tomb is with us unto this day. And the father comes to resurrect his son. But the father resurrects first, he has to. And as he resurrects himself then he raises up his son.

And his son comes 139 days after the father resurrects. He awakens within the tomb which is really the holy womb. And that is the skull of man. And he comes out and all the imagery of scripture surrounds him. And then 139 days later, an explosion takes place within him, the immortal head. And here comes David. So he does, he keeps his promise. He is a faithful God. And he resurrects his son. And the son reveals him as the father. He had to find the son, or he would never know he was the father. For he had promised David not to leave him in the pit, not to leave him in hell. So he rages up David.

And that is our story. The truest story ever told and the greatest story ever told. ¶ Let no one, because he has had it, crow and brag, because everyone's going to have it. And no one will be better than. And the last will be equal to the first. So let no one think for one moment because we preceded this one in the actual unfolding of the word within you that you

are better than. Not better than. There's also a thing as better than. I could not honestly feel any feeling about wanting to be better than my father, earthly father, and my earthly mother. I would heartily dislike that feeling. And I know that a part of this world and they did not experience it.

I know they are aware of what has happened within their son, their earthly son called Neville. But I look forward to the day when they'll have the identical experience and we are one. But certainly not because I preceded them in the experience to be better than. It's one emotion I could not stomach. They were too loving, too altogether wonderful in my world to want at any moment to be better than my parents. But we are moving towards the grandparent who is God. When we move towards him, we are God. So you read the story and you find out he did have a son. And the son is David. Now in the New Testament, they say Jesus.

But Jesus means Jehovah. It's the same thing as Joshua. And both mean Jehovah is salvation. ¶salvation, and we only have one Savior, which is the Lord, our God, your Savior. And besides me there is no Savior. Therefore they call him Jesus. But it means Jehovah. It's Jehovah that is born in man because the word that abides in man unfolds and bears the fruit that it contains. ¶and the truth is the fatherhood and the son the saint like a fiery serpent the saint of the doubt which seals the agreement that this is it that comes last now in the New Testament it's the first event we call it in the book of Mark but we're told the first shall be last and the last shall be first so that event event that is the first recorded is the last that you experience.

¶The first that you do experience is the resurrection. That seemingly would be on a secular base would be the last. For resurrection will be followed by, I mean that is not resurrection, but I mean crucifixion would be the very last event of a man. No, that is the very first. ¶Crucifixion is over. We are all crucified. That's Calvary, on these garments. But now at

Bethlehem, which seems to be the first, that is the last, that's when man becomes God. So at Calvary, God becomes man. That's the incarnation. At Bethlehem, man becomes God. And the whole thing unfolds in that manner. ¶The first is last, but the last is first. Now, I know it's not the easiest thing to grasp, especially after being told over the years what we have been told.

It has only confused the matter. ¶One should never for one moment think that the old can be separated from the new, these two testaments. You would have no new without the old, and the old would be incomplete without the new. ¶for as this lady said the new is the fulfillment of the old Christianity is the fulfillment of Judaism said Benjamin Disraeli and he never hid his background his very name, if you know the name Disraeli is of Israel, but Benjamin is the last son of Jacob Benjamin of Israel is the name Benjamin Disraeli and so he was very proud of the fact that he was a Jew and told the whole house of commons and they all knew him and accepted him just as he was and he became the prime minister the highest office in England and he actually was prime minister when England was a power in this world he was the one that got the corral he was the one that brought India into the crown of Victoria.

And that was Benjamin Disraeli. But he never once denied he was a Jew of Jews. But he saw that the New Testament, or rather Christianity, if understood, was only the fulfillment of Judaism. And it was he too seeing what the story told. He said, man is is not the creature of circumstances. Circumstances are the creatures of men. And he proved it in his own life. ¶We are not the creatures of circumstances. Circumstances are the creatures of men. We create them. How? By our own wonderful human imagination. So he was a great biblical student, but he could see. Maybe he had the experience. And maybe it was not wise to tell it in the form that I

tell it.

Because he saw it clearly. I doubt you can see it clearly without the experience. The experience gives meaning to the things that your intellect may suspect, but you can't quite put your finger on it through the intellect. You've got to experience it. and when you experience it well then the whole thing unfolds and you see it so clearly so you and I are now bearing God. God walks the earth as you walk the earth and whatever you do whether it be nice or unlovely, it is still God, and he waits on you quite indifferently, and quite swiftly when that something in you called the will is evil as when it is good. So let others say if they will, but the so-called others eventually will come to the conclusion that I have told you tonight.

When they say that as you are told in the psalm 14, and I think it's the 54th psalm, the fool said in his heart, there is no God. Anyone who will tell you and brave as he is that there is no God. Well, he may be very wise in the eyes of man, but scripture defines him as a fool. The fool says in his heart, there is no God. So Blake, in taking that theme from the 54th Psalm and the 14th Psalm, he said he calls the fool Babel, for Babel symbolizes the confusion of tongues and the misunderstanding of minds because you can't quite understand the tongue of the other. And it's a complete misunderstanding.

So he said, Babel mocked, saying there is no God, nor son of God. That thou of human imagination, O divine body, art all a delusion. But I know thee, O Lord. See, he quakes now. Now, God, the Son, and the Lord as one being. God, the Son, and the Lord. And he puts them together with the human imagination. They say it is all delusion, but I know thee, O human imagination. O divine body. Then he says, when you arise upon my very eyes, Every morning I see him arise upon my weary eyes when he builds that bridge of incident to bring me back from the deep being to the surface

being. And in the twinkle of an eye he creates a bridge of incident, across which I go to find myself on the surface mind, awake in this world.

And then the voice answers him, and he tells the voice. He said, But thou, you suffer with me, but I behold thee not. You cannot see imagination as you see objects. But you see only the imaginal activity in objects. But imagination itself is not seeing. You see objects in the world that it creates. But we are the reality that is named imagination. That is God. And then the voice answers. And the voice says, fear not. I am with you always. only believe in me that I have power to raise from death thy brother who sleeps in Ardyn. Ardyn being a symbol of the vast man that is asleep, humanity. Believe in me who he tells you who he is, the human imagination, and all of a sudden one day you're going to awake and as you awake you are the Lord God and the whole drama because he is the father, his son is present, and his son is humanity personified as a single you, and you are the father individualized completely, and the father of God's son, therefore God so when these things happen in you and it's all the biography of God, then you must gain the certainty certainty that you are God.

Now this is the story of Christmas, but it will not be told in this light on Christmas morning. They will have all kinds of little things that just didn't exist. But it's for the child mind. And the child need not be a little infant. The child could be a man 19 years old. And do you know that the people who are the most the most bigoted are the ones who really do not know Scripture, but they'll read it all day.

I have an aunt like that. She's now in her nineties. And one day she said to me that I'm going to the devil because I believe what I believe. And I said to her quite carefully, why I should not have said it anyway, but I did. I said, you know that Jesus had brothers? Thank you.

The World Is a Stage

God the Father has given himself to us. Yet this gift is still to be realized in experience. It remains a goal to be attained. Let us see how you and I, who possess the gift, become aware of it. I absolutely believe 100 % the statement of Shakespeare in *As You Like It*. ¶All the worlds are staged and all the men and women merely players, they have their exits and their entrances, and one man in his time plays many parts: he confines the parts to from the cradle to the grave, beginning with the little infant mewling and puking in his nurse's arms, and ends with the end, where a doting man sans teeth, sans eyes, sans everything.

But I'm going to expand that beyond this little section of time from the cradle to the grave, because I speak from experience. I'll go along with Blake. ¶I behold the visions of my deadly sleep of six thousand years dazzling around thy skirts like a serpent of precious stones and gold. I know the what myself, for my creator and redeemer now. ¶Here we take a play and try to follow me closely with this play. I tell you, it is true. Judge not the play until the play is done. The last act crowns the play. ¶The last act we call Jesus Christ. Jesus Christ is the very center, the way in Judaism, the way out of bondage into liberty.

¶Now think of a play in this form: think of a vast place, six thousand years. The whole thing is scattered. And you think it must begin at one point and come to an end in one linear motion. But think of the entire play as taking place. ¶Think of it as something that is taking place absolutely and continuously. a play without reference to duration, to repetition, to

position in time; just think of it: it's taking place and in the end, when you're crowned, having gone through all the parts you played every part, then this scattered place in time, portions of it are brought into one wonderful state — a portion in Genesis, pardon me, that took place if you read the play chronologically, thousands of years ago, and two angels came to the house of Lot, and Lot received them into his house, and then the men on the outside knocked on the door and demanded the one who was on the inside, the stranger.

Lot pleaded with them not to take the man, but he had two virgin daughters: take them instead, but not the stranger in my house. They demanded the stranger in the house, not knowing the stranger was a messenger from God; and a messenger from God is God. I who am sent. I am one with the sender: if you see me, the sent, you see the one who sent me. And he was sent by God the Father with the power and the wisdom to do anything on earth; and so they insisted on the man, not knowing who he was. And the man took Lot. By the way, the word Lot means to veil, to conceal, to wrap.

So he took Lot by the neck and pulled him into the house and closed the door, then blinded all those who saw him. So they could not find the door. It is telling you that Lot is not revealing; he is concealing a great secret. The word Lot means to veil, to cover, to conceal a great secret. ¶ So behind the story, there is a secret. On the outside, the men are seeking a man rather than a woman. It is telling you they are homosexual. That's what the story is telling you. It is the story of Sodom. And then comes the power from within. And he blessed the city. And brought down fire and brimstone. And destroyed Sodom and Gomorrah.

We have the word today Sodom as Sodom. Which is simply homosexuality. Here the whole thing was destroyed because they insisted

on the stranger not knowing the stranger was the one sent from God. That is a foreshadowing, just a shadow of things to come, when you come to the end. Here is a story told thousands of years before, it's linked to a story told thousands of years later, and then linked to a story told another thousand years. Here we take this story and prior to that which is the 19th chapter of Genesis I've just quoted, we go back and we take the story of Abraham, and he was sitting in the tent, the door of the tent when suddenly three men appear before him.

He didn't see them approaching; he suddenly appeared and announced the birth of a son. He couldn't believe it. He was too old, and Sarah was too old. Here was the announcement. You take that story, you take the story of the homosexuality, then we jump one thousand years into the story told in Samuel. And the story of Samuel. Here is a lad who refused to wear the armament of men. They gave him the sword, the shield, everything. He said, I cannot wear these. And he went unarmed, only armed with the grace of God, a youth, a young lad. His name was David. He took five stones and went forward to meet the giant who would destroy if he could destroy Israel.

And when he saw the youth, he left, this ridiculous little thing coming towards me, and David said to him, this day the Lord of Israel, who goes with me, will deliver you into my hand, and I will sever your head and feed your carcass to the fowls of the air, and that day one stone went through the quarry and he fell. He had no sword of his own, so he took the sword from Goliath and severed his head, and then threw the garment to the fowls of the air, then brought the head into the presence of the king who had promised to set his father free if he destroyed the enemy of Israel. For anyone who destroyed the enemy of Israel, his father would be set free.

Now you take these stories.

Now we go into the New Testament, which is another jump of a thousand years. What think ye of the Christ? Whose son is he? And they answered the son, son of David. He said, how then did David in the Spirit call him my Lord? If David in the Spirit called him my Lord, How can he be David's son? And they asked him no more. We take these stories spread over thousands of years, and in one single moment they all gather together into an entire new pattern which leads man from this misery, from this slavery into liberty, into freedom. I do not know of anyone, I haven't read it any place other than where I have told it in my book, where they gathered it together, it comes in the twinkle of an eye so suddenly.

As I have told you things of old, things that no one said before, and then I spoke and it came to pass. Has told us in the 48th of Isaiah: suddenly all that I told you in the past I now suddenly speak it, and it comes to pass. He gathers all these things together. How do you take? Here is the promise: I will give you a son in spite of your age; you are a hundred and she is beyond the time of the bearing of a child. And here comes Lot, the nephew of Abraham. He entertains the angel of the Lord, and homosexuals want the angel. That they saw it was a man. They do not wish his virgin daughters; they want the man, not knowing he has the power and the authority of God.

For he is sent by God, and the sender and the saint are one. He pulls Lot. It means they concealed the veil, the hidden, the secret, into the house. Then he blinds them so they could not find the door. And he calls them brimstone and destroys Sodom and Gomorrah. These are widely separated in time. Another thousand years and we find David destroying Destroying the enemy of Israel. Here is the head. Severed from the body. The body is thrown to the fowl. And here is one that now the Lord says, You are my son. Today I have begotten thee. We jump into the story of the Lord. For

Jesus is called the Lord. David calls him my Lord.

which means my father when it happens to you and it was going to happen to you not one person in the world can fail or as we are told in the 32nd chapter of Deuteronomy the 8th verse when the Lord separated the peoples of the earth he He set bounds to the people according to the number of the sons of God.

This whole drama is a transformation, a complete transformation of the son into the father. That's the mystery of the entire story. God and God alone plays all the parts. There's nothing but God playing all the parts. and all the phrases all the appearances such as Stanley such as Nan such as anyone in this room tonight no matter who you are that is the phrase called the son of God but the one playing it is God the Father when he brings you to the inn this thing closes in upon you and forms an entirely new story which you experience revealing you as God the Father for the play is lasting you cannot tell it and you wonder how long oh Lord how long because the whole thing seems to be a repetition over and over and over again there isn't one vile crime in the world that is not openly described in the Bible do you think crimes are today read the Bible carefully. There isn't one that is not described in the Bible. And described in the nth degree.

When you come to the end and you've prayed all the parts, then you are crowned with God himself. Now this is how it happened. Who would have thought that a the La Stoli told, this is 1971, this is the 20th century, who would have told the La Stoli told? Two thousand years BC, and one told a thousand years BC, and one told the first century AD, is contemporary with the 20th century. the whole vast six thousand years which men could not understand suddenly portions of it come together like a magnet and forms an entirely new story I knew the individual experiencing and what do you experience? something the one he said you are my son John, the day

of the gospel, stands before you.

Prior to him was the homosexual by one thousand years. And there are two next to you. And they're looking at him concupiscently. It is not said of him, I have found in David, the son of Jesse, a man after my own heart who will do all my will he is the one he sent he is called the hidden one in the Old Testament a way back he is the secret now a secret or a mystery in scripture is not a matter to be kept secret but a revealed truth that is mysterious in character he calls him in who calls him in the one who was saved here he stands before you and two homosexuals stand next to you and they're looking at him and you know they're looking at your son concupiscently and you warn these two homosexuals of his victory and before you on a table is a head, an enormous head, severed from the the body and there is the head of Goliath.

And you're living in the 20th century. And here is the head of Goliath. Here is David. And here are the two homosexuals from the play of Lot. There is a play completely fragmented taking place forever and forever. A thing to be done absolutely and continuously without reference to duration, to repetition or to position in time. for some time with reference to past time so you take all that is seemingly past because you read it and having read it it seems to you having read it it is past so suddenly it becomes contemporary and the whole thing is now taking place now and you are the father of this lad the two homosexuals are looking at him concupiscently you warn them he never lost a battle and never will.

For he said when he went into battle, I go in the name of the Lord God of Israel. And this day he will deliver you into my hand and I will sever your head and feed your body to the fowl. That day he severed his head. The whole thing actually unfolds before you. And this whole drama then reveals to you who you are. you are God the Father the transition took

place that was God's promise to his son you will go into hell and this world is hell there is no other hell every vice possible for man to experience is clearly and openly described in scripture read tomorrow morning's headlines or anything nothing transcends what is in scripture As to violence.

You have played it. You are playing it. And you will play. If you have it. Then comes the end. And the end. Is the crown of the play. So judge not the play. Until the play is done. The last act. Crowns the play. The last act. Is the story of Jesus Christ. Jesus Christ is the pattern man he is the way in Judaism that leads Judah which means the world from slavery into liberty from bondage into freedom from this world of Egypt into heaven so the whole drama is taking place in us my dears How near you are to this eruption, I do not know. You're told no one knows but the Father. For here, as the part that you're playing, you are the Son.

Not one child could be born in this world unless occupied by a Son of God. He accepts the bounds to the people according to the number of the Sons of God. so today they're trying to stop the population explosion oh they're quiet maybe they think they will stop it but not one child can be born who is not actually a garment worn by a son of God it takes all the sons to form the Lord so when you awaken from your present state as son of God into God the Father Father, you contain all, and you will not rest until everyone is brought back. Everyone must come back, but everyone must have the experience of wearing a garment called a son of man.

So he scattered the sons of men, and then placed bones to the people, according to the numbers of the sons of God. and when it happens the plague which man could not understand you're reading it now as secular history well the shadow is cast in this world and you do see the shadow of violence in the world all the crimes of the world for this thing was done

before that the world was it's called the furnaces of affliction in scripture and when you have passed through them all then things that were scattered and widely separated in time like the story of Abraham and the story of not then the story of David then the story of Jesus or in one single moment how could you put it all together here I stood in this wonderful marvelous interior a sinful interior and here Here is a man recorded as having lived 1,000 1,000 years B.

C. and I've gone three ,000 years beyond him. And here are two homosexuals who went one ,000 before him. And they are present too. And here is the entire thing unfolding before me with the head right before me. And I know my son bought that head in. I turn to these. They're widely separated by one ,000 years. is. And I turn to them and I warn them that my son never has lost a victory and he never will. For he said that the Lord of Israel goes with him and the Lord of Israel said to him thou art my son and he is my son. He is telling me who I am. And I go with him and he cannot lose a battle.

And here the entire play unfolds before me. And God created the the two homosexuals. He created David. He created everything in that play. It's a play. He condemns none. He does not condemn the homosexuals. They're part of the play. He doesn't condemn anything in the world. The severed head. Here is the head. An enormous head, may I tell you. There's no head in the world. No matter how big it is in some museum, it doesn't compare to that head. It filled the entire table right straight from the neck that's all it was from the neck the body is severed and straight to the fowl and the whole thing is clear before me, clearer than you are now vividly clear, etched before my body and here I'm sitting, I'm looking at this fantastic unfolding of a play with portions of six thousand years gathered together into a contemporary state.

And it all makes sense. And when you come back to this level of consciousness, you read Scripture and your mind for one moment is just simply stunned. You read Genesis and there it is. You read First Samuel and there it is. You read Second Samuel and there it is. You read the Second Psalm and there it is. You go forward into Luke and there it is. And here, here, six thousand years gathered together into one contemporary moment and you are the central figure and you are God the Father. I am telling you what I have experienced. Here, God himself gave himself to us. Yet that gift is still to be experienced. It remains a gift, something that we do possess, but a goal to be attained.

It must still be experienced. When you experience it, then it's yours. And then at any moment after that, you can drop off this garment. And you can say with Paul, I have finished the race. I have kept the faith. I have fought the good fight. And now the time of my departure has come. If I linger for a year or a few months, what does it matter? Only to tell and encourage everyone who hears it that you are the only one spoken of in Scripture. You are not the little thing that you think you are. You are and always have been the son of God destined to be God himself, that's the play, so as we are told by the poet, be patient, our playwright will show in some fifth act what this wild drama means.

He will show the meaning of it all. Well, I can tell you the meaning. The meaning is to reveal God. And when God is revealed in you, he is you. It's lifting you, the son of God, to the level of God the Father. That's the greatest of all mysteries. How can a son become his own father? And that's the mystery of the play. You become God the Father. You become the playwright. You become the author of it all. And in the end, everything is forgiven. So you played it all or you are playing it all or you will play it all. And in the end, you and I are one. One king, one Lord, one God and father

of it all.

And may I tell you, one body. And oh, what a power. I can begin to describe to you the power that is yours. the wisdom that is yours blinded, yes, while you're here, completely shut out, but when it happened, you have a power beyond the wildest dream of man. Nuclear power is like little firecrackers for July the 12th. It means nothing. We speak of the exploding Sun and the power of a Son. It is as enough to the power that is yours. You are coming into that power with the wisdom to use it lovingly. May I tell you a beauty beyond the wildest dream. Power, but don't think for one moment it is violent. It will then be used lovingly.

When you actually wear, you will wear the human form divine, and that form is love, and I can't describe to anyone in mortal words what I mean by a form that is love, and yet it is a form, and it's love, and it's your form, and when you stand and look at David, David is the image of it only in you, and you are the ancient of days, you are the infinite love, the ancient of days, and David the sum total of all of your experiences is the image of you only he is you, he is eternally young, he is the result of all the pain and the suffering that you have had, so when someone tells you that you can do so and so and avoid this and avoid that.

All right. Play the part beautifully. Take the law and use it wonderfully well. Use it. But may I tell you, you will not avoid the essential part for joy and woe are woven fine. A garment for the soul divine.

Now a few of you are having some strange, interesting, mystical experiences. I'll go along with Blake because I too have gone through the world of which he speaks. I travel through a land of men, a land of men and women too, and heard and saw such dreadful things as cold earth wanderers never knew. For there the babe is born in joy, it was begotten in dire role. Just as we reap in joy the fruit which we in strange ways did sell.

Now he tells us in that fourth verse of his wonderful poem, *The Mental Traveler*, and he mentions the exact parts of the body that really are nailed to this cross. He said he pierced.

First of all, the child is pierced upon a rock. His hands and feet, his head, a crumb of iron thorn that cut his side out, or that cut the side that he may feel both cold and heat. It is your head, your hands, your feet and your side, but he's telling it poetically, but he mentions the identical part where you are actually nailed and paired to this garment of flesh, but he told it in his own wonderful beautiful use of English. I know from my own experience that's exactly how it happens. I pass through these worlds night after night and I see exactly what he's describing, and some of you are passing through these states now, and you are scaring to death those who love you and think that something is wrong with you.

May I tell you, not a thing is wrong with you. You are near the end, that's why you are passing through them. So let no one stop. First of all, they couldn't stop you anyway. You couldn't be stopped now. It's too late, and who would want to stop it when you're near the end to receive the crown. So you fought the good fight and you finished the race and you kept the faith, and now there's made up for you the crown of righteousness. Let no one now bother me, for I bear on my body the mark of Jesus. If the stigmata, and yet not as the world calls it. ¶ You bear all the marks, and all the marks are these experiences as recorded in Scripture.

And so here are the events. The very first one takes the story of Abraham. Three men appear suddenly, and they come from nowhere to announce the birth of a child. That's Abraham. It starts that way right after the resurrection. They are awakened within the tomb. And then three men, after you come out of it, and you're born from above, three men appear, and you don't see them coming. They appear suddenly. They come to

witness the birth of that which they had foretold. Is anything too hard for God? So here is a child you said you could not have, but there he is, wrapped in swaddling clothes, and you call him Isaac, as I told you you would call him.

And Isaac means he laughed, and he does. to pick him up and he burst into the most heavenly smile he left that's told in Genesis and here is the year 1959 that's a long time 2000 BC it's 4000 years that it happens and then comes my son as I told him you are my son but I didn't know I was his father until God gave me himself I went through hell then came that moment in time that he kept his promise and his promise is he gives himself to us and yet the gift is still to be realized in experience then comes the experience and you realize it it remains the gift as a goal to be attained until the experience and then you realize it and here 1000 BC those words were said I say unto you, you are my son who is saying that?

the Lord is saying it and he stands before you and reveals you as the Lord and then you turn to scripture the first century what think ye of the Christ whose son is he? Son of David. How then does David in the spirit call him my Lord? If David calls him my Lord, how can he be David's son? And here the whole thing stands before you, then you know who you are. To whom did he say that? He said that to the Christ who is called the Lord. And only David can reveal him. No one else can reveal him. and so David revealed him as the Lord so I tell you Shakespeare though the greatest of all poets in the English town was also the man of vision with the capacity to write such beauty and he told it in the play so you and I go and we are amused as you like it it's a very amusing play if you've ever seen it I love it Last time I saw it was in Central Park in New York City.

In the summer they have these open air theaters. And we saw as you like it. And here he throws these words upon the wind. And who really got it?

All the world, all the world is a stage. No men and women, merely players. They have their exits and their entrances. and one man in his time played many parts. Then he mentioned the seven parts from the cradle to the grave. But I explained it for you tonight. It takes in a far greater time than the span between the cradle and the grave. ¶ It takes in the 6,000 years and the play is all told in the Old Testament. The Old Testament is an adumbration, a foreshadowing that no one could understand.

And Christianity is simply the way within Judaism. It was before the plague. That was the purpose of the plague. It had a purpose. The purpose comes first. Then the plague to unfold the purpose. So Christianity is the purpose buried in Judaism, which is the plague. And when it unfolded, they would not believe that was the meaning of the play. So they continued to observe the outer ceremonies, which is simply the play. But as it erupts and unfolds within us, we see all these parts, widely separated in time, pull into a single act. And here you see all these characters, and they're still alive. These are the eternal states of consciousness. business. David is forever and forever and forever.

He is forever the prince because you are the king. And if you are the father of David and you are king, he has to be a prince. I'll make him prince forever, so told in scripture. He is eternally the prince, awaiting the father who is king to recognize him and then memory returns. In fact, now it is given, for prior to that you were the son of God and now you are God himself. That is the sacrifice. So God gives himself to us. Yet the gift remains a gift until experience. When it is experienced, we become possessors of the gift, and the gift is God. You are God himself. So I know from my own experience that I experience it as I my ordered race of life.

And I can say to the whole vast world that all of us, all the inhabitants of earth, we have one religion, the religion of Jesus. And that is the eternal

everlasting gospel. It is no other. It is the heart, the purpose of Judaism. Judaism is the foundation stone. That's the play. But before the play was written, there was a purpose behind the play. And the purpose was concealed. It was hidden. And in the end, the purpose unfolds in a way that no one, knowing only the play, could ever have seen it. It comes at the end. So judge not the play until the play is done. the last act crowns the play and that last act is Jesus Christ and you are the Lord Jesus Christ who is God himself now let us go into the silence.

Thank you. Good. Good. Do you have any questions, please? yes Frank the five stones five in scripture means grace and grace comes through Jesus Christ grace and truth came through Jesus Christ and grace is the gift of God unmerited, unearned. There's not a thing that the son did to merit being the father. It was God the father's desire to raise his son to the level of himself. It only means it doesn't mean a little stone. That's all symbolism. He was armed only with grace. That is sufficient for you as we are told in scripture. And when the thorn in his side screamed out for correction, three times he appealed to God to remove the thorn, and three times the Lord said to him, My grace is sufficient for him for my power is made perfect in witness.

So your weakness could be anything. It could be bankruptcy, it could be a physical pain, it could be anything whatever. Is human is weak. For we are all weak in these garments, but my grace is sufficient for go on. Only with my grace you have no sword. So you take the sword from the one that you by grace brought down, and then you sell his head for his own sword. So that five simply means great, and great is God's gift of himself to man. And if he gives me himself and I face the world as an opponent, they would vanish if I go armed with the grace of God. Not by might nor by power, but by my spirit, saith the Lord.

So if I am armed with the grace of God, what does it matter? What opponents will say? Any other questions? They're standing. I follow the story from Lot and Paul. I don't quite understand what part of Abraham contributed. Was there some vision, some element present? Yes. Abraham? In Abraham's vision, three men suddenly appeared while he sat in the door of the tent in the heat of the day. He didn't recognize them as messengers of the Lord and he didn't recognize that one was the Lord. And when he questioned at moments that he, an old man, could have a child, they say to him, is anything too hard for the Lord? And he admitted, no, there was not.

So he believed that nothing was too hard for the Lord in spite of the fact he was already a hundred years old and Sarah 90. So when the child is born, three men appear. In his case there were three. In Lot's case, he offered his two daughters. Therefore, in offering two virgin daughters, he was offering to two men. And there were two homosexuals who appeared in the drama. So here the child appeared first. And that was the story of Abraham because three brothers And these three brothers simply to deny that you, Vaughan, could have the child. But the third one spoke and lifted the child and he embraced it and it smiled in his face.

It was Isaac, the laughing one.

This Is Your Future

Suppose you heard the most incredible story in the world, the story of Jesus Christ. Someone sat you down and told you the most fantastic story, and then told you this is your future. Would you believe it? For that is the story. you are destined to play the part in detail of Jesus Christ forget the crucifixion it is over that's over. You are now crucified on the garment that you are wearing. So when Blake said, "Teach me, O Holy Spirit, The testimony of Jesus. Let me comprehend wondrous things out of the divine law." He is asking for all the testimony. For we are told in scripture, the testimony of Jesus is the spirit of prophecy. He poured out doctrine as prophecy and left it to all the ages forever and forever.

So his story is your story. Christ in us is the hope of glory. You could not breathe were he not within you. So the story as told in the gospel is your future; so listen to his story. Everything said by him you are going to experience, for it is all a prophecy of man. But every man now: he said, "I am the only way; I am the way, the truth, and the life; no one comes to the Father but by me. If you had known me, you would have known my Father also; henceforth you know my Father, and you have seen him." For if you've seen me, you've seen the Father. Believe me, I am in the Father, and the Father in me.

Or else believe me, for the sake of the work themselves." For he who believes me, the works that I do, he will do also. And even greater works of these, for I go to the Father. In that day you will know that I am in my Father, and I am in you, and you are in me." In that day, you'll know it.

Now, what are the works? And listen to all the statements that he made. He inspired the prophet. Therefore you inspired the prophet. The book is all about me. Therefore it is all about you. In the volume of the book, it is all about me. I have come to fulfill scripture. You are here for one purpose: to fulfill scripture.

Tonight at some party, if someone is present and they claim they can read the future, everyone becomes so excited: "What does he do?" Or "What does she do?" "What we read," or "she reads palm," the talk; they're all setting up their hand, or "she reads teacup leaves, or the coffee grounds," or maybe the stars, or maybe something else. That's not your future. Your future is to fulfill what you foretold. You foretold through your servants the prophets what you would come to do. You came down. You are the Word of God. For we are told the name by which he is called is the Word of God. And the Word of God is God. In the beginning was the Word, the Word was with God, and the Word was God.

And the Word that goes forth from my mouth shall not return unto me empty, thing, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it." You sent yourself. There was no one else to do it but yourself. You foretold it, and you came into this world to fulfill what you foretold. But you had to completely forget that you had done it. You couldn't pretend; you had to completely forget that you had foretold all that you are going to fulfill. Then came that moment in time where you erupted, and the eruption is taking place and it will continue to take place in each and the identical story will repeat itself in everyone; so it was you who inspired the prophet to write, "I will tell of the decree of the Lord: the Lord."

He said unto me, thou art my son. Today I have begotten thee. It is you who dictated the word. It is you now who have come to hear him

confirming. It is you before who he will stand and call you Father and call you my Lord. So everything written in Scripture is all about you. So the real prophecy is not you're going to have this, that or the other. What does it matter? Read the victory columns this morning. Here are those who who are making all kinds of plans for their future. They call that their future. One, he dropped dead at 49, a very brilliant mind, doing a wonderful job in this world. Head of the Urban League, only 49, swimming in the surf on this tour in Africa.

And then, the old heart gave out. His future is to play the part of Jesus Christ not what the papers will tell you everyone must play the part of Jesus Christ and it is not as is told from our pulpit Jesus Christ is actually buried in every child born of woman he will rise in every child born a woman and everyone in whom he rises will experience the entire story of Jesus Christ he will be born in the same manner that he is supposed to be born from above he will rise in that tomb and unaided he will come out of that tomb he will encounter the one that he foretold to be his son, which is the sum total of all the parts of humanity, for David simply symbolizes humanity; he became humanity, and playing all the parts, then the essence of all parts is David, and that's the son who calls him my father.

So everything told of him and all of his doctrine, he poured out doctrine as prophecy and left it to us at all the ages forever and forever. He doesn't differ from himself in you. That's not the greater Christ and the one in you the lesser; there is only Christ. So don't think for one second there There is one child in this world that is more important or will be more important. For what man accomplishes in this world, whether he be a president, a dictator, a king, that's not important. That's all rubbed out. It has nothing to do with the reality of your future. Your future is to fulfill scripture. Your future is to completely play the part of Jesus Christ.

And he is not seen by mortal eye. Had you known me, you would have known my father also. Henceforth you know him and you have seen him. For he who sees me has seen the father. But have you seen me? And he told them, no, you haven't yet seen me. I have not yet displayed myself to you. One day I will and you will have the same form and you will display it to another, other, and to another. For in the end we're all transformed into the one body, the one spirit. We will be the one Lord. We will be the one God and Father of all. So that one will be greater than the other.

All equally great, all God the Father. So that is your future.

Dwell upon it. Consider dwelling upon what? Tomorrow is going to hold for you concerning earning dollars and cents, and everyone? In this morning's paper Say this one gentleman who died. Everyone who got any notice in the obituary column was because they left money. This one left so much. This one left so much. All money. Not their accomplishments. But they left money. Didn't take it with them. So don't you think for one second your future can be seen in the palm of your hand or in the teacup leaf or in the stars it is not there, your future is in scripture and you came here for one purpose to fulfill what you yourself dictated through the prophet you were the God who inspired the prophet you prepared a way for your own return.

You prepared it. And that preparation was all mapped out in the life as defined for us in the story of Jesus Christ. So your future is the fulfillment of the gospel. When you read the story carefully find out what he's talking about. He tells you that he told me and I told it to myself because I was the one dictating it you must be born again you must be born from above and as Moses lifted up the serpent in the wilderness so must you the son of man be lifted up all that I am telling you you must eat and you call it my flesh call it my body drink my blood make it alive within you and then as you

accept it and you believe it it will unfold within you well I'm talking to myself I had to come down and completely forget it and then hear the story from below and have faith in what I have heard as our memory is returning for it tells me I will sin now the Holy Spirit called the Comforter in some translations called the counselor in others.

But it's the Holy Spirit. He is called the Spirit of Truth. And when the Spirit of Truth comes, he brings to your remembrance all that I have told you. He is bringing to my remembrance all that I told myself that I would do. It's really memory returning. I can't explain it to you in any better way. In some strange way, when it happens, well you've always known it the thing actually comes back you've always known who you were but you've forgotten it and suffered complete and total amnesia and all of a sudden the whole thing is coming back who could tell a man in the century, the 20th century that a child born 3000 years ago that is now part of history, dead history That that child is alive and you promised that child that you would raise him from the grave and not leave him in hell.

And that he is your child. Newborn in this age, in the 20th century. And one born 3,000 years ago. And that you are his father. Who for one moment would accept that it's an incredible story and it's a true story. That here is this something coming out of the nowhere untouched untarnished not corrupted the same beautiful creature that he was when you declare to him you are my son today I have begotten him but now I must now sleep and dream the dream of life and go through hell in order to bring you out and bring you back as my son. And then you and I play all these parts. And we played all the horrors of the world and we're still playing.

And then in the end, he comes up. And here he stands before us and we fulfilled what we ourselves predicted that we would do. And that was for a purpose. What was the purpose? For self-expansion. God is forever

expanding himself, and this play is for one purpose, to expand God beyond what he was prior to the conceiving of the play. And then he took upon himself the limit of contraction, the human form, this body and the limit of opacity, a complete forgetfulness, darkness, and then playing all these parts, he breaks the shell and he comes out of that tomb. As he comes out all that he said he would experience he begins to experience it.

Everything unfolds within him. Night before last I seem to go from one teacher to the other in this country. Those who are teaching what is called New Thought, and I say to them one after the other, ¶C|call it new thought, there is no such thing as new thought. You have a great, great shock in store for you; is there a thing new that you are talking about, and may I tell you, it's all false that you are talking about. This is not what you are here for. Not for one moment did you come for this purpose; this little ism and that little ism, and the other little ism, all this will be forgotten. You only came to fulfill Scripture.

You're all my brothers. And your son to sleep, listen to one who is awakened from the dream of life. They could only smile. No, they could not for one second accept it. It about their own little business making a dollar, making a dollar and teaching nonsense ¶T|them to the whole vast world if the world will listen to them. And it's only a matter of moments, just a matter of moments, when you all depart to find yourself restored in the same grand illusion that you are now lost in. And then I went from one to the other. And then returned to this state. I can see their faces before me now. Some, most of them are still here, a few were gone to find themselves still in the same grand illusion.

But they could not see me. They heard me, saw me, but not the being that I am. The transformed body they could not see. You cannot see it until it actually erupts within you. And then as it erupts within you, you are

clothed entirely differently in your new body. The being that you were before that, the world was. Or the being that you really are is God. You are God. I in them, they in me, and I in thee, and thou in me. That's what he's telling us. So if God is in me, God is in Christ and Christ in me, not God in me. Where would I go then if I'm going to God the Father when I depart?

I'm only returning to myself. But I can't return to myself until I reach the limit here and explode. Then I can return to the source of my being. Until I reached that, I could only reproduce the pattern here, restore myself to life in a terrestrial world. I have to first reach the limit and break it; and when I break the shell and come out, then I return to myself who is God the Father. Return to the source, but I can't return to the source until I am born from above. I, I cannot enter that state called heaven; I can't be clothed in that body that makes everything perfect as I walk by, clothed in that body, until I am born from above.

So I'm telling you who you are, your real future. Let no one hold your hand to tell you your future. What future? Don't go to any medium to find your future. Your future is in scripture. You are the Lord Jesus Christ. That's who you are. You have already been crucified. And may I tell you, it was ecstatic. It was joy beyond measure. Far from pain, as the world paints it. It wasn't pain at all. You deliberately did it. No one took away your life. You laid it on yourself. Because you knew you had the power to lay it down and the power to take it up again. And it is just as told. Six points as you're told in Scripture.

The hands, the head, the right side, and the two feet. And they are vortices. They're not nails. Each is a vortex. And when you're nailed on this by these six vortices, it is sheer ecstasy. that I know from experience. And then you forget. As you enter this, having been nailed, purposely nailed by your own, I myself, I would say, committed for the purpose of which I've

just told you. And now you come in having foretold it, you come to fulfill it. For no one in the world could fulfill it but God himself. So God became man. And then he raises himself out of man, bringing with him the experiences of man. Therefore, in a way, he raises the nature of man and transforms it into that which is God himself.

Because it is God begetting himself. for nature is simply that principle upon which we depend for sameness of form in transmitted life therefore man transmits man man transmits man God feds with God and so when you come up from above it is simply God begetting God bring yourself out once more plus the experience of having been man in this world glorified beyond your wildest dreams. So tonight dwell upon your future as Christ Jesus. Not some little thing you're going to leave behind you. It'll all be rubbed out. All the accomplishments of man will be completely forgotten, completely wiped out. Not a thing will be left. but you are immortal and your future is the fulfillment of your own prediction you predicted the word because you are the word and you foretold it through your prophet your servants then finding no one who could fulfill it you came down yourself you are the word and the word is God and the word became flesh and dwells within us And now the word is flesh.

And you're going to fulfill your own prediction. Everything said about Jesus, you are going to experience. And you'll know exactly who you are. I am not flattering you. I'd rather this very moment drop before you than to flatter you for any purpose whatsoever. I am not flattering you. I could not because you're greatly beyond the wildest grief of man you're not some little pygmy no matter what part you're now playing, you are the Lord, God Jesus Christ you are and the day will come you will know it and everyone will know it but you will not then be playing the little part of John and Peter and this and the other you are the Lord Jesus Christ.

So your future, all right, far as this world goes, assume a dignified state for yourself. Why shouldn't you? If you're in need today because you are truly the Lord Jesus Christ, assume that you have what you need because it's yours for the assumption, yours for the taking, yours for the appropriation. It is all yours. You You don't go and steal it. You simply appropriate it. What would the feeling be like if it were true? Dare to appropriate it. By simply catching the feeling that it would be yours, would it true? You aren't stealing it. In a way that no one knows, everyone must play a part and bring to you what you've assumed. Whatever one in this world could be used to play their part to bring it, they'll bring it.

But I would not make money, Michael. goal. But if you want to make it your goal, may I tell you, it's perfectly all right. No condemnation at all. But whatever you want in this world, dare to assume it that you have it. And live as though it were true. And walk in that as something that it is true. Sleep in it. But don't forget the story that is your true story. You are the Lord Jesus Christ. Don't be ashamed of it. don't be embarrassed let no one offend you it doesn't make any difference hit this little thing call Neville perfectly alright but the being that is wearing it you can't touch it that being you cannot offend because he knows who he is so this little thing related to some physical little background or you could offend the family but I'm that stupid to react because you you have some remark about the physical background of the thing called Neville.

No. But the thing that I really am, you do not know. That being, I know. And that being, why talk about it? Because who would believe it? This morning's paper, some lady, prominent through her very prominent brothers. She has two very prominent brothers. and she was offended because someone spoke at one of the colleges and she went up and made an attempt to slap her face because it offended her concept of the Virgin Mary

and you looked at this thing and you wonder what on earth, and they're supposed to be prominent, socially prominent very very wealthy and that she could react in this manner of violence because someone made the statement concerning the Virgin Mary from the platform of a college in our country.

And she dared to become violent about it. And here is the one who is preaching love. Nothing but love. And the forgiveness of all things. And she is going to defend Virgin Mary if she only knew who the Virgin Mary really is. If I told her as a man, I am Mary, and birth to God not must give I have given birth to him and don't look outside to see where he is I gave birth to myself God only gives birth to himself she would then possibly jump up there and stab me but I haven't told you who you are and I do hope that you will actually accept it and develop on it your dreams will change your visions will change your whole nights will change they're conscious all through the night and get you arrested when you wake in the morning you are teaching as Paul says my gospel that no one even if I myself changed it do not believe for this came by revelation so let no one change it and he was writing these words before we had Paul gospel his mind came all by revelation so I preach only Christ and him crucified I came before you knowing nothing but Christ and him crucified and he's talking to you because he makes the statement and I have been crucified with him If I have been united with him in a death like his, I certainly shall be united with him in a resurrection like his.

So he admits the crucifixion is over. The union with him is over.

Look at it this way. Christ is a pattern. God is buried in Christ, the pattern. God in the pattern buried in man. The pattern fulfills itself. Fulfilling it. God is doing the works. So buried in the pattern. And in the fullness of time the pattern unfolds. Like a seed is a pattern. And then in

the fullness of time the seed breaks. And then the pattern unfolds. So Christ is a pattern. The pattern man, it's buried in man and in that pattern is the author of it all it is God the Father, so he unfolds within the pattern and there's a definite pattern and you can't change the pattern and it begins with resurrection and the second side of that same night is birth from above, then the discovery of his promise to David: David, you are my son. I've got now to actually fulfill what I told you that I am. I'm your father. I'm humanity's father. And you are the symbol of humanity. Having played all, now you must stand before me and actually fulfill my prophecy and call me father. And he does. He stands before you and calls you father. And now I, who became man and came out of man, I am therefore the son of man.

Now the Son of Man must rise like a serpent into heaven. Just as I foretold it through my servant Moses. But he only had a copy of the reality. For the testimony of Jesus is the spirit of prophecy. Not the letter. It's the spirit of prophecy. As you read it in the 19th chapter of the book of Revelation. His testimony is the spirit, for the letter kills, the spirit makes alive. So he comes to give life and to make real, for I am not only the way and the truth of the life, I am the true and living way. I give life and reality to the dead level, for my testimony is the spirit, not the letter. So teach me, or Holy Spirit, the testimony of Jesus let me comprehend wondrous things out of the divine law. Because if he is the spirit of truth, well then, let me find it. But he comes from within. He can't come from without. As he comes from within, he reinterprets the letter in terms of his own living experience.

And then he tells it. And those who believe his testimony, believe in him, then from one to the other it carries on and then within them the same thing happens, proving that it's only Christ, so that one pattern is in

all. It's not a different pattern. It has to be duplicated in every one, and the one who is working it is God. As we are told, he who began the good work in you, he will bring it to completion at the day of Jesus Christ. So at that day you will know I am in my father and I am in you and you are that's what he tells us, and then when it happens in a man, I can tell anyone the awe, the thrill: here you've been waiting and waiting, turning on the outside, listening to words on the outside, and all of a sudden you realize it's all on the inside. Side, it was always all about you.

You foretold it. And then deliberately became contracted and lost all consciousness of what you foretold. But you wrote it to your servant. And there was the written record of what you had foretold. You've come now to make it alive. And then within you, the whole thing becomes alive. So you reinterpret scripture in the light of your own experience and those who have not had the experience, they can't believe it; that's not what they were looking for; they were looking for a saviour to come from without, not knowing he was buried within; that the crucifixion was over before the whole thing began; that the whole thing began with the crucifixion, and then the resurrection is the beginning of the interpreting of the Word, and you are the Word.

And you develop on your greatness. And may I tell you, all other things will fall into place. You don't have to sit down and work upon this problem and that problem and the other problem. Just develop on who you really are. And memory begins to return. And then you You walk differently. You walk in an entirely different state of consciousness. You don't brag about it. You don't talk about it. For the simple reason, everyone that you meet in the world is also going to have the same experience. So you can't feel better than. You see them asleep, lulled to sleep, but buried in that sleeping being is the Lord. ¶ Then you know the words of the 44th Psalm: Rouse thyself.

Why sleepest thou, O Lord? Do not cast us off forever. Awake. And the call is to God in man to rouse himself and awake. And the minute he rouses and he awakes, the pattern unfolds. And the pattern is the identical pattern as told us in Scripture. There is no other pattern. So your greatness is not in any physical accomplishment in this world; it is only in the fulfilling of your own worth. You willed it so to be, and then you came in to fulfill it, for there's no one to play the part; God only acts and is in existing beings or men. He is the actor in man, and that actor in man is your own wonderful human imagination.

And it's a person, may I tell you. It's not an intangible something; it's a person. A real person. And when awakened and clothed in his glorified body, no mortal eye could see it. No mortal eye could ever even conceive of it, the glory of that body. And wherever it is, everything is made perfect. I in them and thou in me, that they may be made perfectly one, as told us in the 17th chapter of John. I in them, thou in me, that they may be made perfectly one. So, the one speaking is in humanity, and the one speaking—God—is in him directly; and that one speaking, bear in mind, it's the pattern. And when you hear the word Christ, think of it as a pattern; it's the pattern man.

It's the only way to the Father, and until that pattern unfolds in man, he cannot find the Father; he may search for forever. He cannot find himself through the pattern. And the pattern has to become alive and unfold and awake within man. And as it awakes within man, he discovers himself as God the Father. But you're not going to find him outside of self. And you aren't going to find him as something on the outside looking at you. You only find him when you fulfill your word to David. You told David, thou art my son. Today I have begotten thee. Not in eternity will you ever know you really are God the Father until you fulfill that word to David.

You are the God who inspired the poet to write those words. And you'll keep your word because thy word is truth. And you've got to fulfill your word to David. And only when David stands before you will you know why it is stated in the gospel. No one knows who the Son is except the Father. And no one knows who the Father is except the Son. and anyone to whom the Son chooses to reveal. So until you fulfill your word to David, you will not know who you are. But you will fulfill it, for your word is yourself. For in the beginning was the Word, the Word was God, and the Word was God. And that Word became flesh and you are flesh.

So you will fulfill your word, because your word cannot return unto you void. ways, you must accomplish that which you purpose and prosper in the thing for which you sent it. And so you've sent yourself to fulfill it. And the day will come, he will stand before you and you will fulfill your word. You've kept your promise that he is your son. And he calls you father and then you know you are not the father. And then you will tell it to your brothers. and you will say to your brothers I am going unto my father and your father I am going unto my God and your God but my brothers for they are all brothers the way for the sons to return as God the Father has been prepared and that was the grand state calling one person who is God's son your son and so you predicted that he would call you father and then came the day he called you father and then memory returns and you know who you are I can tell you the feeling when you see him I trust my two eyes implicitly I've been married twice my first wife bore me a son and my second wife bore me a daughter I do believe 100 % I sigh it that That it is now my child and my daughter.

That they are really my offspring. But I know when I see David with such certainty. There is no uncertainty when he stands before you. And calls you home. None whatsoever. Not that there has ever been one

moment of doubt in my mind. That my two children are my children. them. But when it comes to this son, there is no uncertainty. I can't describe the feeling of certainty when you stand before him and you have fulfilled your promise, for you were the one who dictated those words. It is you who inspired him to write it down. When he said, I will tell of the decree of the Lord, he said unto me, Thou art my son.

Today I I have begun today. You inspired those words and you came here to fulfill it. And you're going to fulfill it. For you dwell this night on your true being, your essential being. And whatever bothers you will not bother you anymore. Because if you really know and feel you are the Lord Jesus Christ. Accept no challenge from any person in the world to convert stone into bread and to cast himself down to satisfy his curiosity. Do nothing for it. You do not accept any temptation whatsoever to prove your identity. You walk in the knowledge of who you are and you do not have to prove it to anyone in the world. The day will come, the pattern will unfold and you will know it.

I am telling you what I know from experience and I am not different; there's only one Christ in the world. I would not have it otherwise. I would not have for one moment the feeling that I would transcend my brothers. We're brothers. All one. My earthly mother is my brother. My earthly father is my brother. That's told in scripture. Who are my brothers? Who is my mother? who is my father? they said, "Your father mother waiting for you, and your brothers." Who are those who hear the Word of God? "These any point of these are my brothers," including his mother, including his father, including all who would hear. We all want to let no one feel superior.

Then when they asked, "Who will be the greatest in the kingdom?" It is not mine to give you. He hushed that argument right away when the

mother insisted that James and John be placed top of the list. "It is not mine to give." We're all brothers. We have a common father, and we're moving towards fatherhood. And so we're moving towards being the father himself. And you could only have the one father. So when tonight you dwell upon it, I hope when you go to bed you always have some pleasant thought, rather than the tears of the day, that it will occupy the mind as to who you really are.

For I'm not lying to you. I'm telling you who you are. You are the Lord Jesus Christ. And buried in that pattern is the being that you really are, God the Father. And one day that pattern will unfold. And at a certain point of unfoldment, your promise has been kept to your son, who is the only one that can reveal you. For no man has ever seen God, but his only son who is in the bosom of the Father, he has made him known. That's how much you actually completely forgot when you came down and assumed this garment of flesh and blood. Now, if you think this is not practical, may I tell you, it's the most practical thing you could have. For while you were taken away from the cares of the day in listening to who you really are, some great, great work is taking place within you. For your father knows your need far more than your conscious reasoning mind knows, and he knows your need, and while you listen to his word, his revealed word as it came to you through one in whom he awoke the work, was going on; so your needs will be met. He knows far greater than your rational mind knows what you really need. Now let us go into the silence.

Those Who Know Thy Name

It's a practical night, and still a very profoundly spiritual night. When we read the Bible, as it's been taught, we think it's secular history that these things happen on earth, as things happen here on earth. But it isn't so at all. It's salvation history. The whole thing is an inspired work, recorded for man, but in what manner? When we read it, bear in mind that those who wrote it were not recording events on earth as his home and he called them. They related their own experience. Now I'm speaking now of the gospel, the four gods. They're simply relating their own experience. They were not concerned in setting up some workable philosophy of life. They were not sectarians.

They were simply recording the road that they themselves had traveled. They are unknown. We speak of Matthew, Mark, Luke and John, all scholars are agreed that they are completely anonymous. No one knows who Matthew, Mark, Luke and John are. They were actually telling you the road that they had traveled, but here were the closed books: God unknown. God the Old Testament. Then in the fullness of time, it happened in them. And then they told it. They told it just as it happened in them. No two completely agree as to the use of the source material. These things happen. But they must tell it in the sum of the story to capture the minds of people.

For truth embodied in a tale will age it in at noly dawn. So if you tell it in the form of a story, then men will catch it and they will depolize the story until one day the truth of that story will erupt in them and they will understand what they intended that you should understand. For for they

were simply relating their own experience. Were it not that God is in you, you could never emerge from it. Were it not that God descended and became as I am, he could never awaken within you and then rise to the level where he was prior to his descent. So God became as I am, that I may be as he is.

So that the saint took me and is in man. He will awaken in man, rise in man, and they, as man, will ascend. That's the entire story. So they related their own experience. They were not concerned, as you speak today in the world, in speculation, theorizing, trying to work out some vertical philosophy of life. That was not their concern. They simply recorded the road that they had traveled. They were familiar with what was said in the Old Testament, the promises made by someone through the prophets, who inspired the Protestants to say what they say, who inspired them to say that these things would happen, and then they waited and waited and waited through the centuries, and then suddenly at that moment of time, at a key becoming right, it happened, it happened in those who told the story, and then that's the record of what happened in them, but they've told it in the form of a story.

A man taking the story has made a mess of it. They see Jesus Christ as something on the outside themselves rather than that which is God himself, who is very in man. Now, here comes back to the old, take this one story of the story of Jacob wrestles with an unknown mysterious being, and he wrestles through the night. And he's asking this being with whom he wrestles to reveal his identity, to tell his name. And he refuses to tell his name. But now comes the break of day and he's got to go. Jacob was not letting go until he revealed who he is. He still would not reveal who he is. But he blessed Jacob and changes Jacob from Jacob to Israel and changes his name.

He's no longer Jacob, he's now Israel. Which in a little sense means the man who rules as God. not like a God, as God. But in another sense, it is translated by most scholars as the perseverance with God. He would not take no for an answer and he simply continued and continued in the act to restrain, trying to find out the name of God, or in scriptural, The name of an individual is the character, the nature of that individual. As we are told, Adam named everything, and that was its nature. Whatever he named it, that was its nature, its character. If I could find a name of God, I would know its character. I would know its nature.

As we are told in the ninth psalm, those who know thy name put their trust in thee, but only find his name. So here I am resting, not with a love. This is a fact within myself. I am trying to find out the cause of the phenomena of life. What is the secret behind the things that are happening in my world? Can it be caused by something other than myself? Is it something on the outside where then I am helpless? I must find out the name, the nature, the character of causation. I am wrestling with myself. So the night is not the night of twelve hours. It is the night of human darkness. And then comes the break between men when the light is coming.

and he discovered that it is not anything on the outside of himself that ever caused anything to happen to me. It's all caused from within himself. Now the revelation as given in Scripture concerning the name of God, a name that is forever and forever throughout all generations, is I Am. And when they come and they ask you, what is his name? Just say, I am, has 10 things. I am that. That is who I am. I am the cause of everything in my world, good, bad, or indifferent. I represent. I don't quite believe it. And I paint all the night. trying to find out if it is true. And I'm told upon myself to test it.

He is personified in the gospel as the Lord Jesus Christ. So we are told

in the letter explaining the gospel to test ourselves. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. Now I have put myself to the test to see what I am holding to this faith, for you have heard it from me, as we heard it from reading the story, or heard it from my mother as she read the story to us, and we could hardly understand it. So we hear the story. Now is it really true that my own wonderful human imagination is God? well it wouldn't take me long to test it if it is true that that is the sole cause of the phenomena of my life then I must put it to the test or I should put it to the test and this is the story as told in Timothy they put it to the test and discovered the whole book was all about this it was not about another attempt So, they relidged their own experience.

That's the translation of that Greek sentence by Mark, James Mark. It is still, as far as I'm concerned, the best translation of that Greek sentence. Other Bibles, as in most Bibles translated, they simply told what had happened. Well, that's all right, that's true. They told what had happened. But if I tell you that I am actually relating my own experience, that's all. I'm telling you what has happened. But this is from Old Testament. I'm speaking then from experience. I'm not speaking from hearsay. If I take the King James Version or the Revised Standard Version, and I simply take the quote, they tell what has happened. Well, I could have heard it as I walked this street.

This is what happened. That's Parasite. I'm not a witness. What if I now tell you, I am now relating what I personally have experienced. I relate my own experience. Now I leave you to go back and search the scriptures to see if what I've told you happened to me is confirmed by scripture. so you go back into the scriptures and you read and I will take you through the scriptures and show you what happened to me is recorded in the scriptures

but there it is adamant it's a foreshadowing it's a foreshadowing in a not only other conclusion or immediately evident way it's simply a shadow of what is going to take place when it does take place it is light but not as it is foreshadowed.

It's the difference between a three -dimensional reality, a cubic reality, and the depiction of that reality on a flat surface. So I can take a cubic reality, and then I can take it as an artist, and draw it, and paint it, and then I'll show you what it looks like on a flat surface. but you can't compare that past service that you observed to the cubic reality of that past service. So, when it happens in man is the cubic reality of the foreshadowing as told in the Old Testament. So the new is simply the complete picture and they're relating their own experience. So I go back and I figure out what is it all about.

he promised an incredible thing and by a day he promised me a child and then he promised me a fantastic thing an inheritance he promised me a fatherhood of everything in the world more numerous than the stars more numerous than the fans of the sea that's what he promised And when did it come to pass? When on earth did this promise fulfill itself? When did I become the father of all? He promised me a son. He promised me the father of all. He promised me kingdom. The ideal state. Alright. Then comes that moment in time when the child does a prayer. The child's first name was called Naphtha. It's called Isaac in Hebrew. But the word Isaac means laugh.

Just don't be laughing. And when that infant appears, he laughs. When you hold him in your arms, just don't speak a bunch of laughter. Could that be what was promising? That was what was promising, but what does it signify that he's going to do all of it he's going to make you now the father of all he's going to give you in Trinity to protect I keep on I read the

story and as I read the story I see that here in this volume a character names in the bible are significant. He said he brought, when he brought the host into being, in the form of the chapter of Isaiah, when he brought the host into being, he called them all by name.

You might think he's calling the stars. No. He is calling the characters of the kingdom. These are the eternal states of consciousness through which the immortal man passes. And he has a name. And the name has a tremendous significance. difficult. So he takes this name, called Jacob, and he turns it into Israel. He takes this name and he turns it into that name. As he turns a name from one into another, that being is a new man, a completely transformed being. So when Jacob wrestles all through the night trying to find out the name, he does give him a blessing. But the blessing he gives him is a new name, which means a completely transformed being.

He turns him from Jacob, the supplanter, who supplanter Esau, his brother, and gives him the name of Israel, which is the man who will rule as God. One who perseveres with God and would not take no for an answer. And so he acts with victory in his wrestling with God. But who was the God? God reveals deals himself with I am. So the same God who reveals himself is the God who hid himself from man. He was hidden in man. I am wrestling with myself to find out why are these things happening to me. What on earth is it in me or in someone else or in some place that is causing the same things in my world?

Am I a victim of something on the the outside of myself. I will not take yes or no. I've got to find out. I'm wrestling only with myself. Well, then I begin to test it. I will try to find him. And this is how I wrestle with him. I will now take a goal for myself or for a friend or for anyone. And I will assume that they are, as I would like to see, I will assume that I am as I want

it. And if what I see is the cause of the phenomenon of life, for then I must find it in this manner. So I will assume that I am the man that I want to be.

And I will persevere in that assumption. I will resurrect. And it seems normal and it seems natural. Should I now become that which I have assumed that I am by something, I have actually found the cause of the phenomenon of my life. Now go and say I am. Has sent me unto thee. And though I see the world as I would see it, it is what I have assumed did come to pass. If I put that to the test and it proves itself in the testing, I have found it. I found its name. for now how can I test anyone or put faith in anyone outside of me? For those who know thy name put their trust in thee."

I was first discovered then. I discovered my testers. And then I tested, and then things began to happen with me. As they happened, I searched the scriptures to find what it was told by him. This is what it meant, but I didn't understand it. I turn the pages over and I come to the second chapter of the book of John and here are the entire words and I will tell of the decree of the Lord and the Lord said unto me thou art my son the day I have begotten thee and then I read the book and scholars tell me well that was written one thousand years B. C. And here is the 20th century A.D.

that means it's 3,000 years ago therefore it's not related to me at all. That's 3,000 years ago. How on earth could that be related? I will tell of the decree of the Lord: He said unto me, Thou art my Son, today I have begotten you. Then I go on. I am suddenly and And expository faith was in me. ¶2521|And the one recalling the word. Who claims that God said to him, You are my son. Today I have begotten you. And then in the 89th Psalm. The same one is speaking. And now he is recalling the word of the father. And the father is saying to him, Thou hast taught me. Father. He has said unto me, Thou art my father.

Could it be after 3,000,000 years that I would have that experience? Or that 3,000,000 years later, if we take it chronologically, I had that experience. ¶2613|For he who says God called him his son, and he called God his father, and it happened to me; for that I know now. The cause of the phenomenon of life. I know the purpose of the entire story: the purpose of the entire story is for God to unveil himself in men in whom he is dead. And he set the whole planet, by which he would unveil himself. There was no other way for God to unveil himself as you other than to first foretell it, and then become God who hails, and then in the midst of it all, erupt with ease, and you discover that you are God.

¶2726|That he stands before you, the immortal nature, and there is no uncertainty within you when you see him. And no uncertainty within him when he sees you. And here he stands before you and calls you father. And you know you are the father. And he knows that he is your son. So they They related their own experience. ¶2786|They were not telling the story of another. They took all the things that they might have heard. But when it happened in them, they related their own experience just as it happened. But the thought told it differently. ¶2825|Because in my own case, it happened in this manner. I'll tell it as it happened in me. If it happened in you, you will tell it, but they are parallel.

They are related. The story is related. But no two, well the three, foot, Matthew, Mark, and Luke, the synoptic, they do tell it in an almost parallel manner, yet they differ. John tells it differently. It's a more profound difference in the book of John. ¶2902|For he tells the identical story, for he tells it more profoundly. That which must happen in every man in this world. By man I mean generic man. Male, female, may be them, and call their name man. So in everyone, the story is going to take place. But while I'm living in this world of Jesus, I can test it. ¶2963|Long before the actual

event takes place, for evening I can find out his name.

For he causes all things in the world. If I say his name is called the Lord on the outside of my entire. If I say his name is called Jesus Christ, it's on the outside. If I say God, it's on the outside. ¶3022|So shall I come to you. To Abraham, Isaac, unto Jacob, I did not make myself known unto them by the name I Am. I reveal myself to them by the name El Shaddai, which means God Almighty. life. They're called power. External to themselves. And they worship that power. External to themselves. But to you, I now reveal my name. And my name is I Am. By this name I must be known throughout all generations forever and forever.

And they'll to redefine it as I Am. They'll put their trust in me. And they'll call upon me. Well, the word to call upon doesn't mean what you think I'll call upon the Lord in the name of God. That's not calling upon God. Literally, it means to call with the name and his name is I am. How would I call upon or with the name of God in the name of God as help or wealth or power? I would have to assume I am help. As told us in the book of Job, let the weak man say, I am strong. Let the poor man say, I am rich. Let the unknown say, I am known.

That's how I call with the name of God, for his name forever and forever is I Am. So if that is the name that man must know, God by, forever and forever, Can I ever get away from that name? If I make my bed in hell, can I leave I am behind me? Is there any place I can go in eternity where I can put off I am and be proud of what I am? No matter where I go, thou art there. But thou art I am. So if I make my bed in hell, thou art there. And your name is what? I am. If I make my very heaven there was there and the name is what?

I am so where can I go that God is not and his name forever and forever is I and there is no other name for him we translate the word Yahweh,

Yahweh as the Lord and you go to synagogue or you go to Catholic churches or the Protestant churches and they will use the word the Lord. They use the word God, and the mind easily jumps outside of itself, and there's the unexistent, conscious, external to themselves. That's not God. And yet when you say, I am, it doesn't convey to a man who sees himself so little that he is calling the name God. He feels so insignificant that he can't say, I am, and for one moment believe that and he's not.

Yet it's the only God. Because by him all things are made, and without him was not anything made that was made. Therefore if you are now in poverty, who made it? God makes all things, but he makes it by his name. But if he makes it by his name, well then stop saying, I am poor. If you don't want to experience poverty beyond what you have experienced it, stop calling with his name in the name of prophecy. If you don't want to pray any longer, the same that you did at Christ. For you ain't stopped calling with God's name. That's his name forever. To all through the Gospel of John you get these fundamental things.

I am. I am the door. I am the vine. All of this goes from declaration, I am. I am from above. You are from below. know. Anything outside of I am must be known. I am from above. I am not of this world. You are of this world. But if you know who I am, you will call with my name and change this world. That's the story of the Bible. So as it is stated, the entire secret of the Bible, the whole secret from beginning to end, you'll find wrapped up in these five words. They're related, their own history. The whole secret, can you imagine that? They're only telling you what happened to them, as I've been trying to tell you since it happened to me.

It happened to me of the gang, I would say, in 1959. The act of eruption began, and came to its fulfillment on the 1st of January 1963, when the Dove descended and smothered me in affection. Tipped me all

over my face, my head, my neck, and remained about me. So in that 1260 days, the whole drama unfolded in me, rather than in folks. So I've been trying to share with you what I know from experience. I have not been fake at it. I have no desire to leave behind me any little itinerant, no little church, no little anything, just to share with you what I've experienced. That's exactly what the events, whoever they are who wrote Matthew, Mark, Luke and John, they engaged not some huge organization with all the outside ceremonies, outside things to worship all that it takes man away from who he really is you go to church and you see someone walking under the aisle carrying a cross and carrying a crucifix and then all the singing and all these things and then you go up and you take communion all that's on the outside, it takes you away from who you really are It has nothing to do with the true nature, the true character of God.

For God is your own wonderful human imagination. That is God. There never was another. There never will eternally be another. And it is the cause of the phenomenon of life. Whether you are poor or rich, known or unknown, but you've got to reach the point where you have absolute faith in God. And God is your own wonderful human I am. That's life. So you sleep in the assumption that you are the man, the woman, if you would like to be. And you have absolute confidence in God. That's the only God. You wake in the morning, not a thing has happened, there's been about a change in your world. You persist in it. That night, you still sleep in the assumption.

And to the best of your abilities, And if what I'm telling you is true, it should prove itself in performance. And when it proves itself in performance, the problem is this. It's going to happen so naturally. You're going to give all credit to the means employed and not to what you need. be. Someone comes to your world and says, by the way, I want you to meet

so -and -so. And so you meet so -and -so, and you have certain talents, and they can use your talents. And therefore you get a job through them. And because you get a job through them, and then things begin to look nice and rosy, you attribute all things to the means employed and not to the act that caused the means to appear.

where. And there's only one causation, and that causation is your own wonderful human imagination. It's personified in Scripture, and it is called Jesus Christ. I personally know no lovelier name than Jesus Christ. For I'm concerned, but I must always remember that it means I am. That I am is very in that. And I am is the Lord Jesus Christ. He is actually buried in man and he will rise in man. And when he rises in man, then is the Lord Jesus Christ. And no being in this world can rise but he who first was dead. The Lord Jesus Christ, which is your own wonderful human imagination, be steady from its infinite soul until upon itself the limitations of this cross called the human form and is now at the very in your soul and one day it will arrive.

You will awake. He, yes, you will awake. And you'll be all alone. There will be you and you awake. When you awaken, who will awake? You will say, I am, that's me. And who comes out in the stars? Well, I am coming out, so that's God. His name is I. And who looks back? And who is looking back as a body, although it is a cave? I. Well, that's the thing. And who are they discussing when they pick up the infant and say, it is your baby? Well, they this is talking to me. And who is picking up the baby when they put the baby on the bed? Well, I am picking it up. That's his name.

But who is carrying the weed? The stone? I? Well, that's his name. And who is David calling father? He's calling me father. The I am. That's the name. But his father in Scripture, his name is Jesse. For Jesse means I am. The word Jesse means Jehovah exists. The eternal existing being is Jesse.

The name of David. And David calls him Father. Did he not call the Lord, my Lord, my Father? That's what's good to know. For all of a sudden you experience all these things. Well then, who are you? and when the day comes that you take off this little garment your shoe was a plague the whole thing was a plague that God himself set up and his only God and there was no one to play any part of God so he played all the parts so the one became the many the one became fragmented and here the verse location of one and then they gather together of all into one.

In the end, only one. Because I am telling you, I know from experience, that you are going to have the identical experience. And if my son David calls you father, are we not one? How can you be the father of my son and not be my very self? So in the end, there's only God. And his name is One. And he is One. Everyone without loss of identity will be that One. And I know from it for sure. In this world, we can test him. In the world of reason, to see if we cannot prove that this is the only creative power in the world. But he must have absolute confidence in God. But he must find out who God is.

decide to leave the God of the whole bad world says a few well, I will call them nuts say there is no God and we are told in the 53rd Psalm and the 14th Psalm and the fool says in the card there is no God, well leave them alone the day will come they will know the God so they will not leave this God, the day will come everyone will know there is God and only God so in the meantime leave them alone Well, that's in the belief of their faith. All of them call themselves agnostics. It's perfect, all right. But you who are here, you know and you do believe in God. But that's not enough.

You must believe in the true God. If you worship anything on the outside, you've got the false God. If when you hear the word God or the word Jesus Christ or the word Jehovah, at any moment the mind jumps on

the outside to the existence of some presence external to yourself, you've got the wrong God. It has to arouse within you the memory of what at that moment you might have thought, which is your own wonderful human I am. That's God. That wonderful human imagination, that's God. And nothing must take it from you. So when you rise, dwell upon it. When you sleep, dwell upon it. When you discuss, don't be embarrassed. Discuss it in the presence of anyone.

Never for one moment feel embarrassed when you are to discuss the infinite being, the only being. No matter what they believe, it doesn't really matter. If you're moved to discuss it, please discuss it. Don't go out to do it. Just get your move to do it. And be adamant. When it comes to your deep conviction of the true God, and that true God is your own wonderful human imagination. And with him all things are possible. There is nothing impossible to God. Nothing. But you must believe in the true God. And when you believe in the true God, I can tell you the comfort of time. It would make no difference to you if the whole world began to chase and the world thinks this is it.

What does it matter? There is no end, guys. When you go to bed at night, it would make no difference to you if this is the last night in the world of Caesar. None whatsoever, because you are an eternal being. Fear simply goes from you. There is no fear. You're not concerned with what people think and what they're talking about. It just doesn't interest you. You have found Cuba. and he is yours morning, noon and night. But may I tell you, if I repeat myself night after night, it's because people forget. I can tell stories here over the years and yet one in the audience could so miss the difference that after 12 years of listening constantly, they never really heard me.

Never really heard me. so one has to tell it and tell it and how often

Lord how often 70 times in other words until the heaven don't give up it doesn't matter how often you have to repeat it 70 times 7 or so alright I'll tell it until it gets through and they realize it is not something on the outside that I am talking about. I am talking about God. And I'm only speaking of the true God, which is an internal. You are resting with yourself. You're not resting with anything on the outside or dramatized, encrypted, as resting with something on the outside. Not a thing is on the outside. It's all within. All that you behold, though it appears without, out.

It is within you, in your own wonderful human imagination, of which this world of materiality is but a shadow. The whole thing is your self-restraint, and you are creating it. So don't give up if you have not a thing in this world at the very moment, and you need things in the world of two things. You have to live. You have to pay a rate. You You have to buy food. You do all the things. You've got to do these things. You don't avoid them. You can't avoid them. You must be met. All right. God can do all of them. Assume that you are the one that you would like to be. That would have all the necessary things to meet all the claims of Caesar.

To reign under Caesar. To sing to the Caesar. Whose inscription is this? Caesar. If it is Jesus, he demands tactics, I'm not going to argue with him. If he needs more than I can say now this year, and he demands more because he claims he needs more, then I must simply make more. That's all there is to it. I'm not going to argue with him. There is Jesus' will, and I am not in Jesus' will. But I am walking in Caesar's world to tell the story that it is in Caesar's world that God awaits. He comes up into this world, and in this world he awaits. Therefore, while I'm in it, I'll render unto Caesar the things that are Jesus'.

And so, may I tell you, the story is true from beginning to end, the whole story. But when it happens in you, you'll re-encounter the story in

the light of your own experience. And not as you heard it. As you heard it, it was good. And you keep it alive that way, because the one who told you didn't know any better. They heard it that way too. And everyone hears it, and as Tennyson says, truth embodied in a tale shall intervene at lowly dose. So you take this propungence and you embody it in a tale. And then my mother taught me the story. And I wept when I saw a picture in my living room when I was a little child of the massacre of the children, trying to find out the one who was the holy one, and that huge, monstrous painting with all these sort of real slaughter.

I can, I actually can go back in memory when I wept before the slaughter of the innocent. My mother had that painting. I presume she bought it or someone gave it to her and she had it hanging in the living room. Then she had other paintings of a religious nature and she taught me the story of Jesus Christ. But I accepted the story she taught me until I actually experienced the story. And when a man experiences a story, it's so unlike what we saw in the world. One has to experience the gospel to realize the altogether wonderful thing it's really the only true story in the world and when he experiences the story of one story that he knows the whole thing is all about himself that all these millions and millions of Bibles that have been created in all the tongues of the world something like 1500 different translations in all kinds of darkness, and that is his biography.

That you actually have experienced that story, therefore the only reading about Jesus. It's all about Jesus, but not about Nebo. It's not Nebo. It's you. It's not about Jan. It is you. The you that is really in the world you can't put a name about it. Because they call it God, they have a strange concept. If you call it law, a strange concept. If you call it Jesus quote, a strange concept. It's this nameless being that is an infinite being and may I tell you, human. Human. God is man. Infinite love. And his eternal body is

infinite love. And it's man. It doesn't make sense that those to think in terms of an impersonal force.

No impersonal force. God is there. When you stay in the present with yourself, but in the depths of your own being, you seem to be another. And then you view and you are one with the being that you were in the beginning of time. You are simply the same to do a certain job for the expansion, the ever expansion of this one being. There is no limit to the expense in a thought. An expense only by first contracting himself. And he reaches a limit of contraction. And that contraction is called man. He reaches a limit of compassion. And that compassion is called Satan, which is doubt. Absolute doubt. I can't believe anything other than what my senses dictate.

So he takes upon himself these limits. And then it breaks the boundary. And then expands. And there is no limit to translucent. No limit to expansion. That's God. There's nothing without him. And you are this glorious being. You can't put it in words. After I said glorious being, one has a strange concept what glory is. You can't describe it. You can't describe infinite love that is human until you stand in the presence of infinite love. And you are that God. I tell you the story is true and one day it will happen to you. And everything stated in the gospel of Jesus Christ you are going to experience in a first person singular present tense experience and you will know it is all about you and then without writing another gospel, there is no need for another gospel— that is complete— you will know, for you will relate your own experience and when you relate you're only telling what the unknown author of Matthew Mark, Luke, and John declare.

They're relating their own history.

Truth Seen Is Not Forgotten

We understand best, not their truth, but thoughts put into pictures. They want to see truth. And so our evangelists, the unknown authors of the Gospels, Matthew, Mark, Luke, and John, they presented the truth so that it could be seen and not forgotten unfortunately many have mistaken the presentation the personification for the truth and it is not as the world today believes here we are in the next two weeks the churches will be filled to overflowing with those who have not seen the inside of the church in the last year and they have their preconceived notion concerning what Jesus is and those who believe them in this story they are just as far removed from the truth as one can be removed from it to have the slightest concept of who Jesus really is.

I do not hesitate to tell you because I have experienced it. I am not speculating. I am not theorizing. Now we take the truth. It's a pattern. A pattern that is buried in man is the pattern of God's awakening in man. That is Jesus. It's a pattern. When the pattern begins to erupt and to unfold in man, then you are departing from this age. Scripture emphasizes the fulfillment of Scripture in the life of Jesus. Now do not think of Jesus as a man. Think of Jesus as a pattern. A pattern that was predetermined before that the world was. A pattern that is buried in man. Which pattern then unfolds in man at that moment of departure from this age to return to his original source, to his original state, which is God himself.

That is Jesus. When the pattern begins to unfold, you are on the very end. So it's called the Passover. And when the Passover came, he knew that

his hour for the departure from this world had arrived. Now, he turns to those, he's not a man any more than I am or you are, and he said, O foolish men and flow of heart to believe all that the prophets have said concerning you. the Christ. So low heart to believe all that the prophets had foretold concerning this story. And beginning with Moses and the prophets, he interpreted to them in all the scriptures the things concerning himself. Then said he, Everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.

So the only emphasis in scripture is the fulfillment of scripture in the one called Jesus Christ. When that pattern begins to erupt, one understands scripture. until it erupts within man he doesn't understand the closed book it's a closed book his name is called the word of God and the word of God comes into the world in man, it erupts in man to interpret and give new meaning and new value to the whole of life for when it erupts then the whole book that was sealed the written word takes on new meaning and he tells the world. Now we are told, after he departed from the world, Peter stood up and said to the brothers, and he numbered them.

He said there were approximately 150. That's all. He said 5,000. He said 4,000. And wherever he went, there were enormous crowds to hear his words. but when he departed those who believed him only numbered about a hundred and fifty and the world would say well now that is the end of it all rub it out but he was the word of God and the word of God cannot return unto God void but must accomplish that which he purposed and prosper in the thing for which he sent it so after 2,000 years there are billions who know the story externally they thought they could rub it out completely but they could not rub it out today more Bibles are sold concerning this story than all the bestsellers put together you find on the Sunday issue the 10 bestsellers of fiction, the 10 bestsellers of the non -

fiction put them all together, and their sales, their weekly sales or yearly sales, would fade into insignificance compared to the sales of this book.

Translated into over 1,200 languages and dialects. So the 120, because he was sent by God. So I tell you, he is sent to the gift. this time to take off the covering of kindergarten and to show you who Christ really is that he is a pattern there is no description of him in scripture concerning a person it's simply a plan a plan of salvation and I am here to tell you because I have been sent. Sent to do the same thing on a different level. To take off the outer garment of kindergarten. And let a man begin to explain and mature. To see within himself a pattern. And put his faith completely in a pattern.

Not in a person. And set his hope completely on the unfolding of this pattern within him. for the whole story is all about the pattern and the pattern is very human. That is the story. So, lo hard, said he, to believe all that the prophet said. Should not the Christ suffer these things and then come into his glory? If you read the story carefully, you'll see the hiddenness of Messiah all through scripture. He's not external, it's hidden. For here they turned to him and said, Is this not Jesus, the son of Joseph, whose father and mother we know? How is it that he now says, I came down from heaven? Then they turned to him and said, Who are you?

Where is your father? And he said, you know neither my father nor me. If you knew me, you would know my father also. For I and my father are one. And my father is he whom you call God. So you do not know me. If you knew me, you would know my father. I came out from my father. And I came into the world. I am leaving the world and returning to my father. I am not of human origin. For you know my father Joseph, and you know my mother, my brothers, my sisters, but you do not know me. I am not of human origin. What he's telling us. I was not born of blood, nor of the will of man, nor the will of the flesh, but of God and I came into this world and

I suffered I had that was my promise my commitment so the word translated child translated lady translated servant in scripture and you will find it in the third and the fourth chapters of the book of Acts literally means son it is takes P -A -I -N.

And you'll find it in your concordance. The actual definition is a son beaten with impunity. That's the son. I am the son. You are the son. And the father puts us through the pages beaten with impunity that he may make us himself himself, for his purpose is to give us himself. Theologians speak of God as holy thou. In this century we have what is considered one of the greatest of all theologians, called God. And in his work he said God but all that he's spoken of as holy thou. Not H -O -L -Y. W -H -O -L -L -Y. Holy thou. That's a lie. I tell you that the God of whom the scripture speaks is not holy thou but a father whose purpose is to give himself to his son but the son has to go through hell to conform to the image of the father that he may actually reflect and become the express image of God the father in the end when the drama is over that son goes through a predetermined series of events within himself which is the end of the drama and the suffering comes to an end and then he awakes and who is he?

He is God the Father. It was worth all the pain. So Paul could say, I do not consider the sufferings of this present time worth considering with the glory that is to be revealed in us. What is that glory? You are told, it is the glory of the Father. Father, return unto me that glory that was mine. The glory that I had with thee before that the world was. I have accomplished the work which thou gavest me to do. Now are we not told at the end of Job? After the horrors through which Job was put, and then all of his friends and his relatives came to comfort Job. Why? For all the evil which the Lord had brought upon him.

It's your loving Father that puts you, the son, through the faces for the

purpose of giving himself to you. There is no other way to do it, so should not the Christ suffer these things and then enter into his glory? So people will say to you, don't you believe in Jesus, a man? Aren't you a man? It takes a man to be the agent of that pattern. Every error has a man as its agent, and every truth has a man as its agent also. So if he said, I am the truth, it takes some man to be the agent to externalize and to experience that truth. So Jesus is not a little man born 2,000 years ago.

Jesus is the eternal pattern of redemption where God actually — he redeems his son by giving himself to his son. It's a pattern. So forget something on the outside of you. That pattern is buried in you. But when I tell it, it's like that Friday night. There was a lady present, and she knows she's been coming here for quite a while. And I said something from the platform, and she identified herself with what I said, and thought I was talking about her. I wasn't talking about her at all. At the end of the meeting she said, you know, tonight I didn't understand one word that you said. It was completely beyond me. I didn't hear one word you said.

Because in the beginning I spoke of a mother and her daughter and the daughter's stepfather, which undoubtedly would have to be the mother's second, third, or sixth husband. Once it is another than the father of the child, it would be a stepfather. Well, it so happens that they were present, and I said from this platform, they are with us tonight. I think I said that. Well, her daughter was not here, but she didn't hear that. She was sitting next to her husband, who happens to be her second husband. Therefore, he is the stepfather of her daughter. And all she could now think, I am talking about her. I am talking about her daughter, and her present husband.

And I wasn't at all. I was speaking of a trio. A stepfather, a mother, and a daughter. And they were here. And it was a delightful, wonderful,

mystical experience that the daughter had. For a dream is egocentric. I was in the dream. So was her mother, and so was her stepfather. And so were others not recognized. But it was all an egocentric experience based upon the daughter, where she was overcoming the mother in it. Where she had a violent, horrible fight with the mother over a simple little thing of combing and setting her hair. And she won out by saying, saying, you can't stop me. This is my right, this is my life, and you can't stop me.

Then the scene changed, and she found herself floating over the water, watching ships go by. And then she found herself standing on a ship. And then she looked up, and here on the same ship is her stepfather and her mother. And then I am walking on the water, coming towards the ship. And I greeted the three of them and then as I turned away I turned back, still walking on the water and addressed the stepfather and the mother. I said, "last night he heard her music. He heard from the depth of her music." Well, it was the most glorious victory for the pupil, for she recognized me as her teacher in the dream. I was the one who overheard the violent argument, the horrible, horrible conflict between my student and her mother and the victory of my student, where she got over and cast off the mother image and here is my, my friend, sitting here, identifying herself with the story, and it's not her story at all.

It was not her daughter's story. I didn't hear one word, I think. So you see, you can sit here, and if I say now, "Jesus is a pattern, only a pattern," and you don't believe that, suddenly you are going to hear one word I'm going to say from now until I close the meeting. That's a difficult part of getting over to anyone in this world: a thick idea blocks everything from coming through. You start unfollowing, and if you're a dyed-in-the-wool Republican and someone uses the simple little word 'Democrat,' you don't hear any of it; and if you're the opposite and someone uses the word

'Republican,' you don't hear a word. It's all black and white as far as politics is concerned, and the same thing is true of religion.

And she told me quite honestly after the meeting. She said, "I didn't understand one word you said tonight. Everything was completely confused." And then I turned, I said, "You see that trio over there? That's the trio that I spoke of tonight. I wasn't talking about you. And here was her husband next to her, about your husband, or your absent daughter who is not here tonight. And I thought I said the three are here tonight. You didn't hear that. You only heard 'mother, stepfather, and daughter,' and that fits your pattern. For you are a mother, you have a daughter, and you are married again, therefore there's a stepfather. That's how you travel in this world, and people don't really hear.

I am telling you who Jesus really is. Jesus is the pattern of redemption that pattern is buried in every child born of woman. That child born of woman is the Son of God; that Son of God is beaten with impunity by God the Father, for a divine purpose. He is put through all the faces of the world, that he will come to an end that was predetermined. That end is a pattern. And when it comes to the end of the journey, that pattern erupts suddenly, without warning within him. And when it erupts within him, all the sealed book of the Old Testament becomes visible to him. He is only now fulfilling scripture. "Scripture," for the only scripture known in that day was the Old Testament.

And "I have come to fulfill scripture." And when scripture is fulfilled in man, that pattern gives meaning, new meaning, new value to the whole of life. ² ¶² Now, I have a question.

And he can say now, the time for my departure has come. I have fought the good fight. I have finished the race. I have kept the faith. henceforth is laid up for me that crown of righteousness that no one now bother me for I

now bear on my body the marks of Jesus for he is now Jesus so Jesus is simply the pattern and the man in whom that pattern unfolds he is the Lord Christ Jesus so they can say to him are you not the son of Joseph? Do we not know your father and mother? Then tell me, who is your father? How do you now say that you came down from heaven? And he answers, why before Abraham was I am.

I am not of human origin. after this thing unfolds he knows he is not the garment that he wears. Before Abraham was I am. Abraham is the beginning of the entire unfolding of humanity. Like they before Abraham was. I am. That I am not of human origin. Not born of blood or the will of the flesh or the will of man but of God. And God actually became me and put me his son through him that he may give himself to me. And when he awakes within me I am Jesus. And this is the story of Jesus. The story that will be told but not really told in the next two weeks. They'll tell you all kinds of things about this man who Who came down.

And sacrificed himself. For humanity. A little man. Born supernaturally. Had no physical father. But a physical mother. No this garment. Was woven in my mother's womb. And that's real. But there's something in me. That is very. When. It awaits. And erupts within me. And unfolds. Then. and only then I know who I am. But I was all along, I was the son of God, but I didn't know it. But I was the son of God who could be beaten with impunity. Now you read it carefully in Scripture. Quite a translator takes the word paste. Once he translates the word slave, next time servant, next time child. Occasionally son. The word basically means son. But the son that is beaten with infidelity.

Occasionally they'll say the son and then use the word Jesus in the world. Often, more often, David. Thy son is translated thy servant David who by the mouth of thy servant David they did say, then they quote the

second psalm, which is the psalm, Thou art my Son, today I have begotten thee. So I tell you who Jesus really is. He's the pattern. He's the pattern man, buried in every child born a woman. And when you've gone through maternity, and you You come to the end and not before that. Then suddenly, the pattern unfolds within you and you understand scripture. The whole Old Testament becomes alive and contemporary and it's not of the past at all.

It's all now. And it's all about you. So you could truly say in the volume of the book, it is all about me. And then you tell it. well I've been sent to tell it for the time has come should I go tonight we'll take Doge for three to anyone because I've told it and as it's a small audience read the 15th and 16th verses of the first chapter of the book of Acts when he departed this world and was gone he appeared first to Peter then to 12 and then to over 5,000 or 500. Most of them are still with us today, he said, but some have fallen asleep. That is a euphemism for die.

Many died. But not all. Then he appeared to James and then to the apostles and then last as to one born untimely he appeared unto me also this is Paul speaking but in spite of that and in spite of thousands that he prayed and a hundred who followed him only about a hundred and twenty remained faithful to the message it was something they could not accept That's how difficult it is to overcome fixed ideas in this world. Nothing in this world is more difficult than a fixed idea. But I've been sent to tell you, and if it seems a few, it would make no difference. Thousand years from now, two thousand years from now, it will cover the earth.

they will know they will rise from kindergarten for the time has come to give up milk tea and start eating the meat of spirituality now the churches are trying to overcome the collective concept of life into an individualistic concept well the chances are that they are falling through but I was sent

sent to tell it just as it would have happened in me. Well, it has happened to me. Now, he goes on to say, this scripture had to be fulfilled, as Peter speaks. It had to be fulfilled concerning Judas who led those who arrested Jesus. It had to be fulfilled as spoken by David. It goes back into the psalm when he's quoting the psalm.

So this thing had to be fulfilled. Well, what did Judas betray then? If he had to fulfill scripture, he betrayed the messianic secret. That's what he betrayed. He told the secret. for I've experienced that in a room not unlike this, not modern no, it was an ancient setting but an almost queer thing like this room when I am seated on the floor and talking to men who sat on the floor of the room and I'm teaching them the word of God and suddenly one of the twelve rose and made a quick exit and I knew instantly what he was going to do He is going to tell what I have just said. He is going to tell the secret that I actually gave them.

He is going to betray the secret. And instantly this man came in, tall, handsome, wonderful, well clothed man, and walked in a military stance, and walked up, turned to the right at right angles, came to the end, turned to the right at right angles and then at the center he came on down and then stood in front of me. As he stood in front of me he took a mallet from one of his attendants and hammered into my shoulder a wooden axe. I felt every blow but it wasn't painful. Then he took a sharp instrument like a knife and made one circular motion and severed my sleeve and then pulled it off and cast it away and my arm was bare from the top of my shoulder to the tips of my finger then he stretched his hand out like a cross and letting him break kissed me on the right side of my neck and I kissed him on the left side the the right side of his neck.

And then, as it began to fade, I looked at the sea that was discarded, the most beautiful baby blue of lovely, lovely texture. And that came to an end.

Now, here is your story in Isaiah. And who has believed our report? And to whom has the arm of the Lord been revealed? In all symbolism here is the one now who will actually tell the story for the arm is the power of God and Christ is described as the power of God and the wisdom of God, so the time has come to actually move forward from kindergarten into a higher level of understanding of the mystery, and that's my story. And if only a dozen believe it to the point of living by it, that's enough.

It will cover the earth in time. And they'll all know it's not a man. But it is a pattern that is buried in man, that is called and personified in Scripture as a man. Because truth embodied in a tale shall enter in at lowly doors. Take the story and you tell it in the form of a tale, like secular history, and then people can see it. So they want to see truth. So the evangelists, because they want to see truth, they took this supernatural setup and closed it in the form of secular history. And the leaders of the churches, not knowing it is not secular history, they perpetuated it over the centuries. I am telling you, it is not secular history.

It's the eternal pattern of salvation. That's how man is redeemed. But he actually came down, he is the son of God. You're the son of God. But a son who is going to receive fatherhood, God the Father is going to give himself to you and he couldn't do it until he first transformed you into the exact image of himself so you can't reflect other than the Father, you're going to radiate and reflect the Father because you will be the Father and only in the very end can you really have this pattern unfold within you. You are the Joe. The word Joe means, where is my father? That's what the word means. Where is my father?

And the whole search of the world is for the father. So where is he? I'll tell you where he is. I'll tell you how you're going to find him. Because no one comes unto the father except by me, the pattern man. Not by me, Carl

Neville, but by me, the pattern. There's only one pattern. There aren't two. And that pattern is in you. I'm going to tell you how it's going to erupt. And the first grand eruption is when you begin to wake within your own skull. No one is present, just you. And then you come out of that skull. That's when you are born not of blood, nor of the will of the flesh, nor the will of a man, but of God and God is the wind, the spirit and you hear the born of the wind, born of the spirit, born of God.

Then to confirm it a few months later he brings humanity, clothed as one being and that one being is David. For David is the the symbol of humanity. You've gone through all that man could ever do. You've suffered everything man could ever play. But mercy was on you and kept the memory from you. So you did not remember the horror to which you've gone. But you went through the furnaces. I've tried you in the furnaces of affliction. For my own sake I do it. For my own sake. For how should my glory glory be given unto another. I can't give my name to another. I can only give it to myself. I have to make you myself by putting you through the furnace.

That's the story. And when you come out, it doesn't matter what you enter. The glory that is now yours, the glory of being God the Father. That's the story. Now you can tell it as hearsay until you can tell it from experience. The day will come you will be able to tell it as a witness and not as one who heard it from another. Today I can tell it as a witness for I have experienced it. When this garment is taken off whenever it comes, I am one with this source. who is God the Father. So, Jesus Christ is the pattern of redemption. The pattern varies in all children. Which pattern will remain there even though they go through the gate called death.

It does not stop anything. They are restored to life in a world just like this. and they continue the journey being beaten with impunity may I tell

you until the end and when the end comes suddenly all is forgiven, all is justified, divine acquittal. he is my son who did my will, and then the whole that you ever bring to the world is gathered together into a single being personified before you. And he is God's son. David. And he calls you father. Then you know who you are. You are God the father. That's how it's done. So let them talk this coming Sunday on the Passover. Let them tell all the stories this coming good Friday, a week from Friday, on the following Sunday.

They'll have thousands of us. Easter service and all will be talking of a being that never existed. All will be singing all their praises to some myth that is not it at all. But at least it kept the story alive for the ancient knew that people could not actually see a bear too. they could see better if the truth was closed in the form of a picture, and so they took it and closed it in the form of a picture, and then they kept the story alive for the time had come for man to graduate from kindergarten, and what I'm telling you tonight will be repeated and repeated through the centuries. And then as many as today attend kindergarten and there are over a billion on earth today will be attending high school.

Now that is going to silence. Thank you. Thank you. Good. No, all the questions please. This is the time for it. If I didn't make it clear, this is the time to ask the question. of whom today is found strength to spread continuous strength God the world sent him out. he must because he sent him and his word, and he is called the word of God. he only sends the word, and I am the word that he sent. he embraced me, incorporated me into his body, which is infinite love, and then sent me. And therefore I cannot return unto him, boys. I must return unto him having completed the action that he sent me to perform.

And so having performed it, he has his own way now of spreading it.

Just as the small little company of a hundred and twenty has overrun the earth, 1,200 translations including dialects outnumbering all the best sellers put together year after year after year, and no one who was a betting man would have given anything for the future of that movement. no one it just couldn't be, but But today we have one billion people who call themselves Christians. They've heard the story and they believe it. But they believe it as children believe a story. It's kindergarten. Time has come now for promotion into another level of consciousness. For we take off that personification and reveal the pattern.

Now reveal the pattern to the best of my agility I have told it in my book Resurrection how it happened: these four mighty acts that must take place in man, and when they take place all new values, all the new things take place within him, and he fully understands what formerly was a sealed and closed book; he is fulfilled. He is the Word. The scripture is the written word, and he is the living word that he interprets scripture and gives new meaning and new values to it. And so I cannot, because having sent me, He is doing it. All along the way He prepared it. And this was the time for it to be done.

See, scholarship is not enough to understand scripture; He gives it to the lowliest of those, as told us in the book of Daniel: He takes one that is unknown, one that is not at all considered qualified, and He gives it to him; for when He gives it, He goes, 'I am not alone?' If you saw me, say ye, you would see my father also, for He never left me. But you do not see me, for had you seen me, you would see my father. That's what He tells me: 'If you only knew me, you would know my father also.' And if you don't know my father, it's a confession on your part, you don't know me.

For man is looking at the garment that he wears. As Blake said, 'O my Satan, you truly are a duck and hence not tell the garment from the man.'

So the being behind the man; if that pattern has unfolded with him, he walks completely unknown in the world, but he knows who he is, and he tells the story; very few people will accept it because as I told earlier. This lady, a very sweet, wonderful lady, great understanding, and yet in the early part of the lecture, she was locked. And I spoke for one solid hour, and she didn't hear me. She was locked in the beginning because I started the story in the beginning to tell a story of one who was present, but it was not her daughter.

And she identified herself with the story as the mother of the one who had written me the letter. And she was not the mother of the one who wrote me the letter. That's how man blocks himself. Just a little idea, and he's blocked. You know that. You go into politics, and you know exactly what you're told in a barbershop: don't discuss religion. Don't discuss politics. And just don't. Anything else here? Ask about your family. 'How is your daughter doing?' I'll go to the barber tomorrow. The first thing I'm going to say if I get to the same barber because I don't make an appointment; I go and take anyone that is free, and one has a daughter at UCLA.

Well, I will tell her, 'Frank, how is she doing?' And he would love that, and I really mean it. I like the man, and the mere fact that he has

Turning Water Into Wine: The Three Levels of Awareness

I'll forget you. Fear that you are wanted. That you are chosen. That you are the elect. As we are told, he chose us in him before the foundation of the world. But man will not believe. He will not believe that he is that important? For we are speaking now of the Lord, the creator of the universe, who chose us in him to form the foundation of the world. So tonight I will try to convince you that you are the chosen. The most controversial verse in the Chessed, the most disputed, is the 11th verse of the third chapter. And God has put eternity into the mind of man. Yet so, that man cannot find out what God has done from beginning to the end.

This is the only time in the scriptures that the word is translated eternally. In the King James Version is translated the word. The other books say Moffat, James Moffat. And he translates the word as mistletoe. To the mind of man he appointed mistletoe. to act so that man cannot fathom God's own purpose from beginning to end. Paul comes on and he tells us he waited for the fullness of time. And when the fullness of time came God sent forth the spirit of his son into our hearts crying Father and that he has made known unto us the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time to unite all things in him both in heaven and on earth.

Now the word translated eternity or world or mystery is the Hebrew word Olam. Now this is the only place in the entire book where it is

translated the world or eternity or mystery. And yet it is used hundreds of times in the Bible. The word is Olam. There is one. And when you go to the people of Israel and they ask you who sent you simply say I am I sent me unto you. This is my name forever. The word forever is Olam. When you read the word everlasting in Scripture, in the Old Testament, it is Olam. When you read all, it is Olam. Here in the 136th Psalm, there are 26 verses. And each verse ends with the same statement.

thy steadfast love endures forever. And that forever is Olam. Now he put Olam into the mind of man. Remember, his name endures forever. This is my name forever. what did he put into the mind of man? His name is himself. His name forever is I am. That is the immortal being who created the universe. His steadfast love endures forever. So into the mind of man came God himself, which is I am. That's the Lord. There is no other God. If you could only believe for one moment as you're seated here, you are aware of being. Awareness of being is actually saying without the use of words, I am. And that is God. If you could only be that you are that altogether wonderful being that he chose to give himself to, your entire world would change.

You would see everything different. To feel that I am wanted. The average person in the world feels that he is unwanted. He's unknown. And yet you are known and loved by the only presence in the world that matters. That's who you really are. You are the being that God so loved, he actually became you, that you may become God. So when you say, I am that God, and there is no other God.

Now, in Hebrew thought, History consists of all the generations of men and their experiences fused into a single whole. And that concentrated time into which all the generations of men and experiences are poked and from which they all spring is called eternity. The predominant sense of the

word Olam is permanent. It means the continuum as against or in contrast to the fragmentary time that quickly passes away. That something that That is forever. So he put forever, which is himself, in you. So Blake could quite honestly say, all things exist in the human imagination. So when you sleep tonight, though you may not be able to pay rent, though you may think you're unknown and unwanted, well if understood, you're not only known, but you are known by the only being that really matters. And that only being so cares that he became you. He dwells in you as your own wonderful human imagination.

When you say, I am, that's God. There is no other God. And that is God forever and forever. That's the the immortal you that cannot die. I could chop off your head right now and see the body turn into dust and throwing it into the flame. Yes, you cannot die. That's only a map that you wore when I saw this. But you, the real you, cannot die. It's eternal because it is God, the real you. If you could only catch this feeling, your whole world would change. You'll feel important. You'll feel wanted. Wanted by what? The government? No, that's nothing. That's prejudiced. All things pass. But this one that so loved you has his not. He simply so loved you, he actually became. And he is the eternal being in the world. you develop on that and your whole feeling changes concerning your value in this world who you really are and what you amount to you are the chosen one you are the elect let me share with you a few letters that came this week

I see a few of them here who wrote it one lady wrote saying that she found herself in her swimming pool and she was floating on her back and she decided to make the entire swim on her back from one end to the other and she said I felt that I had had too much wine and I felt really to the point of capacity and I shouted out I have had too much wine And then I got embarrassed that I had so much wine that even my words would not

take the proper course. And I corrected myself and said, wine. I said, I do enjoy a drink, but it's not wine. I like something stronger. I am not given to excessive drinking, but when I do have a drink, I like something stronger. But here it was wine. I am floating on water in my own pool. Then she said, I felt your presence. I didn't see you. I couldn't say to anyone I saw you. And now I cannot actually say that you were another. Yet here I know you were present and you and I are one. We are one. So I can no more use the word we. I will have to say I. Yet I know that you and I are one and I cannot divide it and say we. It is simply I. And then I awoke. But she caught it perfectly.

Where do you think I am going when I depart this section of time? If heaven is within, and that's where I am headed, all of my experiences have completed the journey in this world of tales. ¶Where can I go but within heaven, and heaven is within? ¶Read the 17th chapter of the book of John. I dwell in them. ¶In every one. And we are one. As thou and I are one. And I mean that seriously. ¶We are one. Because there's only one God. So when you awake. ¶And you are the father. ¶Of God's only begotten son. ¶You are God. so who are you going to go but back to your soul which is God and so she felt my presence and yet you were not another light of tea I shouldn't refer to you as something as another I should not even use the cruel and say we and yet I knew we were one I felt your presence and yet it's my very being ¶So in the end, God played all the part.

¶There was nothing in the world but God. ¶He conceived the entire play. He played all the part, for his name forever is I Am. ¶You say I Am, don't you? Well that's God. I say I Am. It's the same God. It's not another God. ¶So here in this marvelous story, but concealed, for the word Olam means to hide self. It means to conceal. It means to hide from. It also means the lad, the youth, the stripling, the young man. ¶And he put Olam

into the mind of man. ¶What did he put into the mind of man? There's only Jesus Christ. ¶Divide the word. Jesus is the Lord that I am. Christ is his son. It's the son of the Lord.

And that Christ is David. ¶He is the man. ¶So when he stands before the king, the the demented king saw. And Saul said to him. Whose son are you young man? ¶He first inquired of his lieutenant. Abner. Abner whose son is that you? As your soul liveth O king. I cannot tell. Inquire. Whose son the strip figure is. And then when he could not find out. He brings him before the king. with the head of the giant in his hand. And then the king addresses David. He said, whose son are you, young man? He said, I am the son of Jesse. The son of Jesse. Well, Jesse means I am. I am telling you I am the son of God.

¶The word Jesse means I am. is any form of the verb to be. It means Jehovah exists. And Jehovah is Yod, He, Vav, He, which really means I. So he's telling you I am the son of the one whose name forever and forever is I. So he's telling you he put, but who did he put into the mind of man? He put himself and his son. Into the mind of man. ¶So Paul making the discovery could say. Do you not realize that Jesus Christ. Which is the Lord and his anointed one. His son. Or in. And the end of time. His purpose is revealed. ¶God's purpose is to give himself to us. Literally. ¶So in the end you awake.

wait and his son calls you father you tell the story of those that he gave you out of all that he has that you may bring them to a certain level of awareness and when you depart where are you going to go into then for where is heaven but within so when she said I cannot say we I can only use the personal pronoun in its single form I. And yet I felt your presence and knew that we were one, but I can't use the word we. I am so much you, I can't say we. That's what I'm trying to tell you. So we come to the end and

the journey is over. I am just simply your own wonderful I.

So at the end, when the curtain comes down on the entire drama, God who conceived the entire thing, played it all and forgave all. Forgave everyone because he played every part in the world. Now another letter, and he is here tonight. Yet through my years I have used imagination to achieve my goals in this world. And yet I found myself having used my imagination and I completely forgot the insulin. Then it came to pass and I read the result. And I can't get over that belief that I intellectually did it. And so I completely forget that imagination did it. I imagined it to be done and then dropped it. And then in the interval of time it happened.

I'm confronted with the evidence and yet here I am stuck because I cannot get over that belief that I intellectually did it and yet I do remember having done it in my imagination. Then he quotes several lovely passages of scripture. He quoted the 20th chapter of Numbers. he quoted the 8th of Deuteronomy he quoted the 10th of Isaiah and the 7th of Judges if you read these stories the Lord is trying to convince Israel that Israel didn't do it that the Lord did it so in the book of Judges he said I am now stuck I can't understand this test that the Lord gave to Israel in the book of Judges. You'll read it in the second chapter.

He is about to conquer Midian for Israel. And so the call goes out and 32,000 responded. Now he gives them two tests. The first test was one based upon fear, and 22,000 of them confessed that they were afraid. So they were released from duty and sent back to their home. We still had 10,000. We thought that's too many. For Irrigible Say, we did it. But if I can reduce that number from 10,000 to just a skeleton against the mighty Horde civilians, they can't say that my mighty arm did it, but the Lord must have done it. So then he gave them a second test. Anyone who can lap water as the dog laps water.

And so then they all had to make the test, a running book. And those who went down on their knee were disqualified. Those who cut their hands and drank it from their hands being alert constantly. They were drinking water. Bear in mind the lady said she was floating on water that was filled with wine. The first sign in John is to turn the stone and fill it with water and then turn the the water into wine. The three levels of awareness. That solid objective fact, the reality. Then the water is the psychological meaning of scripture. And then comes the wine, the spiritual understanding of it. So here only 300 cupped their hands and drank from it.

And they are put aside that they were the only ones who will be taken to conquer all the holds of Median that Israel could not pay by my own strong hand I did it. What does it mean? That's a parable. All these are parables. It's a parable of life for all of us. spiritual narrative is obtained by those who while they move along the normal natural path of experience feed themselves as it comes and those who think there must be a special occasion a retreat for my meditation a withdrawal from the world I must actually put myself apart and become something entirely different for the Spirit of God to come upon. May I tell you they will wait and wait and wait for a number of years and it will not come that way.

Go about your father's business, go into the marketplace and whatever you are doing, do it but always remember the Lord. So they cut their hands, but they were alert. They didn't get them on their knees and bury their heads in the running stream. They cut their hands and they were alert, or they were on a journey. 300. So he reduced it from 32,000 to 300. So I say to him, you feel that you take the credit for your intellectual accomplishment, And you know from experience that you did precede that with an imaginal act. And then you forgot the imaginal act, but the

imaginal act didn't forget itself. It came to pass, and you reached the harvest of what you had done imaginarily, knowing you did not really accomplish it with your own intellectual power.

Well, go back to the scene now. you do not need any withdrawal from this world for spiritual nourishment. None whatsoever. If you think you need some special occasion, if you need some little retreat where you can go and meditate, you have the wrong concept of God. All is in you. Where are you going to find Him? More than where you can find Him, wherever you are. If you're standing at a bar, He is present. No matter where you are this night, he is present in you. He is not in any holy place in the world. Wherever you are, that's the holy place. There is no cathedral in the world, no so-called holy place called a sanctified cemetery.

Cemetery is what? He is buried in you. You are the temple where God is buried. He is not buried in any cemetery in this world. He never was. He is buried in the scholar of man. That's where he's buried. So a lady now writes from San Francisco, and she said, you know, I had the strangest dream, and I can't understand it. I met you via your expounding scripture and then you came over to me and you embraced me and I pushed you away and I said no Neville what I did I do not know she didn't say that in her letter and then she said I said to her you know I would have married you and she said but I am married I said, yes, I know.

But the day will come you will know that Jerry, that's her husband, and I are one. It was not a union of sects. It's a union of my teaching. Take my yoke upon them and learn from me. For my yoke is the teaching. So she loves it. She has the records because she made them herself at the last meeting in San Francisco. So she made ten, and she tells me she plays them over and over, and he made others before that. So we must have maybe thirty or forty of these recordings. But she hasn't quite absorbed it, or she

could not have said no. For there'll be no sex in there. It's a union with God.

So I am telling you, I became one with him when he embraced me. So we are no longer two, just as my friend said, I can't use the pronoun we. I will use now the singular, I, and yet I feel your presence, and I am you. And yet I haven't lost my identity. I can tell you from my own experience, for all the sameness of identity when this thing happens there is a radical change in form. It's not just form at all, it's spirit. ¶ Now take these words and see if you aren't shocked by them. In the local Proverbs the 8th chapter, the 22nd verse, the Lord created me at the beginning of his way, the first of his acts arose.

Look at the word beginning. At the beginning of his way, and this is the definition given in Strong's Concordance: to shake the head, the top, the beginning. Is when that head of yours vibrates so you think this is the end, and it's only then the beginning; when your head so vibrates that you think this is it, meaning to yourself, never having experienced anything comparable to this, that this is the end of what the world would call now we're dying. ¶ Far from dying, the Lord shook the head, He vibrated the head, and that vibration woke him. Who did he wake? If you would be asked, who heard it? And who actually was waking when he heard it and felt it?

You would answer, I, I am waking. And who found himself within the tomb and knew it to be his own skull? You would answer, I. And who then knew how to come out? You would say, I. And who came out? You would say, I. And who found the child and knew it to be his own? I. ¶ So the I is buried in man, and it's God. I comes with the vibration of the head. When the whole head begins to shake, it is the shaking of the head. Rosh we have a new year, we speak of Rosh Hashanah. Rosh is the shaking of the head. It's not another year passed by and I mark it off the calendar and go to

another year.

This is entirely new age when that day shakes. You can mark off year after year. We call this now the year 1972. And the Jews speak of their year going back over five centuries, I mean five thousand years. But that's not the rock of Rosh Hashanah that scripture speaks of. It speaks of the shaking of the head, of the top, and then it goes on to say the firstborn, the first fruit. All these are the definitions given to Rosh. When the head begins to shake, then you come out and you are born from the top. You are born from God. And all ends run true to origin. Because the origin is God, the end is God.

It is God that is born. ¶ So then you are in this world. You are now only an extension of the Lord. For he extends himself in those that are born, born from above. But all will be born from above. And that's how God expands and expands and expands himself. So he has put eternity into the minds of men. Yet so that man cannot find out what God has done from the beginning to the end. ¶ Nevertheless, at that point he does make known his purpose. Paul said in his letter to the Ephesians, who has made known unto us the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time.

So when the fullness of time came, God sent forth his Son who is Christ, which is David, crying in our hearts, Father. And you look up and he is your son, and he has called you father. Who did he call father? ¶ He's calling God father. And God is your own wonderful I am. Who did he call? He's calling me father. I am his father. And every one is going to have that experience. So in the end, as my friend had the experience, we are one. We are not two. I dwell in them and they dwell in me and we are one. Keep this in thy name, O Holy Father. And the love that thou gavest me is the love you give them, that they may be one One as we are one.

So I am not a god of sorrow, especially. I am a brother and a friend. But man will not believe it. And he turns down, tired and weary, he turns down the valiant god. He won't believe it. He can't believe that the one he dislikes is himself. He can't believe it that the man who stole from him this day is himself. He can't believe that the man who gave him good this day is himself. They're all separate. And I'm not saying that you couldn't be absorbed, as her words are beautifully told in her letter. I felt you're present. The identity was there, no question about it. That for all the sameness of identity, we are one.

I didn't lose my identity and yet I am and I am you and your presence is an identity and yet I cannot use the plural in speaking of we are floating on the water, so she was filled with wine, are we not told in Paul's letters to Timothy, drink no more water, use a little wine or your stomach and your many infirmities. Do not constantly absorb the Lord and apply only the Lord towards the getting of things in this world. From now on, let it become wine, let it become spirit, so it becomes a part of you. So, you drink wine, not a little bottle of wine, although I'm very fond of wine. I love it.

I have my full bottle of wine today, with some cheese for my lunch. And thoroughly enjoyed a glass of wine and an old section of Edam. Thoroughly enjoyed it. But that's not the wine spoken of in Scripture. The wine is the transforming of the water into wine. That psychological law is forever. A priori, it's becoming the man, becoming the woman that you want to be. But it's enough after a while to become this, become that, become the other. Take your hope fully upon the grace that is coming to you at the unveiling of Jesus Christ within you. When the Father is unveiled, and it can only be unveiled through his Son who reveals you as his Father.

And that is the story. So he is put, yes, I will use the word eternity, I'll

use the word world, for he is put everything within. You don't have to go outside of self to find anything, you find it within. And by applying the principle, you rest having done what you are supposed to do, and let it come to pass. But do not forget, as my friend so wisely said in quoting these passages from Scripture, that he finds it so difficult, trained as he is, he's a college graduate, he's a professional psychiatrist, teaching psychiatry to many, and he finds it difficult not to claim that his own intellectual powers brought these to pass, even though he remembered that there there was a moment in time when he, not intellectually, but when he imagined the state by denying the evidence of the senses, by denying reason, for reason did not come into it, because they denied what he is now doing in imagination, and having done it, forgot it.

And then, in good time, it happened in this world, and he reached the harvest of what he did in imagination.

But he said, I find it so difficult, trained as I am, not to take the credit. And that's exactly what these passages that he quoted in the inscription is against. They will not give the credit where it belongs.

They're teaching it to themselves, their own fucked -up intellectual faith. And this whole vast thing is so unlike what the world believes it to be. The whole is asking for it. I haven't time tonight to develop it. I will on Monday to show you that everything in this world on this level is so unlike what it is on the next higher level.

And man can't believe it until he's had that experience. He can't believe that this is not what it appears to be. But I'll show it to you on Monday.

But here that most disputed verse in the book of Ecclesiastes, the eleventh verse of the third chapter, and God has put eternity into the mind of man, but so that man cannot find out what God has done from the beginning to the end. that in the fullness of time shows it to those to whom

he now comes at the end of time.

He doesn't he does not confine them to silence. They may go and tell it in the best of their ability exactly how it happened.

So when he says yes he says that we will never find out No, in the end you do find out God's own purpose. You find his mystery, and his mystery is to absolutely, literally give himself to us.

That is his steadfast love forever, and that is Olam forever. And thy name will endure forever. That is Olam. The word everlasting He has made an everlasting covenant with me That word is Olam David's last words in the second book of Samuel The 23rd chapter And he has made with me an everlasting covenant And that word is Olam It is forever and forever And so he will now be a witness for all generations.

He will always come at that appointed moment when I need to be revealed as to who I am. And David will rise. And here I am looking to the face of my son.

But I know that Scripture told me he was God's son. But I have no feeling of God as another. He has so become me that I am his father.

So, she was perfectly right in saying, I can't use the plural. I can't say we are his father. He has so become me that I am his father. And so she, in the floating, filled with wine. And may I tell her, don't be embarrassed because you said you are filled with wine. wine, but take it from the symbol of the Savior throughout all the generations.

And so you've eaten of it. You've eaten its blood, you drank its blood and you ate its flesh, which means you actually absorbed the teaching that how you eat it. You eat it by absorbing the teaching.

Now, another friend of mine, she's here tonight, and she writes that here I had this vision. I am in a cathedral, and there is enormous choir, and

there are two persons present writing out announcements of my death. and I said but I am not dead no I am alive but they were all writing out annunciations announcing my death then the choral group burst forth into this most glorious hallelujah this song of praise hallelujah praise Jehovah that's what the word would mean and I joined in with the chorus singing of my own death. Guess what? It is death to this level. Death to this level is joined with the choral group in singing our own departure from this level moving into another level.

So I'm telling you, you're all a witness. My letters are now becoming more and more along this line. This week I must have received at least two dozen. I had to give one today to a friend of mine to ask him to please answer this for me, because I don't have the time, and yet I hunger for the letters. But if they demand an answer, and this one did, an interpretation because they're not here, they are a thousand miles away. And actually that has to be answered. But you who are here, I can answer your letters from the platform. But those who would come, like my friend from San Francisco, I haven't answered that yet.

It's been there for 10 days. But I may get to it this weekend. But I have so much to do at home with my wife that I do not have the time to answer letters. If I can answer them from the platform, it's a tremendous help. So here, I hope I have convinced you this night, how wonderful you are, that you were chosen not by some head of government. What would it matter tonight if you had the Stalin Medal? And so many were given the Stalin Medal and the Hitler Medal. Well you should know this. but to be chosen by the creator of the universe. He so loved you that he became you. And his name is forever and forever.

And his name is I Am. And it's very in you. That's God in you. Sleep in the feeling of being so wanted, being so chosen, being the elect. and you

cannot rise feeling unwanted and feeling shunted in this world. Now let us go into the silence. Please. Thank you. Thank you.

Two Adams

In your league lie nations twin, rival races from their births, one the mastery shall gain, the younger over the elder reign.

This is taken from the 22nd chapter of Genesis. It's the story of the twins, Esau and Jacob. And you might think, as you're reading, that here is a woman who gave birth to two boys. And one came first, covered in hair, and then one came out so smooth he had no hair. One was called Esau, and one was called Jacob. That's how it's told.

But that is not the story. We are told the first man Adam and then the second man Adam. The first man Adam became a living being. the second Adam became a life -giving spirit it was not the spiritual that was first but the physical and then the spiritual. This twin is separated in time between two distinct birds stretching over centuries, thousands of years. It has nothing to do with two little boys who came out within a matter of minutes of each other. This is Esau, this outer garment that I am wearing, and it's covered with hair all oak may not be obvious to the eye, but put it under the microscope and it's covered with fear all over.

The other is true. You cannot see him. He is spirit. He is within. He comes second. But he is destined to be the ruler over the first or the elder.

This is called the first man, Adam. And what you cannot see, which must be born of everyone, one is the second man who is the Lord from heaven, and he is destined to be the ruler, and this which thou seemingly is the ruler will move under compulsion to fulfill every wish, every command

of the inner man.

These are the two, so in your limbs lie nation's faith, rival races from their birth, one the master is again the younger over the elderly in a practical sense.

Here I stand before you and reason dictates what is right or what is real to me, and my senses confirm it. There is something within that is not born that must be born, that will take over and not allow reason and senses to dictate what is factual and therefore real, and the only reality in my world.

I find myself behind the eight ball, and I would like to be, and I link it, but here the outer man tells me it's impossible. It can't be. Yet there's something in me that is screaming for recognition, screaming to be born, that it could take over and rule this outer mass and actually dictate.

That is the second Adam. The second Adam is called Christ in the Bible. The first Adam is whatever your name is that you respond to when it's called, that out of her. That is the first Adam.

Now I am here to tell you of both of them. You're quite familiar with the first Adam. The one that you clean in the morning, the one that you feed, the one that, well, you can't eat. That is the first Adam.

Eventually, the second Adam will be born. He cannot be seen by mortal eye. He cannot be seen even by the mid-level of your being. He is seen only in the depth of being. He is spirit, pure spirit.

That being is your own wonderful human imagination. the eternal body of man is the imagination; that is God himself; the divine body, Jesus. We are his members because we are his members: one body. You can say this whole vast world is the solidity of God, God talking to God. The whole vast world is your self pushed out. There is nothing but you in the world. Here is this divine unity that reveals itself in multiplicity, in, I'll call

it division, in fragmentation. but they're only members of the one body and that one body you are. So when you say, you do not say you are, you say I am. Be still and know that I am God.

That's the beast. Now before the second man is born in you, you can become aware of him and begin to exercise his power. The power that one day you will completely exercise and consciously exercise. The outer man must serve him in your body. They are two beings, two races, and they are rival races from their birth. yet I tell you one will prevail one will become the reigning power and that one comes second he is the second man who is the Lord from heaven he doesn't come first he comes second and is completely unknown by the world when he comes you recognize he is your own true identity you've taught yourself prior to this to be the thing that you were wearing, the outer garment covered in hair.

When really, you are the one hung to sleep within that being. And that one is the Lord of the universe. Now, how do I know it? By testing it. I know it from experience. Here I stand in the world, and everything is against me, against what I would like to be. And reason tells me that I could not be what I want to be. Or I could not, I'll be very practical, a lady in the audience would like to dispose of a home. It's all hers, it's her home. But there shall a reason tell them, money is scarce. That you can't possibly find the money because, well, it is expensive to raise money. I'm speaking to her, but to all.

She has a home. Maybe you don't have a home. Maybe you have the need of a job. And they'll tell you jobs have cares, as they tell her money has cares. It's a good home. I know the home. It's in the \$80, 000 bracket. She could get \$75, 000 for it now, if she would take it, but she knows it's worth more. They'll rezone the neighborhood. In fact, I live on the street, so I know it well. and the whole thing is now allowed to go up, well, nine, ten

stories, and they're only individual homes now. He wants to unload it, because she lives in one unit, she has two, and hers is eight rooms, and she lives alone.

Her son, who has his own home, a whole apartment, for her sake he will sleep there, still paying rent where he is, in his own place. but just to comfort her he comes and teaches her. He doesn't want to do that and she doesn't want to do that but she rambled in eight rooms. I told her and I will tell her over and over and over so that how often, Lord how often must I do it? She said seventy times seven. You cannot sleep in your place physically and in your imagination in that that safe and still dispose of it. If I would dispose of that home tonight, I would sleep elsewhere, even though I haven't found my permanent or seeming permanent place, for nothing is permanent here.

I would still sleep elsewhere in my imagination as though I simply took a vacation, having sold.

And I thought of the home that my husband built for me. It was the home that he built, now that it is my home but inside of all the memories I have unnoted it and I think of it now this is a secret when the being within you begins to awake you realize things are real only as he thinks from of Satan thinking of it doesn't make it real, thinking from it makes it real. You have to actually think Think from the state's desire and think of the state that you don't want. You can think of it forever, but you must think from what you want in this world. She has to actually think this night in a state which allows her to think of the home that she formerly occupied for almost, well, say, going on 18 years, where it was built, it was their home, and now she doesn't own it.

She had unloaded it so she thinks of it and not from it. It's all the difference in the world between thinking from what you want and thinking

of what you want. I can think of a state from now to the end of time and never realize it. Let me begin tonight to think from it. Don't ask yourself how it happened, through whom it happened; just let me think from it, because the being who is thinking from it is that second man. He has all the power in the world. He is defined in Scripture as the power of God, and the wisdom of God. He has all that it takes to devise all the means necessary to unload that place in the immediate present, if you think from instead of of.

I am telling you this in my own personal experience. I am telling you this from my family's experience. I can face an audience no matter how vast it is. I would defy anyone to rise in the audience and tell a story where they were more behind a financial eight ball than my very, very large but perfectly wonderful family. We had no money, we had no one to whom we could turn to borrow money. Fortunately for the family, I did have a father who in some wonderful way stumbled upon this wonderful thing, the only book in this world that he really knew, but really knew was the Bible. I never quite offered any other book in our house, but he knew the Bible, and in some peculiar way he actually stumbled upon this secret.

My brother Victor, who now runs all the ventures, he stumbled upon it at a very tender age, and they believed it, and they applied it. Their son before birth because he was not born in them but before he is born the thing jumps in the mother's womb. You almost feel its presence. I know in my own case when my daughter was conceived and the joy, the fun of putting my hand upon my wife's stomach and feel like that something is not yet born but it's alive and just feel something's kicking there, and it was just fun just to put your head it's over here and moves one cell and when she would say, she's over here, that forget it, up and he gets food.

I'm telling you, it's bestiality and it's moving all over because she talked to me and she gave me her name; she told me all about herself, and

And this lovely little girl, she was about, oh, maybe four or five. A sweet little thing, masked of pearls. When she was born, she looked like Gany. Not a hair on her head, bad ears, so unlike the child that I saw. For when she was four, she was the embodiment of what I saw to be. And I would put my hand and feel there's something not yet born. Well, you can feel it, may I tell you? You can feel the presence of that something in you. for in your league lie nations twin rival races from their birth one the master is your game the younger or the elder reign so something in you is being born it will come out but it comes out it is the Jesus Christ of Scripture who who is the God of the universe.

Now learn to exercise him before he is born. I tell you, you are all imagination. Man is all imagination. And God is man. And exists in us and we in him. The eternal body of man is the imagination. And that is God himself. self. The divine body that we call Jesus. And we are his members. Because here is one body diversified. A unity in many. So when you look out at the world, the whole vast world is yourself pushed out. And this is only a politically. It's a monologue. So that everything is simply you. and God is talking to God. We are told in Scripture, the 42nd Psalm, and deep calls unto deep. It is all within us, the strangest person in the world.

And you think you've never seen him before. It's only an aspect of your own being. And in the depths of that being, you are. Or he couldn't even be alive. There's only one God. So the whole vast world is man -pushed up. Now, in a simple practical way, you simply, you know what you want? Well, as I said to the lady earlier tonight, you don't have to know exactly where you're going to live tomorrow having sold the house. you'll go any place, you'll go into a hotel go to a strange home go to any place but you will not be in the place having sold it then you think of your home when you think tonight, if you haven't sold it you're thinking from it and you're

thinking from it as someone who owns that house you can't go on thinking from it and still desiring to unload it you must think of it as something you formerly owned.

The same thing is true of a job. Tonight, you say, well, I don't have a job. You don't have a job? Well, now, tell that being who is not yet born in you, but he is coming to birth. But before he comes to birth, you can feel his presence. Now, how would I do it? I stand here. I see you. I see the room. can I put myself on the street? I certainly I can I can stand here and assume that I am standing on the street and looking at this lecture and don't observe this thing at all call Neville I am on the street I can put myself there and think of this and see it empty or see it with someone standing here but I am putting myself elsewhere now you can actually put yourself where you want to be which, when you are there, implies something.

The power is in what the thing is implying. If I am sleeping elsewhere and thinking of the home I formerly owned, that implies that I have sold it. It is no longer mine. Now, you don't have to compromise. And I'm telling her, don't compromise. You feel the value in what you say it is? All right, put yourself there. And don't let anyone, as friends of hers are telling her, this is short, this is tight, that is so and so, and then maybe your husband is holding on to it. He isn't holding on to it. At their advanced years in life, they're divorced. So what? Death happens in this world. After 40 odd years of marriage, he wanted out.

And so he got out, leaving his child. They had two, the daughter died leaving two lovely children but they're taken care of, there's no problem there it's not a financial problem and then someone told her, well you see, he is holding on to it because he built it, well he didn't, he don't let anyone tell you anything. Be still, the 46th Psalm, the 10th verse: be still and know that I, I am God. Take that literally. You say, I am? That's God. But as long

as the outer man is the reality that you're taking care of, and carefully to this one and this one only, totally unaware of one who is coming in who is second, and the second is going to reign over all.

That second man will come first. He doesn't come first in appearance. He comes at the last. So the first is physical and not spiritual. But when the spiritual comes, he will rule over the physical. That's what you're told in the 15th chapter of the first chapter, or the first letter of Corinthians. Here they are: two distinct beings. And the first is only a living being. The other is a life-giving fruit. It gives life to the thing that it occupies. It makes it become alive. This is only a breathing, living organism. That's all that it is. And so, I animate this body when I get up in the morning. But there's something in it that just came back from the depths of my own being, which was myself, my essential being.

That is the being of whom I speak night after night here. Last night I said to myself, "Come, let us go." I'm talking to myself; it's a civil case. I now reveal. Well, all of a sudden my head became the most fantastic, vibrant thing, and did I travel through eternity! What all in my head: singing after singing, after singing, and I'm talking to myself. I know it's myself, but here is my death." Yes, the deep of my being and the surface being went for a ride. Under compulsion I moved, knowing that I am the very being who has taken over. I'm cleaning out the scene, almost impossible to describe, the beauties that are in store for all when you actually know that you're one.

This being within me is the very being called God, called Jehovah, called the Lord Jesus Christ in Scripture. The day will come he will actually literally be born. And the symbolism of his birth you all know it. You will be told in a month from now all the churches will tell it about a little child being born. That is not the true story. It is you that second man that awaits.

It is already the reality within you. It only awaits. And when it awaits, you are born. From the deep deep sleep which is self- involved, and although you come after the physical appearance of yourself, it was before that the world was; you're totally came in after he comes in second; moves, came there, so smooth you can't even see him: called in the beginning Jacob; yes, you see the Esau, you don't see the Jacob, but I'm telling you who that Jacob is, and that Jacob is simply a foreshadowing of the one who is coming and coming and coming and finally is born, and he is called Jesus, which means "the Lord is salvation," and that Lord who is salvation is your own wonderful human imagination; but at that moment it's born, and you can trust it implicitly.

So I stand here: put myself in London— what's wrong with that? Well, it doesn't have any money; you'll pay so what does it matter? I'm in London. And suddenly things will rearrange themselves and I will be compelled whether I can afford the time or the money— I'll be compelled to make the journey. And it will be perfectly alright. It will be done. I'm speaking from experience. Don't treat it lightly because you're going to make the journey. And it may not be convenient for you, because you're tempting yourself who is the Lord. If you say, I will test it now. Or you test it, and you'll find it will happen at a moment when you least expect it, and it is not complete.

But you'll go anyway. You'll be under compulsion to make the trip. Do it in your finances. What's wrong with money? Is there anything wrong with having money? Having enough to pay all your expenses with leftover? Feed the crowd, but pick up all the things left over and there's 12 baskets left. You didn't start with 12. You started with what? Two fish and five little barley loaves. And you took up all these left over. So, number of things after you've done it, surface come. And I tell you, live it fully. Live it to the

nth degree. You are all imagination. Tonight you can close yourself in anything that you desire. I have done it with people whose profession was simply, well, the harlot.

But I don't care what a person's profession is, so she's a harlot. So what? A friend of mine. Not a cuss of mine, not a client of mine, I assure you, but a friend of mine. I don't care what they are. I went to one of the most amusing parties ever given by a very dear, close friend of mine who was a lawyer. And he gave it up all night, Christmas Eve. I gave him a huge big cup of pray. And he had this huge hammer, an enormous hammer. And he invited Heathbride. He was a criminal lawyer. All the pickpockets in the world were there. And he said to me, tonight everything is easy here.

You can put all the diamonds in the world, level in your pocket. Wear them. Do anything. Not one thing will be taken here tonight under my rule. All these are my clients. They've served time in Paris, in London, in Germany. They've been in all the jails of the world. And I am their lawyer. I guess them out. One time I said to me, he said, and what is your racket? I said, I teach the word of God. and he began to smile. One introduced himself to me as Benny the Brahmin. He had about 12 aliases. But this one was Benny the Brahmin at the moment. Something else, five minutes 30, something else. And one was called the Doctor.

What was the most amusing evening? A heavenly evening and everyone was a professional thief and not ashamed of it. That was their concept of life. And I went through the space like a dream. And I wondered what on earth did Gill do to bring me here? Well, Gill is a friend of mine. And he said, now this would really amuse Neville. And so he invited me this night, and here I think of his party, and everyone has gone through all the jails, not only of our country, but all over Europe. So I am not criticizing anyone. That's their profession. So that's their profession. I am not here to

change anyone, but to tell everyone how to use Jesus Christ within them, because the true being within them is Jesus Christ, and he forgives all.

He forgives every being in the world. They're all parts played by one being, because this is a soliloquy. I'm telling you, the whole thing is a monologue. God is playing all the parts, every part in the world. so he is the accuser and the accused, the thief and the one who was robbed, and nobody is robbing anyone but himself, but they don't know it. so here as I stand here, the being of whom I speak is my own wonderful human imagination, and if that I wanted to be other than what I am, or to be thought to possess other than what I do possess, says, I would not ask anyone's favor, anyone's permission. I would appropriate it.

My mood attracts its affinity. It doesn't create what it attracts. For all that's done, the whole thing is done. But it attracts what I assume. So my mood attracts its affinity. So what would the feeling be like if, and I name it, what would the feeling be like if I were now the man that I would like to be? I catch that mood and it cracks, it's a frenzy because everything in the world is I don't care what it is, a tear, it's already done, the laughter is already done, everything is done. I am only drawing together like a magnet through my mood. So I catch the mood. That's all I'm going to catch. I'm going to catch a mood that would imply that I am already the person that I would like to be, and I sustain that mood, and then it draws it like a magnet, and objectifies it on the screen of faith.

That is the being who is coming into your world. And that being is God. Rearranging the entire structure of his world to outpicture the mood. And you can assume any mood in the world. Now, only two things in Scripture that I can search: Scripture displeases the being of whom I see. And one is lack of faith in I am He. That the fundamental thing of the world is to lack faith in I am He. And the second is teaching of the tree of

knowledge of good and evil. This is good and that is evil. But all you have to do is to put yourself in the position of the opponent. And what you think is evil, he is thinking is good.

And what you think is good, he is thinking is evil. You take a war, if you want to dramatize it, and say, you and I feel as Americans that it was an evil thing that any opponent would try to do to us. And he is thinking that it is evil what we are trying to do to him. Now, good and evil, the tree of knowledge, only two things in the entire Bible we are told of: things. The Lord. And one is lack of faith that I am He. And the second one is the eating of the tree of knowledge of good and evil. Now you will have an ethical code. Certainly I have an ethical code.

And the more I know that the world is my self-pushed out, the more I become incapable of hurting myself. I now find the golden rule so easy to abide by. because I wouldn't want it done to me, and here is my very self. So I can't do it to him, because he really isn't another, he's myself. You start off by thinking, well, now would I like it done to me, meaning this little thing. And then suddenly you realize, this little thing here isn't confined here, it's the whole vast world.

Do not unto others what you would not want them to do unto you. But then the whole vast world becomes yourself, and you don't hurt anyone. one. As he is born in you, you find the whole vast world is one being. And everyone is simply in communication with you because you're talking to yourself.

Deep calls upon deep. And God in a sympathy is talking to God. To all things by a law divine in one another's being therefore I penetrate you. And therefore all I have to do is to be concerned concerned only with what I want in this world, without hurting anyone.

And it penetrates every being because it all myself puts out. And all that

can be used to aid the birth of what I am assuming will be used without their knowledge, without their consent. I don't need their consent. It will all happen, may I tell you.

You are the being spoken of in Scripture as the Lord Jesus Christ. You are the being spoken of as God. Begin to believe it. But long before it is born, may I tell you, you can feel it just as I felt the little body dumping in my wife's womb.

I could put my hand, and if you're married and you've had the joy of being a father or being the joy of a mother, you know what I'm talking about. When that first little sign of life appears, and then she tells you, I'm pregnant. And then she feels light, and she says, it's kicking me out. And you become furious, and you put your hand there. And all of a sudden, there it is. It's a kick. And it's kicking over here. And you go from place to place, feeling that little body kicking. It isn't born yet, but there's something in you.

May I tell you, before this thing happened to me, I used to feel it in my head. Oh, I couldn't tell you. Something actually moving in my head. Something alive was moving in my skull. I could feel it. And then night after night these things would happen, but I would sit down in my silence and then all of a sudden something is kicking. It's in my head. It was my very self.

And then the night that it happened, when I awoke within my own soul to find myself in tomb. But the tomb, which is a tomb, was really the womb out of which I would come.

So the second man is the Lord from heaven. And you're told in Scripture, heaven is within you. Within and above are the same in Scripture. And without and below are the same in Scripture.

So the first man is from below, from the womb of woman. Comes out with hair all over. And the second man is within in his spirit. You can't see him. Not on this level. Not on all the other levels only in the depth of your being when you see him he is God same structure that same being and then humanity gathered together as a single being turns before you and you know who stands there it is your son humanity symbolized as daily and he calls you father

so this is what I try to get over over night after night after night to tell you before the birth takes place, the actual birth, you can feel his presence and you can prove the power and the wisdom of his being by exercising it. What would the feeling be like would it prove that I am now the man that I would like to be? What would it be like? Well, then dare to assume the feeling that it is so and trust this presence intentionally to make it so and it does it. No power in the world can stop it if you have all the opposition in the world, it makes no difference whatsoever. Don't look at opposition, don't look at anything; they're simply the end, and the end is what you want.

It has the wisdom to do it and the power to do it. If it takes all the things in the world to pull them together, it will, because the whole vast world is intermingled. It takes everyone and pulls it together and makes it conform to what is necessary for that which you've assumed, that you are to be born in this world. ¶ And when you see it, what freedom, what complete relief from this bondage into which we deliberately descended to catch our power, to exercise our power, that we could actually enter the world of death and overcome it. Overcome death. ¶ And I tell you, the things I could and yet sometimes it's so embarrassing to talk about them.

Because they're frightened people who have certain ethical codes, certain moral codes. And they may think I'm encouraging them to go out

and violate their own moral code and I wouldn't want that ever. But what is right and wrong here? Here's a right and wrong in the depth of your being, at all. It's one being. What is right here and wrong here brings you to the depth of your being and it's all one grand, wonderful, creative act. It isn't wrong at all. It's pure ecstasy in the depth of your being. ¶ And after he is born within you, your nights become become joy, just joy. And you can completely abandon yourself, may I tell you. No fear whatsoever as to consequences.

You ask within yourself to take me now. And then all of a sudden starts in your head. And what a thrill, what a joy is in store for you. Surprise after surprise after surprise. The feelings that come. And it's all you, for you are talking to yourself. Be still upon your own base and communicate with self; it's called heart in scripture, that's self. And may I tell you, don't be afraid. You will not depart in some violent manner. Others will tell you you'll go mad, you'll go insane or you might burst a blood vessel. Don't believe it. Not a thing is going to happen to you. Just let yourself go. If you feel it coming on, don't be afraid.

Be not afraid, as you're told. Who else fits here? Don't be afraid. Why? Because the being who's going to do it is yourself. I go to bed enjoying, looking forward to the experience of the night, night after night after night, and some things would make no sense whatsoever on this plane, so you don't discuss it. Why talk about it? Because they aren't worth even to couch in. How can you clothe it? It doesn't make sense, and you're only going to disturb. If you do, bring it back. ¶ So Paul says he heard things in that third heaven of his own being that were unlawful to utter. It isn't that they're unlawful to utter, but how would you find words to clothe and how could you in some way describe them that would make sense to the rational mind?

So just don't talk about it. You simply leave it just until someone arrives at that point; sent together you can go. But here on this level, bear in mind: you are now in the presence of two seeming do. And one is taken over from birth. He was the first Adam. That's the outer man. That's rational. And we go to school to become more and more rational. And then comes something stirring within you. He comes last of all. He's the last Adam. And when he comes, he's called the second. But the second will reign over the outer, or the first. The first is physical and the second is spiritual and the spirit will be born in you and he will take over completely and when people tell you it's impossible you don't even listen to it.

As far as you're concerned nothing is impossible and you almost stop using the word God because his name is I am. Nothing is impossible. To whom? I am. for then don't take any challenge you know what you want and the world will say to you, well I saw him grow, but he didn't have anything and I saw him grow, but if you took his history, you would find a most normal, natural unfolding of that picture, and they will trace the means and give all credit to the means employed, not knowing that you were dreaming all along and the means simply were drawn by affinity; they'll move. And therefore, when it's outfitted itself, they give all credit to the means employed.

This one came into your life at the appropriate moment in time and made possible this, that, and the other. Therefore, without them, you wouldn't have this, that, and the other. They don't know what you were doing in the site. But you know it's all your soliloquy, your monologue. And because you interpenetrate every being in the world, they had to come. When they came to play the part that they played. Because you are faithful to a mood, and the mood simply attracted its affinity. Now this is the inner thing. I'm quite sure that all of you have had the feeling of this

inner person. And you can get it, and you will get it, before he's born.

But you must have had it. Your head begins to feel like a pulsing something, and you see the radiance of that being; you see the golden liquid light as though you were golden visual the whole thing becomes liquid light, and that's you— a center of awareness— and everything is gold, and everything is liquid, and it's pulsing, and you can feel it long before you have the actual experience of being born from above; so don't think you've got to be born in the way that I've described it in my book in order to exercise his power. Now you'll feel his presence, and his power is there long before the actual conscious birth of that being within you.

Now try it tonight. Try it every night. Try to live by it. For eventually you're going to live by it anyway. Because not a thing in the world will be impossible to you. Because you'll know who you are. But on this level, everything seems to be impossible. Here I read in this morning's paper, you wouldn't think a DuPont could go broke, could you? Who would think a DuPont, whose estate runs into billions, a member of that family, could actually go broke? Well, because of his name and his power, he was trusted to the tune of something like 30 or 40 million dollars, and then he just declared himself bankrupt at DuPont, so everything is possible in this world.

Yes, the rich can go broke too, and the poor behind the eight ball can become rich too. So don't think that anyone or anything is impossible. Nothing is impossible. Those who have it today can lose it today, and those who have none can get it today if you know who you are. Now, with all of his millions, he hasn't found Christ. He hasn't found him. He was living on the outer man's possession. And that is what reality was. I tell you, let them take the whole vast world from you, but don't let them take the being that is forever, your own wonderful human imagination. Can't take that

from you. And that can reveal everything in the world, no matter what it is take it if you will and I'll rebuild it you want one coat take the other one too and I'll rebuild it all by simply assuming that I am the man that I want to be and friends of yours have lost but you love them all right assume that they have what you know that they would like to have and then let such a thing go let them take it and this is the being of whom I speak it's a divided being in the early stages but it takes a long span between Esau and Jacob it didn't come the same night although you see it in Scripture as two little boys who came out one holding the heel of the other and then the little dialogue between the two boys where the one who came first showed his birthright and sold his blessing to the second one.

And you would think these two little boys grew together. These are only symbols. These are symbols of the eternal struggle in the heart of man. And the one that comes out first is physically. He knows nothing but the garment that he's wearing. Then comes the second one. And it comes at the very end of the journey. He's called the second man, the Lord from heaven. But if you take the span between Genesis and the Gospel, you'll find the entire journey. The journey comes to its climax in the Gospel.

Unless I Go Away

Tonight's subject is, unless I go away. This is from that theme in the 16th chapter of the Gospel of John. For he makes the statement, it is to your advantage that I go away. For unless I go away, the counselor will not come. But if I go away, I will send the counselor, and he will lead you into all truth. Not just a little piece, but all truth. And he said, a little while, and you will see me no more. Again, a little while, and you will see me. And we are told they did not understand. Now God speaks to man in vision. Man is so organized by divine providence for spiritual communion. God will speak to him in vision.

And then it's his duty to tell it to the world as he moves through the world. Well, many, many years ago I was taken in spirit. Here I was shown an enormous field of sunflowers. And every flower, enormous flower, was the human face. But it was a flower, patient in the earth. As I looked upon this enormous field of beautiful sunflowers and saw them move in rhythm, they moved in concert, with one smile or smile, One crown, all crowns. If one move, they all move. Although stationary, they're bent, as though bent with the wing. And I knew as I observed this motion, this wonderful concept, that I enjoyed far greater freedom than all of them put together, and multiplied by any number.

And yet, looking at this beauty, I did not feel at the moment I could compare to such beauties. Yet, I was free. And they were not free. They moved in concert. And then I looked, and here was an enormous dump right next to the field of sunflowers. The human faces were the dump

where all the garbage of the world was thrown. And here I saw a rat, an enormous rat. And I tried to catch him. And I caught the rat. And I caged the rat. Put him into a cage. And I caged that rat. Then suddenly, the vision faded. And you must wait for its interpretation. But here he speaks to you and tells you.

Now, in 1937, Aldous Huxley wrote a book called *Ends and Means*. And in the book he said, I had motives for not wanting the world to have a meaning. Consequently, I assumed it had none. And I was able, without any difficulty, to find all the reasons in the world to support this assumption. He didn't want it to have any meaning, because he wanted to tell certain things of this world to justify his behavior, to justify any violence that he might write about. But he didn't want it to have meaning. Well, he assumed it had none, and the assumption led him to find all the reasons in the world to support that assumption of his. I tell you it has meaning.

Everything in the world has meaning. A little feather falling from a bird flying through space has meaning if we only understood how to read it. But everything in the world has meaning. There's meaning. In the beginning was the word, and that word translated from the Greek *logos* means meaning. In the beginning is meaning, and meaning was with God, and meaning is God. There is meaning to everything in the world, but as yet you and I can't quite understand any more than I could understand that vision. I walked from it. I never wrote it down, but it's indelibly impressed upon me. I can't forget it. It happened many years ago. But now I'll tell you what it means.

Because in the interval, other visions have shown light upon it. The Gospels, the parables, are an acted story. God plays the central part. And we were just like the flowers, the sunflowers, the human faces, and moving in

rhythm to God's command. We were puppets. And God wants person, not puppets. If I as a father took my son to camp, and then I left my son in camp, and then moved away, to him I would be caught up into a cloud, and I would disappear from his vision. But I do it for his benefit. I do it for his good. When God took us out of this heavenly sphere, we were only prophets, moving in concert.

He brought us into this world called the world that is fallen for our good. That we may become completely individualized, even though we pass through hell to awaken as God. And so, here's the thing. God was never more present than when he was absent, because God, who had dwelt among us, came disappearing, dwells within us. He didn't send us out into this thing. God painted man, and came with man in all this fabulous world about us. And because he is invisible to our mortal eye, we think he's disappeared. No, he has never been more present. He was the office for leader when we were the field of flowers. And then he sunk himself in us and became invisible to us, but he is more present than when he dwelt among us, because now he dwells within us.

Just imagine the author of the whole vast universe conceiving the most glorious poem in the world. And the poem is perfect. It can't be improved on that level. But the author of the poem, the great poet that I call God, conceived a still higher level. And that level would be to individualize the characters and give them freedom and give them creativity in themselves. And not just to move as the flowers move because I compel the motion and they all obey my command. And to do that, he disappeared. prayers. Doesn't dwell among us, he dwells in us. And goes through the entire drought until he awakens. And he who awakens in man was the one who created the entire poem to begin with.

But now he individualizes all of us, and we, the characters of the poem,

become one with the poet who created the poem. That's the story. So, in a little while, you will see me no more and they were sad of thought again in a little while you will see me and when you see him you'll see him entirely different all the great scholars like a Huck thing and all the great giants who understand Greek and Latin and Hebrew and all these cries they've searched the scriptures diligently but they cannot find the Christ of whom they spoke focus. And the one of whom they prophesied. They can't, because the looking for him come without. And may I tell you, the plague is taking place within man.

God sunk himself with the whole plague within his being. He sunk himself in us. And then it happened in us. And then when it happens, the one in whom it happens, proclaims it. That he is the embodiment in history of all that scripture prophesies. No one can do it. Because it is happening in the depths of the soul of man, and no one in the outer world looking for him to come from outer space would ever believe him. And yet that's the story of scripture. Doesn't come out there at all. No conquering hero to enslave those who enslaved Israel. No conquering here in the world to come like some mighty, wonderful warrior. No. For his kingdom is not of this world.

My kingdom is not of this world. So the whole drama unfolds in us. And it begins with the fulfillment of the prophecy made to Abraham. Abraham is not a man. Abraham is the symbol of humanity. humanity. For in him are all. As you are told, you will have children, offspring, more numerous than the sands of the sea. Think of it. More numerous than the stars of the heavens. That's your children. Well, Abraham, he is simply collective humanity. Therefore, here, God makes his promise to Abraham. And the promise was, in spite of your present age, in spite of all things to deny, you will have a son. And the son will be your heir, not the one born

of a slave, born of Hagar.

He'll be born of Sarah. And your son will be the heir of the universe. And Abraham believed. Well, if Abraham believed, I was in his Lord. That's collective humanity. Therefore, I believe. You believe, even though at the moment you may disbelieve, in the beginning you believe. And it was counted unto you for rightful. So even though you go through all the disbeliefs of the world, and you are accused of being an agnostic, or even an atheist, I still know in the beginning, because you were in, The one being who believe, you believe. You are the offspring of Abraham. I don't care what the name will tell me. I've had atheist arguments, numberless atheists. I've had agnostics, all kinds of wonderful men and women.

And they love to make you feel that they're so different, perfectly all right. But I know in the depths of their soul, they believe when this was done in heaven. People can't believe there is such of character, such a state called heaven. Not a place. It's a state. And in that state of absolute innocence, you and I were innocent. And we were like flowers. Just like flowers. I have seen it. I have had glimpses where I came upon scenes, and I stopped it and started it, stopped it and started it. And the whole vast world was under my control. And I didn't do it with the motion of my hand. I did it by control of my head.

And so I would arrest an activity in me, and the world stood still. I released it, and it continued in its action. What it intended to do, I stopped it, and it stopped. I didn't stop it on the outside. I stopped the activity in me that animated it. The same like the flowers. And there is an apocryphal scripture, the apocryphal scripture of James. It was the night of the birth of the child, and it's told that Joseph went in search of a midwife for his Hebrew wife. And as he started, he looked up and the heavens stood still, and the birds of the air stood still, and the shepherds walking walked not,

and the little sheep drinking drank not, and the workmen dripping from their dish to put it to their mouth dipped and dipped not, and chewing and chewed not, and everything stood still.

And then suddenly all moved on in their course. And you'll find that in the Apocryphal New Testament of James, which is called the Apocryphal of James. What had happened to me, but not in the order that is now recorded.

It was not the night of the birth of the child. That event preceded the event of the birth, which is only a symbol, by at least seven years.

On the 20th of July, three years ago, in this very city, I had the experience of being born from above.

And yet seven years prior to that experience, in New York City, I had the experience of having sections of the world stand still because I arrested in my head an activity which animated it.

And when I released that activity, the things moved on. Birds flew and stopped when I stopped it. Leaves falling, stop, and then after I released it. And a waitress walking, walking, walk not. And diners dining, dine not. I stopped them. They couldn't move. And everything was done, not there, but done in me.

And then it begins to, I would turn over on the inside and wonder, what is it all about? Because you are spiritual. And the being awakening is God. And the whole vast world, believe it or not, I look upon the world today as a resultant state. He didn't create it as I would create, say this.

God's intention to bring forth something alive in us, which is himself, which he would call his son, resulted in the universe. The whole vast world is a resultant state. And that goes for all the garments, male and female, in the world, all the animals, all the kingdoms, and something in us is

animating us, but as yet we don't know it. So the promise in the book of John, for which I've just spoken, that as the Father has life in himself, so he has granted the Son also to have life in himself, and that is what you and I just said, that we are going to actually detach ourselves from this field of beautiful sunflowers with human faces, and then pass through that horrible state which I saw as a donkey with the rat, and all the monsters of the world, and passing through that mess, that horrible mess, we come out detached as sunflowers and awaken as gods. That's life.

So I tell you, unless God disappears, we will still be part of that chorus, and we will sway by the impulse of God. But then God subjects us unto this donkey. It's a donkey.

As we are told in the eighth chapter of the book of Romans, that the creature was made subject unto futility. not by its own will, but by the will of him who subjected him in hope that the creature would be set free from this bondage to corruption and obtain the glorious liberty of the children of God.

For you and I did not choose to come here. We were innocent and we were irreflective. We were like sleepwalkers. We perceived, without noticing that we perceive. Now we perceive and we notice we perceive, but in that freedom we make mistakes. But may I comfort you, you had to make mistakes.

As told us in the 11th chapter of the book of Romans, that God's gifts and his call are irrevocable. And it was God whose action subjected all men to disobedience, that he may have mercy upon all. But who subjected whom? God subjected all men. You know who he subjected? He subjected himself. He sunk himself in us, and then subjected himself to disobedience, that he may awaken, that it pass through all the furnaces that he may awaken as the being that he is. But in awakening he brings us with him,

individualized and He and I are one. So God is giving himself to us as though there were no others in the world. Just God and you.

Just God and I. No other being. And then we completely awaken. And when we awaken, we are one. And it's God. So don't be concerned and think that someone today, because he's more wicked than you are, or that you can remember that you've been, that he is not saved, or he will not be saved. Forget it. Not one being can be lost. Every one is going to be saved, and it's God playing all the part. And so he subjected me, he subjected you, he subjected every being in this world to this, that he may have mercy upon all. And then he calls us. Because his call is irrevocable. And his gift is irrevocable. His gift is this.

When you lie down with your father. Meaning when you die. That's a nice way of putting it. And when your time is fulfilled. And your days are fulfilled. And you lie down with your father. 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, out of that he does now this is the most fantastic thing in the world. No scholar seems to understand it, and I must confess that I stand here, I have not revelation. I have simply an intuitive knowledge of it based upon another revelation, but the actual statement in the 8th chapter of Proverbs is something that has confounded all the wise men throughout the ages.

And listen to it carefully.

There are about ten verses, beginning with the 22nd verse of 8 Proverbs. And it goes through just ten verses. The Lord created me at the beginning of his way. I am the first of his acts of old. Before he brought forth the heaven, before he established the earth, before he set boundaries to the sea, before he did anything, I stood beside him as a little child, and I was daily his delight. It gives you so much to think about. They call this wisdom. Yet

it doesn't say wisdom. It says a little child. I stood beside him as a little child. That the Lord created me at the very beginning of his way. I am the first of his acts of old.

I stood beside him as a little child. Now no man that I have read, I have read a number of Bibles and interpretations of Bibles, and the different exegeses in the world. And no two agree, but no one will actually accept it as the ancient scriptures stated, a little child. And yet, I know from my own experience, there is that little child. And it's everlastingly a little child. And it's only a babe wrapped in swaddling clothes. Was that what God created? Was that his initial act of creation? And he so loved it. It was daily his delight. Is that what God buried in us? For we are told in the book of Ecclesiastes, God has put eternity into the mind of man.

And the word translated eternity, which is Elam, is by definition a stripling, a youth, a boy, a little child. That's what my Bible tells me. I have Strong's concordance. I have Prudence's concordance. I have many concordances at home. But James Strong's concordance is exhaustive. And it is really the guide for most people who are Bible students.

And James Strong defines the word which our scholars translate eternity. And the Lord God has put eternity into the mind of man, and the word is Elam. E -H -L -E -M. Elam. And yet Strong defines that word as a lad, a stripling, a youth. Eternity is. Is that what God created in the beginning of his life? Is that that little child that stood beside him, that was his daily delight? Is it that that he put into our minds? I say yes. Because my own experience bears witness to that. And yet, that is a sign. So I cannot completely ignore the interpretation of the great scholars. But the thing is not defined in Strong as eternity. It's defined as a lad. It's defined as a youth. It's defined as a stripling. He put a stripling into the mind of man. He put a lamp that was daily his delight.

Now, is he going to bring it out? He promises, I will actually bring forth from your body your son. He will come forth from your body and I will be his father. And he to be my son. Well, did he put that first creative act of his into my mind? Did he call it then his son? If he called it then his son, and he sunk it in us, all of us, when he brings it forth, and it that is brought forth is our son, then who will be? Well, if he brings forth from me his first created act, and when I see it, it's my son. But it was his in the very beginning of time, and it's my son and in the beginning it was his then who am I?

You get it? If God has a son his first creative act in these other words God created me at the very beginning of his way I am the first of his acts of old before he brought forth the heaven, before he brought forth the earth, when they were not yet. I was with God. Before he set funerals for the waters, before he did anything, I stood beside him as a little child. And I was daily his delight. Is it that that God put into us? Were we the flowers that I saw? These strangely things and God sunk in us. His first creative act. And then that he could transform us by sending us through that horrible state I saw for this is a horrible state, war is a horrible state, poverty is a horrible state, pain is a horrible state, men dying slowly of leprosy discarded by society, die of cancer, die of anything, and to be ostracized in the world, that's that horrible thing I saw, like a rat feeding on all the waste of the world, and yet in us detached from that heavenly bliss of innocence, and to fall into this state.

Now the one who brought us forth, called Jehovah, do you know one of the means given to Yod -Heh -Val -Heh in Strong's Concordance? It is stated of self -existent being, but he is called He -Val -Heh, which is the root of the word is the one who fell. It was God who fell. Or causatively, the one who causes to fall. And so here, it was God who fell. You didn't fall.

You had no choice in the matter. You were stationary. You walked for God's infinite purpose, detached from innocence, and set into a world of experience, and passing through the horrors of experience, you awaken as God, a fully blown eternal imagination. And so here, he vauke, the root of the verb, is one who causes to fall, one who blows, and causatively, one who causes the wind to blow.

So I will tell you with the poem, All things in eternity were shown us. All was foretold. Not could we foresee. But we learned how the wind would sound after these things should move. So I had no knowledge in eternity that this thing was literally true until it began to happen in me. And so I read the same thing that that you read. I read what the scholars, but I'm not a Greek scholar. I'm not a Latin scholar. I'm not a Hebrew scholar. I know a little of each, but I don't know anything really when it comes to these great languages. I know a little Hebrew, a little Greek, little Latin, just enough to look up a word, but I really don't know these stuff.

So if the great scholars who can speak in these stuff cannot bring themselves to say that God, although although the word tells you it's a lad, it's a strip, and it's a youth. And they cannot, in translating that word in P. D. F., say God put a lad in the mind of man. They have to say God put eternity in the mind of man. And I tell you, he put a lad there. But the lad he put there, his first creative act, which was his son. He now climbs in us, and he brings him forth as told us in the book of Samuel. You. When you sleep with your father, I will raise up your son after you.

He will come forth from your body. I will be his father, and he shall be my son. He comes forth, and I am his father. Well, if I am his father, then who am I? When he was God's son. That's how God gives himself to us. So God's purpose is to give himself to man, as that man, and and that man as God. And the only way he can do it is to give that man his son. So no one

knows who the father is except the son. That's what we are told in the book of John. No one knows the father but the son. So first I see the son. Then he put that son into my being in the beginning of time.

When he detached me from the world of innocence. The world of love. and sent me through the furnaces of experience. And then when I was completed in God's eye, he brought forth his son. In bringing forth his son, he brought me forth as himself. And there I saw his son. And his son is my son. Therefore God made me one with himself. So I say that story is true of every being in the world. Everyone can have experience. Therefore today you and I will fight. And as nations we fight nations. But just imagine when you are the same being that I am. Because you have the same son. If you are the father of my son, you and I are one.

So when we have full knowledge of it, we couldn't fight. Because we are the father of the same son. And it has no mother. It's self-begotten. So I am actually the father of God's only begotten son. And I know you are. But if you don't know it, you'll fight with them, argue with them, and try to destroy them.

Now listen to these words, taken from the book of John, the same chapter 16. And they will excommunicate you, and they will kill you, and think they do God a service.

And this they will do because they know not the Father. God believed in, fatherhood ignored. So the whole bad world, if they have any concept of a God, they will say, yes, I believe in God.

And so every Christian say, I believe in God. Every Jew, I believe in God. Every Mohammedan, I believe in God. Called by different names, but we believe in God. But even then, we kill each other. And these are the words.

They will excommunicate you. put you out of the synagogue as unfit to

mingle with those who they consider right. And they will kill you.

And they will kill you. And believe they do God's service. And yes, they do, because they know not the Father.

Is that clear? Believe in God, and kill, and murder, and I do it only because I don't know the Father. The moment I see the Son, I know the Father. And then if you come into my world and you tell me you're the father of David, you and I are one. Then the whole vast world tells you they're the father of David, then we're one. How could I destroy myself? That impulse to destroy myself is completely gone. So I couldn't hurt you. Whatever I do then for you, I'm doing it for myself, know. And they'll kill you and believe they do God's service. And this they do because they know not the Father.

Isn't that clear? Believe in God and kill and murder and I do it only because I don't know the Father. The moment I see the Son, I know the Father. And then if you come into my world and you tell me you're the Father of David, you and I are one. Then the whole vast world tells me they're the father of David. Then, we're one. How could I destroy myself? That impulse to destroy myself will completely go. So I couldn't hurt you. Whatever I do then for you, I'm doing it for myself.

If tomorrow you needed anything and it's in my pocket to grant it, I'm only giving it to myself. If you needed a meal and I could grant it, I'm not feeding another, I'm feeding myself. Then you'll understand these words.

And so I was hungry and you didn't feed me. and I was thirsty, and you gave me not to drink, and I was in need of shepherds, and you didn't take me in. I was in need of raiment, and you didn't clothe me. When did we do these things? When you did not do it to the least among one of these. You didn't do it unto me, because I am the whole vast world. I am the Father, and although they do not know it yet, they are the same Father, having the

same and only Son. You didn't do it to me when you didn't do it to them, because that's the Father.

And so God believed in fatherhood ignored. So the father is telling us the whole story.

Before we set sail into this world of experience, the whole drama was told us. The whole thing was told us. All was foreseen. Not could I foresee. But I learned how the wind would sound after these things should be. and so I can feel compassionate for any being in this world because I didn't know it until after these things should be. When it happened to me, I went back and read scripture and the whole thing was there, but I didn't see it.

I didn't know it until the infant was put in my hand and told me by one of the wise men who discovered it that it's my baby. And yet I know that was put into my mind in the foundation of time. So God has put eternity into the mind of man. And the word eternity means a lad, a babe, a youth, a stripling. So listen to these words in the book of Samuel. Tell me, Abner, whose son is that youth? I do not know, O king. Inquire whose son the stripling is. Same word. Youth, the first time he asked it, stripling the next. And then he doesn't understand. And then he turns to the youth himself.

He said, whose son are you, young man? And this word, alam, is translated, youth, young man, child, stripling. And yet our scholars can't bring themselves to use any one of these words in describing the statement, which is the same word, Elam, in the book of Ecclesiastes. So when Ecclesiastes says God has put eternity into the mind of man, God has put his first creative act, which was a stripling, which was a youth, into the mind of man. And he's going to bring him forth. And when he brings him forth, the men from whom he brings him forth, they're going to look at him and see his son. And he has no, until that moment he had no knowledge.

He was related to that son. And now he sees he's the father. So the greatest prayer in the Bible is the 17th chapter of John. The whole thing is a prayer. He said, Father, glorify thou me with thine own self. With the glory that I had with thee before that the world was. Before the world was. I have this glory with thee. Now glorify thou me with thy own self. He's asking the Father. And he reveals the name. He said I reveal your name. I've told them your name. And the name he tells them is Father. And so he comes to reveal the Father. Now that you've seen me, you've seen the Father. I've been with you so long.

And yet you do not know me Philip. He who has seen me has seen the Father. How then can you please show us the Father? So everyone in the world is moving towards that fantastic experience of being the father of God's first creative act, which was his Son. And so if you are the father of God's first creative act, then you are God. Now this is the great mystery. That which was created, and therefore had a beginning, by God's infinite love for his own creation, that is us. Thinking himself in us, he transforms that which had a beginning into that which has no beginning. For God, in becoming us, we who had a beginning, when that which has no beginning possesses us, and reveals his first creative act as our creative act, of a son, then we are beginning life.

And then you will know that mysterious statement in the book of Genesis and repeat it only twice. Once in Psalm and then again in the book of Hebrews. And it's called Melchizedek. One who has no father, no mother, no genealogy, no background, no father or mother, no beginning of days and no end of days. And Jesus becomes he who was the first raised from the dead is made a member of the order of Melchizedek. So everyone is brought into a state where he has no father. He is father. He has no mother. He has no beginning of days and no end of days. Can you conceive

of such love? Can you conceive of that infinite mercy that is God's?

that he would take us, his creative, and so fall in love with his own creation that he gives himself to it and shares his first creative act, which was his own begotten son, and gives me as my son his son, making me one with himself. And because he has no origin, I have no origin. What a fantastic mystery. I did have an origin. He created me. And yet having been created, therefore having a beginning, beginning, he rubs out beginnings altogether, and then I become one without beginning. And all this is brought to pass by going away. Unless I go away, then you will have no life. This is the secret, the mystery of life through death.

The grain of mustard seed, or the grain of wheat. unless a grain of wheat falls into the earth and dies it remains alone but if it dies it brings forth much the mystery of life through death so God the seed falls into us and forgets he's God and goes through that horrible mess that I saw in my vision and it dies to all knowledge of being God and in dying it It brings forth much. The mystery of life through death. So, believe it. A little while, and I go away. This took place in eternity, when we were all innocent. Again, a little while, and you will see me. I will go away, and you will see me no more.

And they were very sad. Because he who walked among them, and built among them, now ceases to dwell among them because he's going to now dwell in them. So they can't see him if he dwells in them. And so the visible presence of God disappears. And so he does not move them like an orchestra leader would move an orchestra. He dwells in them and they can't find the author. They can't find the leader. And then they're detached by that entrance into them and they pass through hell. But passing through hell is for a purpose to awaken as God. and so when you know it when you've had a few experiences you can forgive every being in this world

because you're forgiving yourself so in the end if everyone is going to be the father of the same child that is your child he is you so you really never helped another there was no other and yet all are completely individualized and so when man completely awakes He's completely individualized forever and forever.

And yet he's one with all that are equally individualized. And all the father of the one begotten son. So you develop on it. It's not the easiest subject to take up. But may I tell you, although it may not seem to play off in dollars and cents, it'll play off beyond the wildest dreams. Because you know who you are the heir of? And who is your son? your son is the heir of the universe and you know who made him the heir? You. Therefore it's all yours. The whole vast universe he gave to his son and therefore that son is your son. So listen to these words of 50th chapter the book of Psalms if I were hungry I wouldn't tell you for the earth is mine and the fullness thereof the cattle and a thousand hills are mine so were I hungry I would slay and eat wouldn't ask your permission so you don't have to ask any man's permission in this world to appropriate anything in the world for you want a building alright right, sleep tonight as though it were yours.

May I tell you, you aren't stealing. In a way that no one knows, the world will be adjusted for it to be on the block for sale, and the means to purchase will become yours, if that's what you want. So you don't ask any man's permission in this world for anything. You appropriate it. You go back and read the 50th song. If I were hungry, I would not ask you. For the world is mine, and all therein. The cattle on a thousand hills, they're mine. And were I hungry, I would slay and eat. So you slay by appropriating. If you wanted anything, you simply this night sleep as though you were the man, the woman, that you would like to be.

And you appropriate it. And then the whole vast world, being yourself

pushed out, is quickly reshuffled to form the image of your appropriation to bear witness to it. So, don't feel neglected. We are exiled. But you know who's exiled? God is exiled. It was God who fell for a purpose. He fell, sunk in us. And all the imagery of the Bible is true. Every bit is true.

Now listen to these words that comes in Blake's great Jerusalem. Blake would not sign his name to his poem Jerusalem for he said he did not write it. It was dictated. When he was questioned, he said, the authors are in heaven. They are in heaven. They are not on earth. No one on earth gave him the poem. And all of his other poems and his paintings, he signed his name as the author of the poem, signed it as the artist who painted. it. But when it came to Jerusalem, he would not sign it. He said he did not create it. It was dictated sometimes 20 lines at a time. And he said the spirit of prophecy, which is called Christ Jesus in the Bible, dictated it. Morning after morning, he would wake to see the spirit of love hovering over him and dictated the words of this mild song.

Now I behold the visions of my deadly sleep of 5 ,000 years, dazzling around thy skirts like a serpent of precious stones and gold. I know it is myself. O my divine creator and redeemer. And after this is dictated, then these words are dictated. Fear not. unless I die thou canst not live but if I die I shall rise again and you with me which thou thou one who never died for thee or ever died for one who had not died for thee and if God dieth not for man and giveth not himself eternally for man man could not exist therefore God died God dies by sinking himself in man. And then dying in that sense, he rises, but this time he rises with man, and man rises with God.

So he who had no life independently of God's perception of him, now rises as God the perceiver to animate all things, so as the Father had life in himself, now he is granted to man, his son, to have life in himself and all all rise. You get the mystery? It's the most fantastic thing when you dwell

upon it. And then as you dwell upon it, you do not feel for one moment that you're doing anything wrong when you want something of this world and you appropriate it. You don't steal it from anyone, just appropriate it. You want a hat and it's in the window and you can't put your hand in your pocket and apply money to buy it?

Wear it as though you wore it. A suit of clothes, a home, anything, just appropriate it. it's all yours for the appropriation in this matter don't steal it because God doesn't steal, it's all his; you couldn't steal from yourself. Therefore you simply appropriate it and live as though it were true and in a way that no one knows, the state appropriated in your mind's eye will crystallize and become to you an objective fact. Then you will know this fabulous mystery: unless I go away and so a little while and you'll see me no more. Again, a little while, and you'll see me. So God let the prayers from man. Plights himself in man, and then you do not see him for a little while.

Then comes the six thousand years of a deadly sleep. If you wouldn't listen to prayer, you wouldn't be a person. How would we know when you're going to come? What are the signs that you'll come? Listen to the word. As the lightning comes out of the east and shines as far as the west, so shall the Son of Man come. And you read it, and I read it, I couldn't get it. What does it mean? Lightning coming out of the east, shining as far as the west, and in this way, so shall the Son of Man come? didn't understand this until the morning of the 8th of April 1960 when a bolt of lightning that I have never seen anything comparable to it, but it was in my tub that was the origin of it, and it was flitting from the top of my tub to the base of my spine, and it revealed that golden serpent, and I, a golden liquid as an eye, as a serpent, move up into the throne of God, to be one with those who surround him.

And they're called the seraphim, the two. And they are the celestial

beings. They are the fiery serpents. They are the princes of God. So he who descends, yes, he who ascends, So he told you come. I will come like a bolt of light. I will be east and split it right down as far as the west. And then, so shall the Son of Man come. And then he lifts up and I am he. And we all move together to remain there until all are brought in. And to be one with God. And let us go into the silent and appropriate any dream you want in this world. Want a home? A business? More money? I don't care what it is.

A state of health? Romance? Anything in the world. It's all yours for the taking. But we are the operant power and it will not operate itself. We are learning to operate. Before we came into this world detached from that state of innocence we couldn't operate anything. We were operated on by God, like an object removed by the conductor. But we were detached and sent in, and now we are the operant power. So now you operate it by daring to assume that you are the one that you want to be. And dwelling in that state, you become. Now let us go. Thank you. You have a word? It's a given. It's a perfect up -and -down.

Follows and goes on. Yes, it is. What's wrong with that man? So you understand, you are the God, but it's not possible what God can do. But you won't. You've got to understand, God is God. But you won't. You've got to understand, God is God. God can do it, but God can't do it. God can't do it. God can do it, but God can't do it. God can do it, but God can't do it. kunne! kunne kunne kunne kunne kunne kunne kunne kunne kunne kunne Well, I would love to. I read Johnson's book. Johnson confesses himself. He is a man without vision. That's his confession. He's never had a vision. He's never had a mystical experience.

He is the headmaster, Queen's College, of the University of Melbourne. An undoubtedly a very evil man. He calls himself a physicist. That is his profession. And my only experience with Johnson is second hand. I like

what he's done. In *In Prison's Blender, Nursing of Immortality*, the last book, *Watcher on the Hill*, I didn't care for it. It was simply like a plot for him. But after he brought out *Nursing of Immortality*, a friend of mine sent him two of my books, *Your Faith is Your Fortune* and *Awakened Imagination*. And I have a copy of the letter that he wrote to my friend, who is not very flattering. I'm not very nice of him or wise of him.

For the Bible tells us that he who answered without hearing, it is folly and shame unto him. So the person of Philemon, on a book that I have not read, is stupid in the extreme. And he wrote to say that my title, *Your Faith is Your Fortune*, is a phony title. It should be your face is your voice. And he never read the book, as he said in the letter. And he wouldn't read any book who only signed his name Neville. It was too theatrical, not signing a last name or a first name. He didn't know whether it was a last name or a first name. And his whole letter to my friend was so stupid, a little child could have written it.

Well, I said to myself, all right, here's a man without vision. So the man without vision, no matter what he had to say, doesn't interest me. He would only read the book if it could be signed with many degrees behind the name. And not sign one name, but it would have many names. I offered, when they cut my letter, I had the impulse to write him, which I didn't. And asked him what was the last name of Jesus. Or what was the last name of Paul. Or the last name of Moses. And I wonder what is God's last name. So, I mean, these little silly things, he places a small little part in his letter.

He didn't read the book, not one word of it. He judged it by its title, and then passed an opinion. So what he has to say about time doesn't interest me at all. Yes, ma 'am. Well, my dear, God does speak to us in grief, but we are past masters at misinterpreting in the dream. And quite often an

unpleasant dream is not necessarily an unpleasant message that God is giving us. When I caught that rat, it wasn't a very pleasant experience. I put it into a cage and yet that experience came at the same time, the same night, of the flowers, the human faces anchored and all moving in, all moving together in unison. And so it took me years for God to throw light upon the difference between being one of an infinite number that could not in themselves initiate a thought and one horrible as it was that could actually initiate something so I was detached and I was catching a rat and I thought it is the most horrible monstrous thing I mean a f and ducky yet I was painfully more free though in that environment that I I I would have been one of an infinite number of beautiful flowers with evil faces.

So that experience would have been, my Lord, if I went to some psychiatrist or some psychoanalyst. He would have given me all kinds of explanations about the rat. But that was not it at all. I have to go through these experiences. So the unlovely, frivolous dream doesn't mean that God in any way is hurting. Not for one moment. Bear in mind God is in love it is God himself laying the power if I haven't experienced you know who's experiencing it God because I am that's his name He has no other name He's experiencing whatever I experience Let's say I am experiencing this and so don't, don't be concerned if the dream is on the surface mine unpleasant, it tells us much, but don't try to interpret it, just let the light come.

It may come tomorrow, it may come next month, it may come next year. It will come. But God speaks to us in dreams and reveals himself in visions. But I'm telling you from my own experience today, the last three years the visions have been so vivid. And a vision to me is reality lifted to the nth degree of intensity. It's heightened intensity. Much, much more we get the painting on the step and so you come back with this indelibly

impressed body, and I can tell you today you are not woman, you are man, my wife is not woman, she is man, I am not a male, I am man, so above this organization is where the drama takes place, and God is man, and you are the father, not the mother, you are the father of David.

And it's not going to surprise you at all then. It happens. With all your femininity, and my wife's femininity, she is going to have the experience of being the father of David. And my daughter is very, very blessed; she is going to have the experience of being the father of David. And she who they seem to be other than myself, my daughter, who tomorrow, becoming the same father of the same child, will be born first. And then we'll know that fantastic statement in the Bible. For the lawyer's role to throw him. The purpose behind the question was to defeat him. And he said to the incharge master, in a very flattering way, What is the greatest of all the commandments?

And he said, Here, O Israel, the Lord our God is one Lord. To present that thing you've learned, and that's the true story. Here, O Israel, the Lord our God is one Lord. And what does it mean? The word translated Lord is Yahweh Elohim, which tells me this is called by us Jehovah, called by us in translation the Lord. The word translated, our God, is Elohim. It begins with the very first verse of Genesis. In the beginning, God. It begins with the heavens and the earth. That word translated, God, is Elohim. It's a group — one made up of many. And then the last word, again, is a repetition, a law. So it is here for Israel: Jehovah, our Elohim, one Jehovah.

We are the Elohim. All of us, we form the Elohim. We are the gods. The gods who actually became man, that man may become God. We are the Elohim, and all of us together, when completely awake, we form one Jehovah. What a nice day. Amen. paper

What Is Man

Thank you. There's a little poem by Robert Penn Warren. We'll just take the last line of it. Speaking of the Lord, he said he stared into the dark pit of self whence all had sprung. He said, what is man that I should be mindful of him? What is man? It is in you, the individual, that the great things happen. The kingdom of God comes to you, in you. The Davidic tradition has its root and its fulfillment in you. The whole is actually contained within the individual. We think this whole vast world is so real that we tell you to believe that the visible kingdom is unreal, real and that the invisible kingdom is real is the supreme act of faith.

To this faith the kingdom of this world has already become the kingdom of our Lord and of his Christ. The terms Christ, Messiah, and anointed are interchangeable terms, and you read it in the Bible, they're all interchangeable, they're all synonyms for the same thing. Christ is called the Son of God, or so is the anointed, the Son of God, and so is the Messiah — it means the same thing, so let us see now who this Messiah is and what he is and where he is. I tell you he is in you. So when Paul tells us "Do you not realize that Jesus Christ is in you, unless of course you fail to meet the test?"

He separates Jesus from the Christ. He speaks of Jesus as the Lord, but "No one can say Jesus is Lord except by the Holy Spirit." He speaks of Jesus as the Lord, and then Christ as another. So in the book of Revelations, he speaks of the Lord and of his Christ, to tell you that he is the Father. You can read that in Scripture. But how are you going to know that Jesus is the

Father? He tells you, I am the Father. "Who sees me sees the Father." If he's a father, he has a son. At least he has a child. Now let us turn to the book of Acts. You'll find this in the fourth chapter.

O thou risen God, who made the heaven and the earth and the seas and all within them, who by the mouth of our father David, thy servant, did say, "Why do the nations rage and why do the peoples imagine vain things against the Lord and his anointed?" Against the Lord and his anointed. Now in the King James Version of the Bible, that word anointed is translated as it should be, Christ. For the Greek is Christos, against the Lord and his Christ, not the Lord Jesus Christ, but the Lord Jesus and his Christ, his Son. The word translated servant, thy servant, David. The Greek for it means son. As told us in the second psalm, for he is quoting now the second psalm.

What I've just quoted is from the second psalm. He attributes the author of the psalm, at least the one who wrote it, as David. He said David is the author of the psalm. Now, here we find in the 18th Psalm, one also says that David is the author. Great triumph you give to your king, and show, take fast love to your anointing to David and his descendants forever. The anointed is the Christ, he is the Messiah, he is the Son of God. Now let us turn to this statement concerning the root, who is going to open the Bible, who is going to give it meaning, and John began to cry as we are told in the fifth chapter of Revelation.

He saw the book, but it was sealed with seven seals. And the wise one asked, Who can open the book? Who can break the seal? And when no one in heaven or on earth or below the earth could answer that he could, John began to weep. And then this wise one said to him, Weep not. No, there is one. One from the lion of the tribe of Judah. The root of David. He has conquered. He has opened the book and it's sealed. Now who is the root of

David? Go to the end of the book. And Jesus said to the angel, say unto John, I am the root and the offspring of David, the bright morning star.

He is the root, he is the father of David. He is also the offspring. So the grandfather and the grandson are one and the same being. I am the root and the offspring of David. David remains the son of God. Then what is this offspring comes out of you? He is buried in you. One day you are going to experience it. Out of your own being will come not another, will come you. And you will know you are the father of David. Because you will see him. And he will call you father. and you will know he is your son and there will be no uncertainty as to this relationship it is all buried in man so what is man that I should be mindful of him these are not the words of scripture these are the words of the poet because the words in scripture the psalmist is asking the question what is man that thou art mindful of him but the poet turned it around ground and said to put words in the mouth of the Lord who said, why should I be mindful of man?

Because the whole is contained in man. This whole venture is already done. It's all in man. The kingdom of the world has already become the kingdom of our Lord and of his Christ because it has been accomplished. And it's being accomplished in the individual, one after the other. It has been fulfilled in me. All that is said in Scripture, I have actually experienced it. The finding of David, everything said in that book, I have actually experienced in a spiritual sense. But when it came to me, it was just like the room, just as real. It was a cubic reality. Another thing I would say, Gossamer about it, the whole thing was real. One step after the other unfolds itself within the individual.

That's who you are. Now it came after this one could break the seal. So he gives meaning to Scripture. Scripture began to take on a meaning after the Lion of the tribe of Judah who had conquered, Who was the root of

David, discovered David, for only the Son can reveal the Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son, and anyone to whom the Son chooses to reveal him. So until David comes, you've been taught to believe that Jesus is the Son of God. You've been taught to believe that Jesus Christ is like an extra title, that Christ is like a surname, Jesus Christ.

It isn't so at all. It is the Lord Jesus and his Christ who is the Son of God, for Christ is the Son of God, and the Son of God is David. That Davidic tradition is buried in you individually, and you're going to fulfill it to the very end. So all the kingdoms of the earth will vanish. They'll leave not a trace behind them. But this everlasting divine history is all contained within you, and you're going to fulfill that history of salvation. Every jot of it, not one little thing will you miss. And then you will know why God is mindful of man. Because the whole secret of God is contained within man. God Himself is buried in man.

In Scripture He is called, in the Old Testament, Jehovah. In the New, He is called Jesus. But this is the same being buried in man, and His Son is with Him. The whole drama is the relationship between Father and Son. And one day you will find it. If the whole vast world rose in opposition, it would make no difference to me, for I am speaking from experience. I am not theorizing. I am not speculating. I am telling you exactly what I have experienced. And the day will come that that which is now imprisoned within you, after you are born from above, this body of yours will be split in two, from top to bottom. And the spirit that has been held captive through the ages will be set free.

And when he is set free, he ascends like a fiery serpent. So the ancient teachers in the second century of the Christian world they spoke of this being the Christ in man as the suffering serpent and also the serpent in the

wilderness. You will find it in the works of the second century. That serpent in the wilderness that was called the Savior. One looked upon it, he was saved. You don't look upon it, you experience it. And all that is now taking place there, when he opened the eyes of the blind, he said, what do you see? He said, I see men, but they look like trees walking. I see men, but they look like trees walking.

That's a perfect vision. if you saw a man as you see them on the chart minus the skin and saw all the great nerve centers and all the nerves of the body and all the blood vessels all the veins and all the arteries all anchored in the brain and all turned down you'd see an inverted tree looks just like a tree but inverted now the day will come it's going to be turned up and the root will remain the same it's the brain for then the tree grows up it's now turned down into generation then it will be turned around into regeneration I recall my vision of maybe 12 years ago the man is now gone from this world he was second in the Labour Party when Ashley was five minutes down and I saw him in this wonderful vision one night I came with a group of men all turned up they were like human stags antlers reaching up almost to the sky growing out of the brain and he took a branch and placed it on his head thinking it would give him the same power that they enjoyed and he ran and jumped and fell flat on his face went back again He couldn't quite understand how they could cross a chasm with no difficulty whatsoever.

There was not a thing in the world beyond their power to bring it captive to them. They could cross the ocean without any difficulty. As this thing grew, this enormous power. And every time he tried it, he failed. He was trying to do what every one of the world tries to do, to do it from without. out. All the outer ceremonies, all the outer rituals, all the outer degrees that men give each other, it doesn't work that way at all. It all comes

from within because the whole thing is within.

And when man is turned around by a complete splitting of the temple, for the curtain of the temple is torn in two from top to bottom, and at the base of your spine, you're going to see a golden pulsing liquid light.

And as you see it, you're going to know that you are it. You're actually looking at yourself, and yet it is formless.

And you fuse with it. And then you become that fiery serpent.

And up you go into the brain. And it vibrates like thunder. Then you're completely turned around.

The energies that went down into generation are now turned up into regeneration.

I came through the Palace Hotel lobby. Soon after that experience, I had not mentioned it to my audience in San Francisco. An artist, a very great artist, was sitting in the lobby. She was waiting for me. I hadn't a point. And so I came through the lobby. As I came through, she was writing and scratching like mad on a piece of paper. And there she was, and she held her hand, asked me not to talk to her. Not yet. And she kept on making a quick, quick sketch. And then she gave me the sketch. And she had drawn me. I'm coming out of my head with the answer, she said. Neville, they went beyond the ceiling. It's a three-story ceiling, the lobby of the palace. You came through the door and nothing stopped it. You came right through. There was no function, and yet I could not stop but see. I saw these things coming out of your head like antlers coming through the ceiling and not a thing could stop it.

Well, I hadn't experienced. I hadn't told it because if you tell these things, the man is insane. Why go and spend your money listening to it? Yet all these things are true.

Here is the story of the 22nd chapter of Isaiah. He's not going to speak of the one who can break the seal. And in this chapter, you'll read it, the 22nd and 23rd verses of the 22nd chapter of Isaiah. And here he speaks of the root of David. He speaks of this one who will now receive a peg. He's going to fasten him sure. A secure fasten. he is going to hang the key of David on his shoulder and that one will rule for a time he will rule as God then the peg will break and all the burdens of Israel will fall from his shoulder but he will have that burden to carry for a while and then this night

I found a room not quite as large as this but square, one door leading into it, and I am seated on the floor talking to 12 men. I am discussing the word of God and explaining the word of God. Suddenly, one of the 12 jumps up quickly and leaves the room, and I knew exactly what he was going to do. I knew he was going to reveal what he had heard, for I am speaking of a different kingdom. not the kingdom of this world I am talking of the kingdom of God implying actually in that you are king it's a kingdom, it's a realm you are king he leaves quickly he had no sooner gone through the door than the handsome man of the sixth sick entered beautifully arrayed in the finest clothes all the purples and all the lovely things of the period of, say, the first century.

He comes through the door, and he walks like a soldier, straight as an arrow, and he goes to the extreme end. He turns just like a soldier, at right angle, walks to the extreme end. Again, the same military turn, and he walks to the center. And then he comes down, like in here, and he stops in front of me. But as he entered, he was such an important character that the 13 of us, or rather the 12 now, because one was gone, we stood up and stood at attention as he entered. He was that important a figure. He came in front of me, and as he did so, his attendant handed him a mallet and

then a peg.

And then he hammered the peg into my shoulder, blow after blow. blow. It wasn't painful for every blow I could feel, but it wasn't painful. Then he took a very sharp instrument that the attendant handed him, and with one quick sweep he severed my sleeve, and then he took the end of it and he pulled it this way and discarded it. It was a beautiful baby blue color. I recall looking at it and seeing how altogether lovely lovely it was, what fine material. And then he stretched his hands out and formed the cross, just like this. Then he embraced me. Then he kissed me on the right side of my neck. And I, in turn, kissed him on the left side, I mean, on the right side of his neck.

And then the whole scene dissolved. And there's the fulfillment of Scripture. Everyone is going to have it. everyone will have the opportunity to exercise that power to exercise that authority all will have it because the whole drama is contained within the individual I'm not speaking of you in the plural I'm speaking of you in the singular that's why I say he is mindful of you because his whole secret is contained in you and when the whole thing is unfolded you are God the Father and because he is a father there is a son and his son is David and David calls you father that is the story and everyone is going to have it so why should I be constantly concerned about the realm that really is unreal I've seen it that ancient history as the world teaches.

It's ancient history. It isn't secular history. It is divine history. And it is forever. For David and his descendants forever. Now he is the anointed. He shows steadfast love to his anointed, to David and his descendants forever. So I am the root and the offspring of babies. The root is the graft. You take a bud from the tree of life and you simply graft it under the tree of knowledge. When the time for it to bear comes, it will bear the fruit not of

the tree of knowledge, it will bear the fruit of the tree of life. That's what a graft does. So you graft a tree. You find a good stump, a good tree, a solid tree.

And from a tree of your choice, you take a good bud, a good graft, and you implant it into that tree. And then in time, it grows, and it bears, and you watch it. It's not going to bear the fruit of the tree on which which it is grafted, is going to bear the fruit of the tree from which it was taken. And we are all taking from the tree of life. That's Jesus. I am the resurrection and the life. And here is the sacrifice, the whole tree. And we are now grafted with the tree of life. We do not differ in any respect from the parent tree when we grow. It's the same strength, the same power, the same wisdom, the same everything that the parent tree had.

If you ever seen a graft, my mother has a wonderful ear of roses, especially fond of roses. And I can see my mother now grafting. That was the one job she wanted to do for herself. The gardeners would clean the yard and they would dig and they'd fertilize, they'd water. When it came to the grafting, that was Mother's choice, and she wanted to do her own graft. She selected the graft, she selected the strong tree that would bear it. When that graft took and began to bear the rose, it was the rose of the tree from which she took the graft. So, you've been grafted, as you're told in the Book of James. receive with meekness the implanted word which is able to save your souls.

So no longer will you be eating of the tree of knowledge which is turned down into generation. When it's completely taken and the time is right for it to bear you're going to bear the same fruit as that which is recorded in the gospels concerning Jesus Christ. So when the arm is unveiled as you're told in the 52nd chapter of Isaiah: To whom has the arm of the Lord been revealed? Who will believe our report? You have to take it on faith. If a man

goes into the desert, the wilderness, for 40 days and 40 nights, and he is alone, and he's tempted, and then the evangelists write the temptations down in detail, how would they know unless they were told?

How on earth would they know unless they were told by the one who had the experience? How would anyone know the experience of the descending dove on their stove when it's actually told in the book of Mark, the earliest gospel, that it was seen by him alone? No one saw or experienced it but the one who had the experience. So he had to tell it. I have told you the experience. And these things happen over a period of time. And these things reveal to you who you are. I could tell you from now to the end of time that you are God. I could tell you that you are the father of David. But I can't really convince you.

You have to have the experience. And the experience you will have. Christ is a witness to the truth of God. I am a witness to the truth of Christ for Christ is the anointed and the anointed is David. I have found David with my holy oil; I have anointed him. And there is the Christ child, there is the Christ youth, forever and forever. He plays that part. And one day when you awake, you are the Lord because you are the father of David. You'll never know you are the Lord unless David calls you father. And when he calls you father, there is no uncertainty as to the relationship. It's like memory returning and the whole thing comes back.

So the memory of the bird was so great it produced the parent stock. The whole thing came back. If God is a father, and then I take from that tree which is a father and implanted upon this that is barren, when that bird takes and it grows, I must be a father. I must bear the same flower, the same fruit that the tree bore from which I took the graft. So we are all engrafted with the Word of God and all will bear the fruit of God. And then you enter an entirely different world, clothed differently, for flesh and

blood cannot inherit the kingdom of God. These bodies cannot function in that world. It's an entirely different body.

And I call that body heaven. For wherever you are clothed in that body, everything is perfect. You could pass through hell. It would cease to be hell while you walk through. It would be transformed in harmony with the perfection that springs within you. You couldn't go any place and see anything but perfection. Because you are perfect. Your body is perfect. it's immortal it never vanishes it never withers it's the immortal you and one day you will see it it will come out when you are clothed in it you feel as though you are clothed in fire and air and you do not raise a finger to transform anyone in your present they are transformed if they are blind you do nothing you show no compassion you do nothing the blind sees in your presence.

The deaf hear. The one without the arm, the arm comes back and fits the socket. The one without a foot, the foot comes back and fits the socket. And wherever you go, everything is very perfect. Now the thing can die in your presence because you're the God of the living. You are the resurrection and the life. And that's your future. That's your destiny. I'll be long gone but you'll be telling the story and those after you will hear it from you and they'll tell the story and they cannot deny it because time will prove it to be true or you can deny it now in words but you can't deny it in scripture bring me the bible if you think you know the bible let us open the bible together and I will confirm everything I've told you in scripture It's all there.

But man has been, well, taught a strange lesson. And he's completely confused, these characters. And now he sticks one on the outside and worships it. Don't do it. As in the very end, it fell before him. He said, rise. You're a man. I'm a man just like you you want in no worship because in the end when you awake you are God there is only God in the world and

his son his son is his will he does all the father's will and so the day will come you will know that he is the witness to the truth of God. And you'll also know that you are the witness to the truth of the Son.

Because you saw the Son and you know he does exist. He has been resurrected. And And no one has to tell you. There he stands before you. And it's absolutely as I've told you, just as I've described it. Tonight if you're here for the first time and you expected something entirely different, then let me give you a short portion of the law. you are living in a world that really is a psychological world all things take place in the imagination of man all things and so because they do take place there let them take place there first before you expect to see them on the outside so assume that you are the man that you would like to be believe that you are try to catch all the feeling that would be yours if they were true give it all the tone and the feeling of reality and then sleep go sound asleep in that assumption that you are already the one that you want to be try that and I assure you from my own experience what you have assumed that you are you will become You have already become what you are because you once assumed that you are it.

Everything in the world is just like that. It's all imagination. And all that you behold or have failed without really is within, in your own wonderful human imagination of which this world of mortality is but a shadow.

¶ Bring the whole thing into this world. So you lose it, you can repeat it. For the reality never disappears. ¶ This is the shadow world. How would you bring it back? By contemplating the state and assuming the state once again. And feeling that you are now what you want to be. And bring it right back into your world. ¶ Man thinks it's gone and gone for good. No. their eternal forms are forever. They never disappear. One day you're going to have this experience.

¶ You will see man differently. You will see everything differently. And when you see it and you are in control of your own being, you're going to see the whole vast world is dead. ¶ Actually dead. And you are the living reality of the world. Everything round about you is like frozen, as though it's made of clay. And you will know it. ¶ Because once you see it and the whole thing is still, time stands still, then you'll release that activity within you that you froze. And everything will be animated and continue to fulfill its purpose. And then you'll realize where the animation was, with all in you. ¶ The cause of it all, with all in you. So he was perfectly right when he changed the little words around.

¶ I mean the poet that I quoted in the beginning. He stared into the dark pit of self whence all had sprung. For that's where it springs. It comes out of the self. But now, out. Men came out. They're all dead. And he buried himself. And he and his son are one. So he buried the reality in man. And man became a living being. And by his presence, he turned death into sleep. And then he dreams the dream of life. And this is the dream of life. ¶ The day will come, the dream will come to an end. When it comes to an end, you will awake. as the dreamer and the dreamer is God it seems sacrilegious then but I am telling you the truth you're not a little worm, you never were a little worm you came down from heaven and only he can ascend into heaven who came down from heaven no one has ever ascended who did not descend you descended it.

¶ Read Scripture carefully and you'll see the pre-existence of the one spoken of in Scripture as Jesus and the Son Christ. Read the 17th chapter of the book of John. ¶ Return unto me the glory that was mine before that the world was. He's asking for the return of a glory he held with the Father before that the world was. Father, I have accomplished the work thou gavest me to do. Now glorify thou me with thine own self, with that glory

which I held with thee before that the world was. ¶ Is that preexistent? In this world, his splendor was set aside. He now asked for the return of that splendor. for he's done the work that he came to do and having finished it he's returning and only he could ascend who descended and so if you have not descended you can't ascend no one has ever ascended but he who descended but I'm telling you, you did descend we all came down together one man fell carrying all ¶ He chose us in him before the foundation of the world.

And if one fell, then we all in him fell. One was crucified, all were crucified. So we are the one who hang upon the tree. Are we not told in Acts, and they hanged him upon a tree. tree. Now we are told in Deuteronomy, cursed be every one who hangs upon a tree. And then in Galatians, he took upon himself a curse because he was hanged upon a tree. For this is the perfect tree. It is a perfect tree. And when the eye was opened, he saw men like trees walking. This is where Christ is hanging. And he's buried in every one until you awake. And when you awake, you are the Lord and the Father of Christ.

You are the Jesus spoken of. And you have a son and his name is David. He is the Christ. So here, these are the trees. on which Christ is crucified, the cosmic Christ, because he became humanity. Not one little man, but humanity. Every child born a woman is God crucified. That's where the drama begins. It begins at Golgotha. That's when God became man. And then man becomes God at Bethlehem. Man reverses that. he thinks the crucifixion comes last no, it begins the drama Paul said I have been crucified with Christ nevertheless I live yet not I Christ lives in me and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me so I have been crucified with Christ that's what he said now he who is united to the Lord becomes one spirit with him and if I

have been united to the Lord in a death like his I shall certainly be united with him in a resurrection like his so the resurrection is taking place morning, noon and night in the world but not every one is called to tell it many one goes this night to sleep, not to wake here anymore who possibly had the experience but never had the urge to tell it what I was called I was embraced by the risen Lord and sent therefore I have to tell it and tell it I must and I will but I'm telling it as I've experienced it not as teachers tell it today I cannot go along with that I was raised for that but then I found it wasn't true.

And then when I had the experience it became confirmation for the experience in scripture. And there it is. Great triumph he gives to his king. And then he speaks of the steadfast love. He shows steadfast love to his anointed and names it to David. and his descendants forever. Or you're coming out of humanity. That which is buried in you is coming out of humanity. And who is it? The father and son. I am the root and the offspring. That is now the father of David is the root of David and the offspring of David is the grandson of that father. But they are one. He says, I am the father of David. Call it root.

I am the root. And I'm also the offspring. So I am the fruit that is born. By reason of being. Grafted unto humanity. And it comes out. And you are that being. You are the Lord. Or the root of David. For David calls you father. And no loss of identity. May I tell you. No. Although there's only one body. One spirit. One hope. One Lord. One faith. One baptism. One God. And father of all. Still in spite of that oneness there is no loss of identity, we are one body, yes, and yet you are individualized, and you will be individualized forever and forever, but clothed in your glorious body. I know you and this will be like a dream, for we have gone through the experience of the dream of life.

We won't carry it with us; we will leave it behind. It was essential to the work that the Father had planned for all. So we fail as told us in the 82nd Psalm: "I say you are God," meaning you all of us sons of the Most High. "Nevertheless, you will die like men and fall as one man, O ye princes." And so we all fell. One man fell and became fragmented. And we are the fragmented beings. ¶ Now we're being gathered together one by one, He calls us, calls us back into the one body, the one spirit. So you'll see why God is mindful of you. You are precious. It is tight. Not one can be lost.

Couldn't lose one. Because then something will be missing in the body of God. And He could not allow one to be missing. Not one will belong. Not one in all My holy mountain, said the prophet. So take it home and dwell upon it. You'll find that the things you need tonight badly in the world of Caesar, they'll come. Your Father knows what you need. You dwell upon the spiritual things, and the earthly things will come. They're all done. You don't have to do anything on the outside, not a thing on the outside, no special diet, no special ceremony, no special ritual. ¶ My daughter works for channel 28. So she told me to look at something last night which I did, and here are all these— they call themselves followers of Krishna, all dressed up in their robes, all like nightgowns of ladies.

All hair, the hair is completely shaved, with a little pigtail coming out of the head, and paint right down the nose and paint across the forehead. And Tuscine was the commentator, and he interviewed them. And suddenly they all jumped up and started chanting, "Krishna, Krishna, Krishna." Now they said they have a master. They showed a picture of the master. They followed the master blindly. And it's all to Krishna. He said, "Why all the dress? You are so conspicuous when you walk the street dressed as women, and all your robes, and then you walk down Fifth Avenue, and you go bowing to people; they don't know you, you frighten them, you scare

them." Well, that is something on the outside, and they think they're really doing a great job.

Well, he had them on for a little over an hour; I confess, it was amusing. They're strict vegetarians— that's alright— but that's not going to get them into the kingdom.

When and Where Did It Happen

We have spent some time in church today, listening to one or maybe all seven words of the book. I wonder what the passage really understood, the great mystery. For we are told that when they came to the place called the cup, Where they crucified him? When they came to the place called the sound? Where is he? And what kind? We cannot fix the cloth in God or locate it in space. And it's a very great mistake in interpretation to ignore the out- and- out charism of the supernatural nature of the crucifixion. In fact all the great events in the life of Jesus Christ.

Let me share with you my own personal experience to show you cannot locate it in space and you cannot fix it in time. Remember it is only a fulfilling scripture and the scripture is the Old Testament. Return now to a song the 42nd song that was written hundreds of years before. If you listen carefully to the tin, you will see you can date it. It begins as the heart panted after the water, so panted my soul, soul after thee, O God. My soul's thirst of feet and thirst for God, for the living God.

Now he said, these things I remember. When I went with the throne and led them in procession to the house of God. A mother seemed festive God. And let me share with you my own experience of that time. A new trial was predicted in time, although faded in space. This night in Kirsten, I was leading an enormous crowd, a gay crowd, a very a huge mother and leading them through the house of God. And as we walked in the gay manor, a voice rang out from outer space. The voice said, and God walked with me. A woman at my side to my right, she questioned the voice and she

said, if God walks with us, where is he?

And the voice replied, at your side. She looked to her left and looked into my face, and she became hysterical. It's proper for fun. So again she addressed the voice, and she said to me, Neville is gone. And the voice answered, yes, in the act of wisdom. Then the voice spoke in the depth of my own tongue, and no one heard it but the speaker. And the voice said to me, I laid myself down within you to sleep, and as I slept I dreamed a dream. I dreamed, and I knew exactly what the end of that sentence would be: he is dreaming that he's alive, but I became so emotional moved by the voice speaking in the depth of my own being that I began to return to this level.

As I returned, my hand, my head, the right side, and the soles of my two feet were nailed by the vortex. Here was a vortex, a vortex, a vortex, a vortex, and each foot a vortex.

Now when did it happen? The text is passed. I laid myself down within you to sleep. And as I said, I dreamed a dream. Now it begins, these things I remember. If I remember, then it is fair. As Paul says, I have been crucified with Christ. Nevertheless, I live. Yet not I, but Christ who lives in me. And the life I now live in the flesh, I live by the faith of the Son of God who loved and gave himself for me. Then he stated, from now on I recognize no one from a human point of view, even though I once recognized Christ from a human point of view, I recognize him thus no longer.

Paul, from denying Christ, no one more supported his vision than Paul. But Paul knew the whole thing was supernatural. When it pleased God to reveal his Son in me, I conferred knowledge with flesh and blood. The drama is a supernatural drama taking place in the soul of man. In the beginning of time, the crucifixion took place. That when God became as we are that we may be as he is. God became man. That man may become

God. And that was in the very beginning of God. That was the crucifixion. The crucifixion is actually God becoming man. That is hell, what we speak of as deathly hell is man becoming God. You cannot date them, but we have dated them for church reasons and today we speak of good Friday as a day.

The fact, we separate before and after, when good Friday took place in the beginning of time. Bethlehem takes place at any moment in time. When it comes, it will come suddenly, unexpected. No one will know when he is born with you and you become God. For when he said to me, and as I dreamed, I dreamt a dream. I dreamed and I exactly what he is going to dream. He is dreaming that he is alive. And when the dream of life is over, I will awake as the dreamer. For then he is awake and I will be awake as the one who so loved that he actually became and took upon himself all the weaknesses and all the limitations of man, and they are unnatural.

So this they call good pride. You cannot date it. Any attempt to date it and to ignore it. They all together supernaturally characterize the event called the crucifixion. And why to explain it in some naturalistic way is to labour in vain. God actually became just as you are and he is dreaming in your life, so the dreamer in you is your own wonderful human imagination. That is God. Man is all imagination, and God is man, and exists in us and we in him. The eternal body of man is the imagination, and that is God himself. The divine body, Jesus. That's the divine body. And within us we beat him morning, noon and night by the misuse of our imagination.

For here, the suffering Christ that is put off today and all the statements that they are saying today are taken from the Old Testament. The first two from Luke, the third from John, the fourth from Matthew, then we go back to John for two more and then we end with Luke. So in the

beginning: forgive them, all they know not what they did. Not one really knows, for he's in a dream, and the Father is putting him through the premise and suffering with him, because as you suffer, if you didn't have an imagination, you couldn't suffer. Remove imagination, and you can touch yourself in peace, and you couldn't suffer. So God in man is the suffering one.

He actually suffers with everything that man thinks. Only he suffers. So someone will pray to be. It isn't God who is suffering in my case. I am feeling the pain. I said, who? He said, I am. That's God's name forever and forever forever. Go to the people and say, I am, essentially. For this is my name for all generations. There is no other name that he has. So in the Gospel of John, it is always I am throughout the entire Gospel. He is affirming, I am the door. I am the shepherd. I am the vine. I am the true water, the living water. All these things, the I am is speaking of, which is all in man.

So here this night, millions of settlers have celebrated this day, and they thought they did God a service, which is all right, it's good to do something of that nation. So they went out and they spent an hour, two hours, some time, three hours, and they heard these words from the cross, and thought the interpretation given by the minister was the interpretation. A simple word, a word spoken of is not a word, but a completed thing. It could be just the shortest one is I first, for that taken from the psalm. In the very end, quoting now the 31st Psalm, but put into the mouth of Jesus Jesus on the cross. And he says, Father, into thy hands I commit my spirit.

The completed verse in the 31st Psalm. Into thy hands I commit my spirit. Thou hast redeemed, O Lord, faithful God. So it's that I've come only to fulfill Scripture. And so all these words on the cross are taken from the Old Testament. And you cannot think it. These things I remember. For

may I tell you when it happened to me. Memory returned. Walking in that procession to the house of God. Memory returned. But when did it happen? Not on earth. Not here. When did he say to the poet if he walks with us where is it? When did the voice enter at your side? And when she became his telegram looking into my face when what?

And where? You can't fix it in time and you can't locate it in space. Yet I can tell you it happened as far as I am concerned. In an objective sense. They all seem objective to me. And the voice was objective all the way to the last one, because everyone heard the voice. She heard it and could question the voice. Yet in the very end, when he spoke only from within me, I laid myself down within him to sleep. A deliberate decision on the part of my father. And the purpose of laying himself down within me to sleep is the transforming into himself as God the Father. that is duty the feudal he has to put me through the furnace I try you in the furnaces of affliction for my own sake I do for my own sake for how should my name be proclaimed I will not give my glory unto another and glory and I are identical in scripture I will make my glory to pass before you and when I pass by so he identifies glory with the I.

So to give me himself which is his glory he has the thriving in the furnaces of affliction and so I go through hell in the shadow of hell. But when he awakes then I awake as the one who sold out me he gave himself out of all of you. So this is the great story that took place, not took place, but I mean that we celebrate today as having taken place 2,000 years ago. And it's not so dull. This is the eternal drama that is forever taking place. Something to be done absolutely and continuously without dating. you can't hate it. It has no reference to time. No reference at all to anything taking place there.

It is always taking place. And so tonight, one, two, or maybe all of them,

who knows, it will be his will this night that he unfolds himself with angels and reveals himself as he will. But no one can earn it. No one can force it. It will come in you seeing it. When the Father reveals himself. When people say, I saw God. If you don't see God, God makes himself seen. You never see him. He makes himself manifest. If after the whole thing unfolded within you, the few who have seen me unveiled, it's not because they came upon me and caught me by surprise. It was my deliberate choice to make myself feel. It's entirely up to me to make myself manifest after the whole thing unfolded with you.

You don't catch anyone by surprise. I've made you a promise. I will keep that promise. I have kept it for at least a dozen. Yet I have made myself feel vital but you do not catch me by surprise. And so when these events unfold with ease the soul of man it is God untold because we are told round thyself why seekest thou, O Lord? Awake! Do not cast us off forever for he will never cast you off for it seems so long when you are eaten by another's obeisance to the forty -second sign He likens the little heart Now heart is not H -E -A -R -T It's the little heart, the little deer H -A -R -T As the heart pants after the water So pants my soul after thee, O God My soul thirsts for God For the living God Now he tells us he's a saint of famine on the earth He will not be a servant for bread or a thirst for water, but for the hearing of the word of God.

When that thirst possessed you, nothing in this world can quench you but an experience of God. And that was an experience of God. When I heard his voice coming from without words, then from within, and I knew the eye of the dreamer with ease was God. And I do not separate the dreamer with ease from the eye when I wake. It's the same reason. I can have a daydream, I have a nightdream but that daydream and the nightdreamer are one and the same. So if I can conjure in a single hour in

dream, the nightdream the most wonderful picture the most marvelous bridge of incident and then at the spring for then the same thing is true when I wake if I only know that the I when I wake is the one with the I that is dreaming I can now set my goal in this world name the end go to the end experience the end as though it were true and let the dreamer in me build the bridge of incident that will lead me from where I am now to the fulfillment of that day for me.

When I get there, it will happen in the most normal, natural manner. It will externalize itself in my work and I'll give all credit to the dreamer in me who is completing the dream. And when he completes it, these things will happen. This, as I spoke of earlier, preceding the resurrection. The resurrection comes in the cover. And it's not from some cemetery. They fall within your own skull. When they came to the place which is called the skull, there they crucified. In your skull will go to bed for the normal person as you've done year after year for as many years as you've lived, night after night. And some things change will happen while you're asleep.

You will feel a vibration that you've never known before. The strangest vibration. And you may interpret it as I interpreted mine. I thought, I know nothing of the human form. I know nothing of this body. And I thought to myself, well now this is it. I don't see how I could survive this vibration. And I thought, knowing nothing into the bottle, this must be what they called a terrible hemorrhage. But I couldn't see how I could survive this vibration. Far from that, I began to wait. And I wrote that I had never been awake before, to find myself in my own skull. And I knew the skull was my skull, but I also knew it was a sepulcher.

I knew it was a tomb. And it was hermetically be sealed. There wasn't a slightest little opening in that tomb. And I had one consuming desire to get out. For I had a built-in wisdom as to what to do. I knew that if I pushed

the base of my tower, that something would give. If I could push myself through it and come out. Well, I did. I pushed it. Something moved, leaving an opening, and I put my head against the opening and squeezed myself out, each by each by each, and I came through that opening and the child comes through the womb of woman. I pulled myself up and when I came out, all the symbolism that we find in scripture, especially in the book of Luke, surrounded us.

Infant wrapped in swaddling clothes, three men to witness the event and the most fantastic wind. There was a storm and I intended the wind to be coming from the corner of the room although I still felt it in my head. And one of the three who were present, he felt it and he was the most disturbed of the three. They all felt the wind. We went to check out the lockheed. We went over to investigate the wind and And looking down he saw the child, the infant wrapped in swaddling clothes. And he picked it up. As he looked into the little face, he announced what it was. And he said, it's Neville's baby. The other two in the most incredulous voices asked, how can Neville have a baby?

But they couldn't see me. I was invisible to their eyes. I was so alive, so awake, I've never been awake like this before. poor. I could read their every thought. Their thoughts were objective. I heard what they said, and their thoughts, not yet expressed, were objective to me. They couldn't conceal anything from me. And he brought the little infant and placed it on the bed. Then I took the infant out of my hand, and I said, looking into his face, how is my spleen? And the little child broke into the most heavenly ladder and then the whole thing dissolved. The bay dissolved, the room dissolved, the input dissolved and I found myself on the bed.

With this fantastic indelible infringing upon my mind, I thought out and wrote the whole thing in detail and mailed it to my wife. I went down

the hallway and got it in so that it would be a record. that the story of Scripture is supernatural and is not secular history. It's something that's going to happen to every person in this world, in their own good cause. But it is not something that happens only to one person. It's going to happen to all. It is God being born in man. That was His trait to Himself. and that man would actually become them, I was invisible to them. Why? Because God is Spirit, but it didn't rob me of the feeling of the power and understanding and a wisdom that I did not enjoy when I wore the garment of flesh.

Invisible to them, but I'm quite sure not invisible to the heavenly host. But they were not present, only the three who came, like the three shepherds come and they're soaring. And then, 139 days later, a vibration similar to that one started in my head, this time at the top of my skull. Again I thought this is it. There's going to be an explosion within me. Well there was. This time the whole thing exploded. I'm And when it all settles, turning before him, is God's son, not Jesus. David has told us in the Old Testament. David said in the second sermon, I will tell of the decree of the Lord. He said unto me, Thou art my son.

Today I have begotten thee. then he tells us in the 89th psalm I have come daily with my holy oil I have an altar room and he tells triumphantly thou art my father my God and the rock of my salvation I did not know born and raised in the Christian faith that I was and call myself a Christian My training did not reveal this at all. And here I see this, and there is no uncertainty as to the relationship. I know he is my son, and I know that he knows I am his father. If I am his father, and he is God's son, for things who am I. Everyone in this world is going to awaken as God the Father.

there is no room for anyone else in the universe but God. For God is transformed with wonderful creation into himself. And everyone will

awaken as God the Father. So in the story of Jesus, Jesus is God the Father. You want to see the Father? And I've been so long with you, fellow. And yet you do not know me. He who sees me has seen the Father. How then can you say, show us the Father? I am the Father of one. Yes, I am the Father of one. The Father is greater than I, because in the office of the Saint, I am limited. But when I return to myself the Father, I am not in the office of the Saint, but in the office of the Sender.

and the sender is greater than the sent though they are one so Jesus is not the son he is the father David is the son did not David in the spirit call him my lord and my lord is simply the title that the son always used to describe his father he always possibly called as my lord and when I tell you it is David, it is David. No one in this world would ever I would say, disprove it. He can deny it now. But he would have had the experience. And when you have the experience, you can't deny it. I could no more deny that experience that I could deny now. The simplest evidence of my sin.

I couldn't. It's indelibly in the best of us. all of these are supernatural events and yet man has been taught to believe they are part of secular history it is not secular history this being is born not of blood nor of the will of the flesh nor of the will of man but of God for God became man that man may be born as God and because God is a father If he's going to give himself to me 100%, then I must be a father. Not just a father. The father of another son, but no, that's not it. If he gives himself to me, tell me, who are you? But he's a father. But what is your son's name?

David. Because if David is your son and you succeed in giving yourself to me, I must be. If you succeed, I must be David's father. That would have happened to every one in the world. Not one would have stated. For it is not God's will that one belongs. Can't belong. So if you go through the furnaces, do not let anyone condemn you for it. And say it serves you right.

Or this, that, and the other. No. It is God's will. ¶ He canceled all the furnaces, but he did it for his own sake, for he could not give himself until we are purified in the furnaces and then he calls us out one by one, not in pairs, you are too unique, not one person in the world can take your place; you are unique, the only one, just like us, and so in time you are going to be called into the living temple, a living throne in the living temple, and the whole temple is God's.

When we are told the curtain was thrown into from top to bottom, and people looked in the synagogue for some curtain that was thrown. How could it be when scripture tells us, Ye are the temple of the living God, and the spirit of God dwells in you. If I am the temple of the living God and the curtain of the temple is torn, one. It can't be something of the outside made with human hands. It has to be the temple that I am. And that truly is the one that is torn in two from top to bottom. You don't expect something of those who likely cut you in two from top to bottom? At the base of your spine you'll see a golden, pulsing, big, big light.

¶ It lives. As you contemplate it, you are going to know it is yourself. And you are going to fuse with it. And then, like a fiery serpent, you are going to ascend into your own skull. And when you get there, it is going to reverberate like thunder. For you are told the story in the third chapter of John. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. What did he lift up? A fiery serpent. And just as he lifted it up, all that was shadowed. No fiery serpent was lifted up. Many wilderness. All these other chapters, as we are told in the book of Hebrews, he was told to build it according to the reality.

Build it according to the reality, but yours will only be a shadow. A shadow of the things to come. All this is beautiful imagery, but although the words are frigid, the truth is literal. When it happens to you, it will be

literally true. Though, when you read it, the letters, the words used were frigid, lifting up a serpent in the wilderness. No, it's all listed up within you. ¶ That creative power within you that went down into generation will be reversed into regeneration— generation and move back up into heaven. For heaven is within you. And God is in heaven. For the kingdom of God is within you. And a kingdom means a king. And the king is within you.

And you'll rise within yourself. The one with God. And you'll play the part that you were predestined to play before that the word was. For this is a glorious day. It's understood. A perfectly wonderful day. In fact, all the great events were their only share. And we are mistaken for the reality. And they are not.

Now this psalm we quote in today, the 42nd psalm, is called a masker. A masker of Korah. The word masker means in Hebrew, peshuk in French. And Torah means reality, truth. That which is really truth, that which is real. So it's a special reality, a rather special instruction on truth, on reality. So this is a psalm that every one should read and try to understand it. And you who have heard it this night, take that with you when you read it. for I'm telling you the day will come you too will lead them in procession don't bring them never and never alone let them in day procession no you will play that song and every one will play that song every one must lead them in procession to the house of God and every one will hear and every one will have some one beside to question the outer voice and then every one leading them in procession is due to hear the inner voice coming only to them I laid myself down within you to sleep and as I slept I dreamed the dream.

I dreamed and you are going to know without any one told you what the sentence means at the very end. He is dreaming that he is I, the Savior of hell and then you are going to know what the true salvation is it's not

painful it's pure ecstasy, may I tell you and if the the memory of it brings back to existence.

Just imagine what the original was. For these things I remember. What if I can remember something and become so ecstatic about it? Just imagine what it was when in the beginning we were crucified with God. As Paul tells us, I have been crucified with God. And he confesses he never saw Christ Jesus after the flesh. We know that the whole drama was within himself. And because it took place within himself, he would not confer with flesh and blood. And all these are the great traditions put into historical form. And men now worship an external Jesus when he is within. As we are told in Scripture, do you not realize eyes that Jesus Christ is in you.

Unless, of course, you fail to meet the test. And then he gives us the test. And the test is so very, very simple. And here is the test. You've had it several times tonight. And only you can judge whether you've passed or failed. But I'll give you the test many times. This comes from the fifth verse of the 13th chapter of 2nd Corinthians. Test yourselves and see whether you are holding to the faith. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. We've just heard the word Jesus Christ. He tells you in the beginning, he's in you. if the word Jesus or the word Christ or the word Lord or the word God or the word Jehovah convey the sense of some existent something external to yourself, you fail to death.

You haven't yet found him within. And I'll tell you, he is within your own wonderful human imagination. That is the Lord Jesus Christ. So if, on hearing these words, you jump out and think of something external to yourself, existing, yes, but external to yourself, then you fail to get it. As you walk the earth, walk in the consciousness of being this one who so

loved you who became you. He is your own wonderful human imagination. Now you can test him in this way. If all things are possible to God, and he is within, and he is my own wonderful human imagination, certainly I should be able to test that. I will now dare to pursue that I am the man that at the moment reasons another.

I might sentence in I. But who is doing it? Who is making the assumption? I am. That's it. and all things are possible to God. And he just made an assumption. He is wearing this garment and responds to the name Neville when someone calls the word Neville he responds, for he is the reality that is that actually wears the garment. Now, I assume well, I am assuming, as God assumes, I am assuming that I am the man that I want to be. I know exactly what I want to help me. Walk as though you would. When you pray, believe you have received. And you will. Believe that you have. Believe that you have. Therefore I must walk as though I have received.

If I walk in the assumption that I am already the man that I want to be, to a reason denied, and my senses denied, I should encounter that man. I should actually become that man, so that others can see I am that man. For thou art pride. Take a noble concept of yourself, something noble, something wonderful, something that you would like to live with, assume that you are it, and walk as though you were, sleep as though you are, and then let the one within, who so loved you that he became you, unfold you in that light. For eventually he's going to unfold as himself. But in the meanwhile in the world of Caesar, let him unfold you as the man, as the woman that you would like to be.

Make it no work. Make it something lovely. Always use your imagination lovely on behalf of others. And certainly on behalf of yourself. Nothing little, nothing that would take from any one of us. Leave them

just as they Don't rob them, leave them, take noble things of them, but for yourself dare to assume something wonderful and live in it just as though it were true. And I tell you from my own experience, it will be temporary. Now let us go into the silence.

Where Are You Staying? Where Do You Live Psychologically

A man who ranks before me because he was before me, and he will take away the sin of the world. And then he came, this one, and he recognized him externally and said, Behold the Lamb of God. And the two disciples who heard him followed him. And then Jesus turned and saw the two and asked them, What do you seek? And they said to him, Where are you staying? Now that is tonight's subject. Where are you staying? Man is the ark of God. And like the ark, all things exist in the human imagination, which is the reality of man. Man's true being is his own wonderful human imagination, and all things exist in the human imagination.

nation. But we are told the ark is built on three levels. The lower, the second, and the third deck. The physical, the psychological, and the spiritual. Where you live physically, that's easy to discover. Whether you tell it to me or not, I could easily find out where you live. Where you live psychologically is more difficult. But I'll tell you where you live psychologically. That state of consciousness to which you most often return constitutes your psychological dwelling place. You may live in a palace physically and dwell in a cesspool psychologically. psychologically. But that state of consciousness, you may have a fortune, and night after night you are afraid of losing it. That's where you live, in the state of fear.

You may have nothing, and yet live night after night in the state of optimism. That's where you live psychologically. But I'll tell you, you and I

live spiritually in the same place. We live as one man. Contracting our infinite senses, we behold multitude. Or expanding, we behold one. As one man, all the universal family. And that one man we call Jesus, the Christ. And he in us, and we in him, live in perfect harmony in Eden, the land of life. You may not know it, but you never left it. You never left the land of life, that perfect harmony. And yet here in this fragmented world, we seem to be in conflict with each other.

Here we are, all of us, fighting one against the other, and yet we are one man. And that one man we call, in Scripture, Jesus the Christ. I tell you this because I knew it. I am not speculating. I am not theorizing. I am telling you what I know from experience. You and I are more one. than the fingers of your body. We are truly one being. There is only one being in the world. Call it Jesus the Christ. Call it God. Call it any name that suits you. That oneness, that's what we are. When the poet said, Hold fast with both hands to that royal love. which alone, as we know certainly, restores fragmentation into true being.

You hold to that with all of your might, for in the end you'll discover that you and I are one. Without loss of identity, we are one.

Now I'll show you how I know it. The story as told in the gospel Is the everlastingly true story But not as the world sees it We have mistaken These eternal states of consciousness For persons And they are only personifications And we have taken the personification For the person The spiritual states of the soul Are all eternal eternal. Distinguish between the man and his present state. We are the pilgrim passing through states from the beginning to the end. The climax of the states is called in Scripture Jesus Christ. Learn to distinguish between the man, the pilgrim, moving through states states, and the state he is in at that present moment. For he is passing through these states in the form of a dream.

He is dreaming this world. You and I must dream the dream of light. And it seems so solidly real and so completely independent of our perception of it, yet the whole is a dream. And we are passing through these states. the states are permanent, but we are the pilgrim passing through the states. Now when I closed a month ago, on the 11th day of December, I told a story of a little girl. A few of you were present, not all of you. So for the benefit of you who were not present, let me state it again. She was then only eight years old She's recently had a birthday And undoubtedly she's now nine But she was eight When she wrote me this little letter And she said in her letter to me And if I can quote it correctly This is her letter She said, Dear Neville Guess what?

You were in my dreams again You took me on an airplane to France. And when we got off the airplane at the airport, all the people yelled, Neville, oh Neville is here to see the king again. And then when we got to the town, they yelled the same thing. They said the same thing. And I was frightened. and so I held your hand as tight as I could and then you took me to a huge hall and here at the end of the hall was a throne and the back of that throne reached to the ceiling and the hall was covered with red velvet and seated on the throne was the king And he wore a crown and a red cape.

And do you know what? He was you. So I looked back at you to see the resemblance. And do you know what? You began to fade. And when you faded, the king said to me, Come, come closer. So I went to the king and I held his hand, as tight as I held yours. But, of course, he was you. And do you know what? He faded too. But then I got home safely. And that's how the dream went. And then she signed her name, Melo. Melo McCasley. her mother was not here that night, but her grandmother was. So when she returned home, she called her daughter and said, Neville told Melo's dream

tonight. And the mother was so overcome, the mother could not resist the impulse to go to the bedroom and wake Melo, which she did.

She went to the bedroom and shook Melo, and Melo woke out of this deep sleep, bewildered. And she said, never told your dream tonight. The dream about the king. And the little girl simply looked at the wall as though it's now a monologue. And she said, he has appeared to me three times. First, as a man. Then, as the king. And now here, as Jesus Christ the Lord. Then she turns and faces her mother and said, he is the son of God. The mother turned cold, tucked her back into bed, kissed her and said, good night and go to sleep. Then she said to me in her letter, I retired to the living room and tremble for over an hour.

That was the confirmation I have been waiting for Since the experience of Christ awoke within me It's the experience that every being in this world is going to have There is only God in the world And everyone in the world will experience the story of Jesus Christ and know that he is the Lord Jesus Christ and there is no other. You're told in Scripture only one person knew he was the Christ until he departed this world.

And that one was called Peter.

And now if I said Peter, you would think of a man with a beard, an old man. For we have made hundreds of millions of pictures of Peter, and they're all over the walls of those who believe in the historicity of Scripture, and it is not secular history. But we have made them. There they are on the walls, and people pray to them, and they cross themselves before these pictures, and hope for luck. You're told in Christ there is no born, no free. There is no Greek, no Jew. There is no male or female. We're all one person in Christ. Peter is a state of consciousness. Jesus Christ is a state of consciousness. You are the reality. moving through all these states. The climax of all the states is Jesus Christ. We have personified it and then made

a picture of it and worshiped the personification, not knowing that you yourself are the reality moving through all these states.

A little girl, eight years old, entered the state. That state of consciousness Personified in scripture as Peter A little girl, 8 years old The act was instantaneous And she could not resist The confession Recorded in scripture Concerning Peter's confession For the question is asked Who do men say that the Son of Man is? And they answered, some said John the Baptist, and others say Elijah, and others say Jeremiah, or one of the prophets. And then he said, but who do you say that I am? And Peter answered, you are the Christ, the Son of the living God. And he said to Peter, blessed are you, son of John, for you did not learn this from mortal man. It was revealed to you by my heavenly father. It's a revelation from the depths of the soul of man, the father. And here the little child, only eight years old, and she makes the confession.

He's appeared to me three times. First as a man, then as the king, and now here as Jesus Christ the Lord. He is the Son of God.

Now, you may be embarrassed to hear me make that claim from this platform and think what arrogance, what blasphemy. I wouldn't care what to think. But I'll tell you this much, you too are going to have the same experience. There is nothing but God in this world.

In spite of all the horror that surrounds us, there is nothing but God. He conceived the play, and he and he alone plays all the parts. His name forever and forever is I Am. Before you can say, I am unwell, you first say, I am, before you say, unwell. I am happy, before you said happy, you said, I am. That's his name forever and forever. ever. It's the root, your essential being, and you can't get away from it. But you are dreaming. You are dreaming the part that you're now playing. The day will come you will awaken. And when you awaken, you will pass through all the experiences

described in Scripture as the experiences of Jesus Christ.

And you will know from the experiences who you are. But your testimony will not be acceptable, for your witness is internal, and it cannot be accepted. Scripture is external, so you have the written word in Scripture. You know that your own experiences parallel everything said in Scripture. But how can you convince anyone of this world? For we are told that no one can bring witness of himself alone. It is not acceptable. The charge cannot be sustained if only one person appears as witness. If two or more witnesses agree in testimony, it is conclusive. You say, I have had these experiences, but it's an internal, and therefore it is not accepted by the world because it is invisible.

You have the external witness and you're waiting now for the witness and the only one who actually saw is recorded in scripture as Peter.

How do I know the state? His words become her words, a little child. Now, the mother does not take down these lectures on tape. The little child does not hear these lectures. She knows nothing of them. The child goes to her little school. The mother is busy. She has three children. So it's not that she is teaching the child. She woke out of a sound sleep and the act is instantaneous when God reveals himself. And the little child could make the confession as told us in the 16th chapter, the 16th birth of Matthew. You are the Christ, the son of the living God. Now, flesh and blood, mortal man has not taught you this. You didn't learn it from man.

It was revealed to you by my heavenly Father, and blessed are you, Simon, son of John. Now, on this rock, I will build my assembly. It's not on Peter, not on the little girl. It's on the confession. Now, following that confession, he who has been waiting for it, when he departs in the not distant future and takes off this mortal garment for the last time, then he will appear once more and first to Peter, as told us in the 15th chapter of 1

Corinthians. To Peter first, and then to the twelve. Didn't say the twelve would be all at once, but to the twelve. And then to more than five hundred at once. The five hundred, you're told, were not all in this world.

Some had departed this world. Yet he appeared to more than 500. Some on this side of the veil, the majority. And some on that side of the veil. But when he takes off this garment for the last time, he is the Father. And the Father is not only above all, but he is through all and in all. Therefore omnipresent. And imminent. And therefore, throughout the entire world, whether it be visible here, it'd be called the live world or the invisible world. It's all the same world. That world is terrestrial, just as this is. He will appear at once to his choice. 500 more. Because being omnipresent, he simply unveils himself, and the act is instantaneous.

And they will know he is the one he claimed himself to be while here. And then he will appear to James. James was his brother who denied that he was the father of the child. And then to the apostles. And then, last of all, as to one untimely born, he appears to fall. Paul is a state of consciousness. These are all states of consciousness. The last one is to that state called Paul. For in that state, you are incorporated into the body of the risen Lord. He will ask you to name the greatest thing in the world. When you're in that state, and you stand before the risen Lord, there's only one being, and you will answer in the words of Paul, faith, hope, and love.

But the greatest of these is love. At that moment, the risen Lord will embrace you, and your bodies will fuse. And you'll become one with the Spirit of God the Father. One body, one Lord, one God and Father of all. He who is united to the Lord becomes one spirit with him. There is a union that takes place and not any power in the world can separate you from that moment on. You are then sent into the world to tell the eternal story And you will tell it, as I am telling it And you will tell it from

experience You will not be speculating You will not be theorizing, trying to set up some workable philosophy of life As all the little isms of the world, based upon theory Based upon what they think it ought to be in this world not as it really is in eternity.

So you will now be sent, and you may think I am not educated. I am not qualified. I have no intellectual, social, financial, or any other background. You don't need any background. You will speak with the authority of the one who sent you, for you are the very one who sent you. He who sees me sees him who sent me. But you have never seen me. As you are told, the works that he granted me to accomplish, these very works which I am doing, bear witness that the Father has sent me. and the father who sent me himself bears witness to me but his words his voice you have never heard his form you've never seen for had you seen his form you would have seen me had you heard his voice you would have heard me you hear a mortal voice You see a mortal frame, but you do not see me.

If you saw him, you will see him. That's what he's saying. And the only one who saw was the state of consciousness called Peter. After he departs this world, those that I've just mentioned, in these states, they will see the truth of what I'm talking about. And you will know that not one person is greater than the other. We are all one. There is only God in the world. Let no one think for one moment that the wisdom of this world will take any chance whatsoever in the world to come. The wisest of men is like foolishness in the eyes of God. The strength of man or the power of the world Would mean nothing We speak of a nuclear age That is like a little firecracker We speak of this enormous power That man has discovered The nuclear age Can you compare that to this kind of a power?

That you can stop time And everything stands still and then you change the motivation of the frozen world and then release the world that you

froze and it executes your change command. Do you know any power comparable to that? Please the entire world and time stand still and you change the motivation and then release the frozen world. And once more, it becomes reanimated. All from within you. You don't do it on the outside. You freeze it and you actually feel it stand still within you. So I started off by telling you all things exist in the human imagination. And one day you'll stand still, and the whole thing will stand still. And then, having changed the motivation, you simply release it.

And it will move under compulsion, believing it wants to do it. Even the most horrible thing in the world, if that's what you did.

But you will not have this power until you are first, I would say, embraced and incorporated into the body of love. Because with this power, not motivated by love, what horrible things you could do in this world.

You will never possess this power until you're embraced and incorporated into the body of love. You will stand before infinite love and its man. It is the risen Lord. And when you answer in the words of Paul, faith, hope, and love, but the greatest of these is love. Love embraces you, and love sends you. You're still weak because you're still wearing the cross. The only cross he ever wore is the human body, the only cross that Christ ever wore, no wooden cross. He was never crucified on any wooden cross. He is crucified at the birth of a child. That is when Christ is crucified. And he wears it until the very end when he comes into the state called the birth of Christ. And you're born from your own skull. That's where you're born. Not from the womb of a woman. That's crucifixion. You are born from the skull, your own skull. and you come out of it and then memory returns. The whole thing is the returning of memory. You never left your immortal home save in your dream. But you had to dream the dream of life. As your forefathers did, so must you. And in the end, we are all one. One universal

family without loss of identity we awaken from it all and we are God the Father.

So where do you live? Well, where you live psychologically, may I tell you, is entirely up to you. I repeat, you live in that state of consciousness to which you most often return. You could tonight determine to be, and you name it, you want to be wealthy, all right, it means nothing. It's a shadow anyway. But if that's what you want, you want to be secure, what would the feeling be like if you were? You assume that you are, and that assumption may be denied at the moment of the assumption, denied by your senses, denied by reason. But if you dare to persist in that assumption, it will harden into fact. and the world will bear witness of that persistent assumption on your part.

So that's where you live psychologically. Tonight you go home and you may go to a place where 12 people live and no two of the 12 live in the same psychological place. They could sleep in the same bed and physically they're under the same roof but psychologically they're in different dwelling places. So you can determine where you want to dwell psychologically. You want to be secure? What's wrong with that? Not a thing wrong with it. You want to be known in this world? Nothing wrong with that. I only tell you that it will all vanish and leave not a trace behind it. But you're moving towards the fulfillment of Scripture. Has nothing to do with secular history.

But while you're in the world of Caesar, pick out what you want in this world and dwell in it psychologically. So what would the feeling be like were I the man that I would like to be? Am I that vain that I want to be known? Well, all right, don't ask anyone. Do I really want to be known in this world? Well, then, assume that I am. Do I want to be secure, as the world calls security will then assume that I am. And then tonight, though I sleep in a house of 50 or more, I differ. As far as they're concerned, they

have different selections as to where they are sleeping psychologically. I pick out the place where I want to sleep, and I sleep in it.

And night after night, I return to that state and sleep in it. And then the whole vast world reshuffles itself, and in that state where I bear psychologically, externalizes itself in my world, and here I am confronted with the fulfillment of my assumption, though at the moment that I assumed it, it had no foundation in fact. So, where do I live psychologically? I alone can answer that. Maybe some psychiatrist, psychologist might in some way detect it by probing and probing. But you know, or you should know, where you live. That state to which you most often return, that's the place where you're living psychologically. And physically, what does it matter? This night, many a miser who has a fortune is living in a horrible state.

He's afraid of the loss of his fortune. There are others who they also have in a peculiar way, a sense of loss. You read in the paper here this past week. The Secretary of State of the State of Illinois. And so at the age of 68, heart attack and he's gone. He left in the state. He never got more than \$30,000 a year. All of his life. And he paid taxes. And he had to live. And he lived well. But their thongs stashed away \$800,000 in cash, in shoeboxes and all kinds of things, in a locked place. And all the politicians, if they can be embarrassed, which I question seriously, they can be.

You can embarrass them. If they have any concept, any sensitivity whatsoever, any ethical code to be a good politician, you must put it in deep storage. I don't care what they tell them. If you want to be a good politician, you take your religion and put it in deep storage while you play your part as a politician. And so he said, the worst thing next to being a defeated politician is to be a poor politician or a broke politician. Well, he was determined he would not be a broke one. And so he stashed away

\$800,000 in cash. And he said, if you cannot get a dinner, take a sandwich. In other words, if they cannot, for a payoff, give you \$1,000, take \$500.

And he went through life that way. Well, that's his concept of life. Well, I hope that you aren't given that way. But if you are, may I tell you, in the end, it's all forgiven. Everything in the world is forgiven because there's only God playing all the parts. because this whole vast world will fade, leaving not a trace behind it. This is the dream where you live physically, where you live psychologically. But where you are moving through spiritually, they are forever. These are the eternal realities, and you, the immortal you, you pass through these eternal states, and you go from one to the other, and you never turn back. Psychologically, I can go back. I can be rich one day and poor the next.

I can live here one day and there the next. But in the spiritual progress of man, he isn't going backwards. He's moving towards the climax. And that climax is Jesus Christ. And everyone in the world will awaken as the Lord Jesus Christ. And he who awakens will know it. ¶ But he cannot present the evidence to satisfy anyone in this world. But he knows he must wait for that one confession. It has to come. And if he thinks, as the world thinks, that Peter is an old man, then he's waiting and looking in the wrong direction. ¶ It's going to come. Because in Christ, there is no male nor female. And there is no bond nor free.

It has to come, that confession. And when it comes, he feels himself completely relieved. And he knows that any second then, let the mortal garment be taken. And soon after it's taken, he again appears to Peter. ¶ First, it's Peter. And then he appears to the twelve, then to more than 500 at once, and then to James. And then to the apostles. And last of all, as to one untimely born, he appears to Paul. ¶ That's the important state. Well, that's the state that when you are in that state, you are embraced,

incorporated, and then sent. And he who sees you, if he ever sees you, sees the one who sent you. But they do not hear his voice and his form.

They do not see. So they think they see you, and they know your mortal background, your origin. and they judge you by what they know of your physical origin and they do not see you at all. For you have left it completely as you have returned to the being that you were before that the world was.

¶ So all the wisdom of the world will vanish as though it is not. There is in the morning's paper that does not in some way puncture the theories of the previous day. ¶ Now we are finding more and more galaxies. We thought we thunked them all. Now just thunk two more, all within our little square, as it were. And now tonight, you're going to tell us something else concerning how to live long.

¶ May I tell you, you aren't going to postpone your exit from this world by one hour. You came in on cue, and you're going to depart on cue. And now you can drink all the citrus fruit in the world. You can have all the vitamin Cs in the world and you aren't going to prolong your little physical garment. ¶ You made your entrance on cue, like an actor, and you're going to depart on cue. But while you're playing the part, you can play it. I have seen dozens of Hamlets and no two played the same part identically. ¶ So they had their own interpretation of the part. So you play your part in your own way. But you're going to leave on time.

¶ There is a time to be born, a time to die, a time to laugh, and a time to cry. And all these will come to pass. So you are going to postpone it one moment. ¶ I saw a little statement in a paper this past week. This little lady in England, 110 years old. Well, she said they talk about cigarettes. I have been smoking them now for 90 odd years. And not a thing is wrong with me. And, of course, all the industry sent a carton after carton after carton of cigarettes. So she has so many cigarettes now, she'll have to live another

10 to really consume them. But it hasn't affected her. ¶Someone else, you will think it affects you.

Churchill died. They said, well, he died. He was 90 years old. He only smoked cigars all through the day and night. So they call it by some other name because he was 90. They can't call it cigarettes or cigars. My father never smoked in his life. He drank like a fish. A two -bottle man a day, and I don't mean water. 85 years old. My mother never drank in her life. She departed at 61. And here is my father this really a two -fisted drinker, strong, strapping fell up to the very last six months of his life; then he collapsed. My niece told me the other day, she came on to spend a week with us, so you know what granddaddy died of?

I said, he died because his body collapsed. He went on time. She said, no, he had TB. Daddy died at TB at 85. Of all the nonsense in the world! You'll find anything there. I don't care what the world will tell me. And so they called that the cause of death. Before he came in. He came in on time. And he departed on time. Prane came home to dinner last Saturday night. He said, I just came from a funeral. And then mentioned this sweet little girl, 24 years old, with her two children. And her husband, just 28. Killed in an accident. 28. And so he was snuffed out riding his motorcycle. A pattern. The same thing happened to her own parents.

She never saw her father. He was killed in the Second World War. And here are these little children she has now. They will not remember their father. They know him now, but time will fade their memories. They won't know him. It's a pattern. But may I tell you, take hope. You are Jesus Christ of Scripture. Do you not realize that Jesus Christ is in you? You're asked that question in the last chapter of Paul's second letter to the Corinthians. Test yourself and see. Do you not realize that Jesus Christ is in you? Well, if He is in me, I should make every effort in this world to find Him. Who is

He? I'm telling you who He is: He is your own wonderful human imagination.

That is the immortal man; that is Jesus Christ, and there never was another Jesus Christ, and He is crucified on you, your own wonderful body of flesh. As Paul tells us in his letter to the Galatians, I am crucified with Christ. Nevertheless, I live, yet not I; Christ lives in me. And the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me, actually became as I am, crucified on this body, the only cross He ever bore. And one day He will awaken in me, and I will know that I am He, and that all the things said of Him I will experience.

Yes, there is my Peter waiting for me to make the confession, for I know who I am, but I'm waiting, and that must come, and a little girl enters the state and makes the confession. Yes, He appeared unto me three times: first as a man, and then as the king. Did he not say, My kingdom is not of this world? He saw it in spirit. First the man took her to see the king, and you were the king. You, the man, faded. And then, you know what? The king faded too. And now here He appears to me as Jesus Christ the Lord. He is the Son of God. So I tell you, I know from my own experience, this is the experience of every child born a woman.

Do not despair. Should you drop dead now, you don't die. You're restored to life in a world just like this, terrestrial just like this. And you'll be living in a world just like this with the same problems, and you'll be living either in a physical state, psychological state, and a spiritual state. And the spiritual state is moving in the direction towards the fulfillment, the climax, which is Jesus Christ. So it doesn't really matter. And you will one day awaken. And may I tell you, I have awakened and I'll be waiting for you. I'll be waiting for you, where you're going to find me? Within you. Because in taking off this garment, where can I go but to the Father?

And where is the Father? He is not only through all, he is in all. He's omnipresent and imminent. And that's where I am closer than I could ever be standing on this platform. For here I could be near to you, for there I am not near to you, for nearness implies separation. And I'm not near when I leave this garment. I am you. But that aspect of your own being that is awake, and that being is waiting eagerly for the waking of you. And then we are one. And in the end, we are all one. So we live as one man. Contracting our infinite senses, we behold multitude. Or expanding, we behold as one. As one man, all the universal family.

Thank you.

Who Is Abraham, David, Jesus

In the letters of Blake, there is one where he wrote to the Reverend Prasad, the Reverend Dr. Prasad, who had criticized him for his work, and said to Blake that you need someone to elucidate your work. for Blake wrote him and said you ought to know that what can be made explicit to the idiot isn't worth my care, and the wisest of the ancients consider what was not too explicit the fittest for in substance, because it rouses the fannies to act. When he went on to say to this reverend, why is the Bible more instructive and entertaining than any book in the world? Is it not because it is addressed to the imagination, which is spiritual sensation, and only but mediated to the understanding or reason?

Because the reverend did not understand that, that all the teachers of the world, religious people, they treated it as textual history. And, blot you from his own experience, he was not. He was God's plan of salvation. Man must experience his scripture for himself before he can begin to understand how altogether wonderful it is. It's altogether true, but not on this level. Eternity is at play within your immortal head, and that's where the entire drama unfolds. Let us turn to this book that's called the greatest book in the world, and I will endorse that. I haven't read all the books, but I do not know of anything that could come near the Bible in Revelation. Has nothing to do with science.

It's not teaching us anything about the stars, about anything to do with follicles. It's all about God's plan of salvation. We'll return now to the very first book of the New Testament, Matthew. ¶ This is the book of the

genealogy of Jesus Christ, son of David, son of Abraham. Where it establishes the three important characters of Scripture. Now we go back to Genesis and start with the first one now, Abraham. And the Lord sent him, Abraham. One translated tested. It may be a better way. And the Lord tested Abraham and said to him, Take your son, your only son, Isaac, and offer him as a burnt offering. Abraham took his son the very next day with the fire and the wood, and the knife, and two young men, and went up to Mount Moriah.

If you're familiar with the story, we must tell you the entire thing, but that is the story. The Lord intervened. Abraham, having met the test, he said to him, do not lay your hand upon the Lamb, for you obeyed the voice of the Lord. And then he made him the father of the multitude, for the name Abraham means father of multiples. And said to him, there will be more numerous than the stars, more numerous than the stones of the beach. For just estimate that number beyond the wildest dream of man. That will be his offspring, yet he only had one son. Now we know that's a lie right away, but we take it historically. ¶ Because twelve years before the birth of Isaac, the Lord gave him a son, whose name was Ishmael, born of a slave in the household of his wife Sarah.

For she was barren and was beyond, well, birth. It has ceased to be with her after the affairs of women, after the nature of women. And so finding herself barren and wanting a son and an heir, she trained her servant Hagar into her husband Abraham, that he may know of which as Tori told, he did, and she bore him a son, and the Lord said call him Ishmael, which means God hears, for God has heard that twelve years prior to the birth of Isaac, yet we are told Isaac, and these are the words of the Lord, take your son, your only son, and offer him as a burnt offering. How can the one who gives him a son, called Ishmael, now call this one his only son?

The word translated son and only son appears only twelve times in the Bible. For the word one is *ahad*, but this is translated and defined as one, the only one, the unique one, my darling, my chosen one. Any term of endearment, these are the definitions given to the word that is now translated your son, your only son. We turn now to the 22nd Psalm, which we find quoted all through the New Testament. It's the Psalm of David. It begins, My God, my God, why hast thou forsaken me? This is the cry on the cross. Yet the words are the words of David. We find the first verse, the eighth verse, the 18th verse, all through the New Testament.

and all these are the words of David. We find the same correspondence between the sufferings of Christ and the sufferings of David. The identical words were used and they're all now in the words of David. Now in the 22nd Psalm, David sings out to his father the cry of this prayer. And he said, I will defend them or deliver me From the sword. Deliver my soul from the sword. And my life. From the power of the dog. Why my life? That's the same word translated. Your son. Your only son. So why do they now translate it. My life. The Hebrew word is *Yah*. And it means. Your son. your only son, what David is saying, deliver your son, your only son, from the power of the dogs.

In the second psalm, David has already declared that the Lord said unto me, thou art my son, today I have begotten thee. Now he calls upon the Lord who seemingly has abandoned him. And he said, my God, my God, thou hast forsaken me. now deliver, not my life, deliver your son, your only son, from the power of the devil. Now we come into the news and we find that all the things said of David are now said of Jesus Christ. What is the secret? Imagine this written. Can you imagine a command that is absolute? A thing to be done absolutely and continuously. Some things stated in the imperative passive mood, like this. Thy will must be being done.

Thy kingdom must be being restored. It's the imperative passive mood. think of the simple occurrence of an action without reference to completeness or incompleteness, without reference to duration or repetitiveness, without reference specifically to its position in time, but sometimes with reference to past times. just imagine such an action taking place forever and forever and there is no limit as to its duration no one knows when the follower will stop the action when God who set the command in force will stop us for we do not know the measure of the time he has no reference to its position in time whether it's the first year B .C. first year A .D. or the year 17 or rather 1971.

We do not know. There's no reference to prediction in time. So think of circumaction. Now, you and I have to react or rather re -enact this eternal command. You and I I will have the experience recorded in that 22nd chapter of Psalm. ¶ When suddenly we are going to experience now in the real world, for these are all adambations. The entire Old Testament is an adambation. That is a foreshadowing in a not altogether conclusive or immediately evident way. It's a touching representation. omitting details, omitting all the little things that you could add into it and put into it and see the picture. It's a very very sketchy picture.

Now we come into the story of David and takes on more form now. say unto my servant David when you lie down with your father which is a euphemism for death when you die and you speak with your father I will raise up your son after you who shall come forth from your body I will be his father and he shall be my son now that adoration is taking on more flexi state now coming down to the story of Jesus Christ who is coming out of David.

Now who is David? David is the symbol of humanity. Abraham is the symbol of the father of eternity. The father of the multitude who could it

be other than God. So here we have Abraham the symbol of the father. David the symbol of humanity and at the end of the journey something comes out of humanity which is the son of God that is God for in the New Testament the son is made to say I and my father are one he who sees me has seen the father yet the father is greater than I he is telling us that I am not inferior to my essential being the Father only in my present capacity or office as the Saint called the Son am I inferior but not as to my essential being the Father when I am Saint it's the Father who is Saint the Father is faithful

But he had no one else to send but himself. So he sent me. In the capacity, in the office of the saint, I seem inferior to myself to send him. But the sender and the saint are one. That's what we're told in Scripture. He who sees me sees him who sent him. So if you knew my father, you'd know me. And if you knew me, you'd know my father. For we are one. I and my father are one.

So here we find Abraham only the symbol of God the Father, David the symbol of humanity, and Jesus Christ the symbol of the Son of God, which is one with God. For I and my Father are one.

So out of humanity, and God plays all the parts, may I tell you, there is one part in the world that God is in play. And having played all the parts, he extracts from the experiences of humanity that which represents now a son. And that son is called David. For David is the symbol of humanity.

Do you understand what Blake means when he says it's the most entertaining book in the world? And not one book in the world compares to it? It's the most instructive book and the most entertaining book.

It's like Crip Silver. He's just about to grasp the sun and he turns into the Father. He's about to grasp the feeling of the Father and he turns into the Sun. Just like Crip Silver. He simply loses himself and then lose your

breath in his many metamorphoses. Suddenly he is not the Father, he is the Son.

So now I say to you, at the very end of the story, as the Father sent me, so sent I you. He's turned apart now the Father. He is no longer now the Son. He has departed the world and has returned to himself the Father. I will leave the world and go unto the Father. I came out from the Father and came into the world. Again, I am leaving the world and going to the Father. So I return to myself who takes himself as me. So he comes into the world as the Son. And while he's in the world as the Son, having the experiences of humanity, he seems inferior to himself. the Father, and he is, for he took upon himself the restrictions and the limitations of humanity.

Now we are told when he went towards the cross, he carried his own wooden cross on his back. Now, Abraham faced upon Isaac the wood upon his back. Isaac wondered where is the lamb for the sacrifice? life. For he sees now the wood and he's carrying it on his back. The father has the knife to slay and he has the fire to burn that wood. He's going to burn. The burning is the experiences of man. Don't think you haven't been burned. I don't mean inflamed. Experiences are the burnings that you have in this world. It's from innocence through experience back to God the Father as an awakened imagination. That's the whole story. So here, the Father said to him, God himself will supply the lamb. He is the lamb, the symbol of the lamb.

Now let's go back now to the 22nd chapter of the book of Psalms. Remember what we told told you in the 22nd chapter of the book of Genesis. He took two young men and he took the lamb, his son, his only son. Hear now the cry of David. Deliver me your son, your only son, from the power of the dog. Now, you read that and you wonder what on earth are they talking about? Well, I have many Bibles at home. I haven't

found one Bible that comes near the trillions because they're writing and speculating. They're theorizing. They have not had these things. But the day that you meet David who reveals you as God the Father is the most exciting moment in eternity.

And they are two young men. And they're saying, you are in spirit, But you're always, at that moment, David is obvious, the most beautiful lad you could put your eyes on. A lad in his teens, early teens. Beautiful beyond description. He symbolizes humanity. You have pastured all that man could ever put upon you. You've borne the far for the allotted time. And now they're going to restore your long lost rank. You were God before you came down and you can be God by going back. But you'll be enhanced by reason of experience of becoming man. So you're looking at David. And here to your right are the two young men. The Bible, for reasons which might be obvious, they're spoken of as dogs.

Look up the word dog in the concordance, the biblical concordance, and you will see it — a male harlot. Homosexuals in the service of the priest in the temple. That's who they were. But this story was before that the world was. It didn't develop. They were part of God's plan in the beginning of time. So here they are. You do not hurt them. You are the father now. The father of David who symbolizes humanity. You're looking at this beautiful creature. And they are looking at him cute. You're looking at him as a father to a son. Eating him for his joy, his beauty, all that he means to you, his love. He is your darling.

As the word also means, my darling. But they're looking at him super-simple. They're looking at him in the most lustful manner. And you warn them of his victory. And he's never failed because the Lord has given him. To be the the Lord anointed him, the spirit of the Lord came upon him mightily from that day forward and never left David. So David never lost a

battle. And here is the head of the giant before you. This enormous head, severed from the body, as David severed the head from the body. And there it is on a table right before you. And here it is too. And you do not a thing about it. It's part of the play.

This play has been taking place before that the world was and no one knows when it's going to come to an end. I can't conceive of it coming to an end until every one of us experiences the play and becomes the father of it for it's simply God returning to himself, that's the story. God came out from himself into the world, penetrated these bodies. So, the body is a part of the soul of the one who wears it. He will take it off, just drop it, it means nothing. But while he wears it in this world, it is a part of the soul of the one who wears it. So here, the garment is not the man.

The garment is simply just what it is. It's a garment worn of flesh and blood, worn while using the world of experience of man. But I tell you from experience, you won't have to wait a second when you take off that garment to see what it really is as against what you thought it was. And when they are crying and weeping because you took it off, you can't believe that they can be so silly, but you were equally silly before you took it off. But nevertheless you see it before I came out tonight, this university student from UCLA took with my wife while I cut to the lecture because she needs someone to answer the phone and to be present, and before my friend arrived to bring me here, he got talking about; he's from Cairo; he's an Egyptian, and he said to me, "You know, so my father had this dream.

He dreamt that a friend of his was walking down the street with him. And as they were walking down the street, the friend fell. And there he died. He was dead. And many of the people came around and they began to cry and to weep. And they were all looking at him and weeping. A week later, he dropped dead, and the identical thing my father saw he saw

actually showing, saying to my father, "What are they crying about?" And here was the garment they're crying over the garment that he'd taken off. I've seen it time and time again, so I cannot be disturbed when a man takes off his garment. Yes, you miss the context, the little physical context, but the being who would is now clothed again in a garment dressed like it, but young.

Altogether young and healthy. Whatever was missing before is not missing now. He's returned and restored to a healthy youth, not a baby, young. I would say about 20. But he died at 100. He's now 20. And he goes through the same world of men, the same terrestrial world, to have the things that he must have in order to confront David. These are the three characters. These are a symbol. Abraham, the symbol of God the Father, David, the symbol of humanity, and Jesus Christ, the symbol of God the Father, having gone through this brain too, because David now, in the spirit, called him Father. What case is of the Christ? Yes, and they said the son of David.

Well, how then, in the spirit, did David call him my Lord? if David calls him my Lord how can he be David's son? So he's telling you that David belongs here. It's a sum total of all the experiences of humanity. And it's a beautiful experience when the whole thing is over. Here it seems it's a horrible thing. But when it's all over the result is transcendent. But that which comes out as the one who we think has the experience because the father thinks himself as the son. And Jesus Christ is the one having the experience. It is Christ in you that is the hope of glory. When not in you, you couldn't have the experience of being a man.

And so he suffers. And you call it by your suffering. But as Blake said it so beautifully, David Marks, saying there is no God, no son of God, that thou, O human imagination, O divine body, art all a delusion. But I know

thee, O Lord, when thou arisest upon my very eyes, even in this dungeon and this iron mirror, thou also sufferest a day, although I behold thee not. Can't behold the being that is having experience, as you do objects and space, because the being having experience is that which is called imagination. You can't behold imagination. Imagination is the reality that is called this thing called God. So the voice answers, and it's your own wonderful human imagination answering.

Fear not. I am with you all. only believe in me that I have power to raise from the dead your brother who sleeps in this world called Alvin everyone will rise not one can stop they couldn't even stop it if they wanted to the result is seen as complete annihilation, there is no annihilation you gave it up in the beginning to come here. When you came here, you completely forgot, total amnesia. You forgot who you were. Listen to the words. Return unto me the glory that was mine. The glory that I had with thee before that the world was. This is not new. You gave up the fatherhood and yourself came into the world as the son, the one that is sin.

the one that is now to be made a burnt offering. And you are the burnt offering in this world. And you pass through hell in this world. But you're still one with the Father. I and my Father are one. Even though my Father is greater than I. For I'll return to myself the Father, having explained what I came out to explain. and I as Father will be enhanced by the experience of being man. Everyone is going to have it. Not one will fail. But today, if I read you clearly, you will see this peculiar mystery in the Bible. The whole vast world is just self -pushed out, and all these characters are simply states of consciousness into which you can in one little moment balance.

You try to grasp him and all of a sudden he balances into that one, into that one. You can't quite put your hand about it. But you do in the depth of your being and you bring back glimpses of it and then you share it with

your brother because in the end we are all one. And yet without loss of identity you will be God the Father, the Father of David. And I know I am God the Father, the Father of David, and yet we are the same Father. We have the same Son, and yet we have no loss of identity. That is something that is difficult to explain. So this comes to us, this mystery called Christ, he comes to us as one unknown, not from the outside; he is on the inside; he rises in us as one unknown in the most strange, wonderful, ineffable, mystical yet he is that one who lets us experience truth real.

You don't see him. You experience being him. Because he was called father by David. And David was going to call you father. And may I tell you, when he does, it's not a shock. It's only the returning of memory. You know that you have always been that. That was taking place in the beginning of time. But no one could attain to that bliss except he was generated on earth. So man had to come down, that is, God had to come down and be generated on earth and reenact the drama that is eternal. For that drama was simply an Adam —Rasim. It was a sketchy representation, omitting all the details. We come down here and we go through the furnaces.

And having these furnaces here on earth while we walk as man, it becomes a cubic reality. And now we know the meaning of these churches that we read in the Bible. We see now what the two young men were that Abraham took with him up to Mount Moriah. He took two young men and he took his son. For here was my son and he wasn't called Isaac, he was called David. And here were two young men. It's not described what they were in the Bible. I know what they are. I know there are men who looked insubordinately at my darling, at my son. And I simply warned them of this fact. I warned them of what took place, because he won the battle against the giants.

And he who wins that battle against the giants, who will destroy Israel, sets his own father free. For the promise is, the man who brings down the enemy of Israel, I will set his father free. For here is the giant's head severed from the body. And who is the father of the one who brought him down? but I am. But what's the father's name in the Bible? Father's name is Jesse. You know what the word Jesse means? Jehovah exists. That's what it means. It is any form of the verb to be. In other words, the one who bears the name I am. But his true definition is Jehovah exists. And here the father is looking at his son.

Now you know who you are. So when Blake said in a very cryptic manner, after the death of Christ he became Jehovah. He returned to himself, Jehovah. In the end there is nothing but the Lord God, Jehovah. There's nothing but God. So he sends himself into the world, and the first saint is the son who comes bearing witness of his father, and we speak of him in the Bible as Jesus, the Lord, or Jesus Christ. He is the Savior. But the only Savior in the Bible is Jehovah himself. As told us in the 43rd and the 45th chapters of the book of Isaiah, I am the Lord your God, the Holy One of Israel, your Savior.

And beside me there is no savior. So if He comes, I pray that He is Jehovah, and so when He departs, He returns to Himself, the Lord God Jehovah. There is nothing but God in the world, in spite of all the horror, but this is the flame spoken of in scripture. These are the burns. Father, I see the night, I see the wood, I'm carrying the wood. I see the flame. Where is the lamb? See the image of the lamb, the symbol of the lamb, and in the end the Father Himself really played the part, but in playing the part He appeared as the Son, because it is only God the Father. Everyone is going to have the experience of scripture, and I can't tell anyone what a thrill it is when it begins to unfold within you.

It comes so suddenly, without warning, and suddenly, all within your head. That's why I started off by telling the Eternity dwells within your immortal head. That is an immortal head, and all the whole play is taking place there. But in the fullness of time, you experience it. It is taking place; it is a command that must be done absolutely and continuously, without reference to position in time, without any reference as to its completeness or incompleteness, but it is not completed until man on earth replays the drama, and he does it. When he replays it within himself, he takes on the cubic reality while as a scroll through the medium of the prophet, it is a sketchy representation omitting all the details.

That's why the one who wrote the epistle to the Hebrews could say that in many and various ways God spoke of old to our fathers by the prophets, but in these last days He has spoken to us by a Son. There is no further revelation. And then the Son of hell? For then you know who you are. And what man is seeking in this world is the Father. Everyone is seeking the Father, the cause of the phenomenon of life. There's only one cause. And blessed is the man who is freed from the tyranny of second causes. So there's only one cause, and that is God the Father. So as God the Father tempts him, Abraham is tempting himself.

For he's only the symbol of himself. Can I really go through hell and return? Can I die and rise? And God puts a challenge to you. You can die and rise. But in rising, He imprints the brilliance of Himself, the greatness of Himself, because there's no limit to His senses, no limit to His wonderful transcendence. He placed a limit upon opacity and upon contraction, and that limit is man. So when He became man, and He could not play that He was man, He isn't pretending that He's man; He is man. He becomes man. So even though it's a temporary garment that He wears, while He wears it, He is so identified with it, He feels that it's myself.

He'll cut him and it hurts. He'll chop off his finger and he'll say, I've lost my finger. He is so much a part of the garment that he can't separate himself from it too many? No, too many. But the day will come; he will simply take it off and return to himself, but he will be enhanced by reason of the experience in this journey as man. But when the day comes for thee in the big world, no one knows of that hour, of that day, only the Father knows. No one knows what the Father. Let no one tell you that can tell you when it could happen. I know from my own experience it comes so suddenly.

Little did I expect the night I went to bed in San Francisco, that that night, on July the 20th, 1959, was the night. On the 6th day of December that same year did I know that night that that fatherhood of God would be revealed to me by his Son who would call me Father. Little did I know of the ascent into heaven on the morning of the 8th of April of the following year, 1960. And on January the 1st, 1963, when the Dove descended in bodily form and smothered me with his spirit, which was the descent of the Holy Spirit in the form of a doubt. Therefore, that was the climax of it all. That was putting the seal of approval on the journey.

And you simply now delay your departure to tell and encourage those who are ready to hear it. And so those who are ready to hear it are hearing it. And you can then spread the word and tell it. You will tell it first as hearsay. But eventually we will tell it from experience. For the evangelists in writing the story in our Gospels certainly related their own experience. They were not telling it from hearsay. They told exactly what happened to them. But they told it for reasons known to them in the third person. So they spoke of him constantly. But they're really telling their own experience. but no one in my spirit world has curtailed my tongue.

So I was not commanded to tell it in the third person. I was only told to

tell it. And so I tell it as I must tell it in the first person. For I am telling and relating my own experience. That is spoken of in Scripture concerning the Lord Jesus Christ. I have experienced. But I am limited while I wear this garment. With all the weaknesses of the garment I have assumed it. All the limitations of the garment of flesh and blood I have assumed it. And I must continue to assume it until that moment in time when I take it off and take it off for the last time. Yet I am one with those who have not yet taken it off because there is only one sorrow.

And so I cannot crow. I cannot raise my voice and simply yell that I did it. Although the 22nd Psalm does aim on a note of that nature. Paul will sing his praises and we will all say the Lord has wrought it. All the things, the horrors of that 22nd Psalm, beginning with the cry My God, my God, why hast thou forsaken me? And all the pleas that he makes to be delivered from all the things run the level, but in the end, the Lord wrought it. And unborn tomorrow will hear that it was done. It was accomplished. And that will encourage them to go on through the furnaces of affliction. But how long, how vast, how the very furnaces before man actually discovers himself as God the Father will long to tell.

But he will discover it and he will know he is God the Father and he is only God. Meanwhile you take what I've told you so far concerning the law and apply it. Apply the law. Your dreams, may I tell you, are most intelligent. Most intelligent. And who saw her husband encased in all kinds of limitations from the hips down, and before her eyes all began to crack and break and fall apart, and then he jumped and danced for joy. So take it just as you saw it. He is released. He has been free from the restrictions, whatever they were, in the immediate present. Completely free. And many of you have these wonderful experiences. Another one who sits next to her tonight, she has a dream of a wedding.

I was the only one, seemingly, that they would discuss. I sat to her right at a very long table, but across the table. And they all wondered why Neville is here, because this was a Jewish wedding. And they actually knew that I was going to give the main speech of the evening, and why is he here? And so I spoke in my own tongue, but each man heard me in his own tongue wherein he was born. And those who thought, because they were all Jewish, that they would not accept him, all but once accepted him. One who was controversial in the beginning, he didn't understand one word that I said, but all the others that he thought would not accept him.

But I thought it was a marvelous vision that he had. And many of them, one after the other. One is her one, I'll tell her now from the platform. She and her husband, in her dream, she saw a snake, a rattlesnake. And the husband said, I must take off the rattlesnake. So he began to take off the rattlesnake. And she handed him a hammer to beat it, and to beat the snake to kill it. and in feeling it, she woke. Now that is a different kind of a dream. That's a symbol of sex. You cannot crush out sex on this level. It has to be something entirely different. You don't crush it out. You start to crush it out and strange, peculiar dreams will present you.

It has to be transcended in the most normal, natural manner. It's not really transcended until you ascend into heaven. That comes when your body is fit from top to bottom and you, like a fiery serpent, ascend into heaven. And you see that golden liquid light at the base of your thigh after your body is severed in two from top to bottom. And you see that pool of golden living liquid light and you fuse with it and you become it and at a highly present up you go into heaven and you take it by force you take it violently now the entities that went down into generation are now reversed up into regeneration but while they are held down and you try to kill it as many people do for the early church members of the Catholic Church

whose name is Oliver who had himself consecrated that he would not be tempted by the women that he was seeking.

He was one of the two early fathers of the church. He was born, or rather he died 100 years before Augustine was born. That's how early he was. He came in the second century AD, and he was one of the moving spirits in the formation of the early church known as the Catholic Church. and you'll read the story in the Encyclopedia Britannica. His name is Orison. And he frustrated himself that he may not be disturbed when he had to face women and teach them the mystery of Christ. But he still could not cut it out that way. You can frustrate the man or woman, but it will still be in his imagination. And his dreams will be filled of that nature.

So you cannot hit it and kill it. ¶It should be something that leads you by a reversal of energy. It turns some generations into...

Who Is Jesus

According to a rabbinical principle, what is not written in Scripture is non-existent. The story of Jesus follows this principle. I have come to fulfill Scripture. Scripture must be fulfilled to me. Now who is this? Jesus. That question was asked to eternity, really. But 200 years ago, a friend of Blake on the way into dinner said to him, Ted, what do you think of Jesus? Who is he? And Blake replied, Jesus is the only God. But then he listened to Ed. And so am I. And so are you. Unfortunately, they went into dinner, and that was the end of the conversation. So we have no further news on it. But he said, he is the only God, but so am I.

And so are you. So tonight let us look at it, and see how practical we can make this thing in our world. The New Testament begins with the statement that this is the book of the genealogy of Jesus Christ, the son of David, the son of Abraham. So the story begins with Abraham. So we go back to the story of Abraham and start with the 15th chapter of the book of Genesis. And as the story unfolds first his name is Abram exalted father, it's changed later to Abraham, which means the father of the multitude. So his first name is Abram, this exalted father, and we are told that the Lord spoke to Abram and he told him that he is his shield and that his reward will be very great.

And Abram said to him, I have no offspring. You have given me no offspring. And the Lord said to him, you shall have a son, and the son will be your heir. He will not be one born of a slave in your home. But your own son will be your heir. Then he tells him of what's going to happen to

him. He will go into a land that is not his. And the seed will go into a land that is not his. And he will be a slave there for 400 years. When he comes out, he will be he will inherit great possession, confession, very great confession. Then we are told that Abraham believed them, and it was accounted unto Abraham for righteousness.

First, he tells you, I am your shield. In the New Testament we are told when you put on the armor of God, above all things put on the shield of faith. So we see what the shield is, and the only faith in Scripture is faith in God, for God's name forever and forever is I am. That's God's name. That's the name of Jesus. Jesus means I am. Really, it's Joshua, and Joshua is Jehovah, and Jehovah is I am. That is my name forever and forever. Man finds it difficult to keep the Ten if he can only keep the Ten, but he speaks of Thou art and He is, and all these things he can't quite believe as Blake says to his friend Robinson, he is the only God, but so am I, and so are you.

Now we are told a tremendous sleep, a deep and profound sleep fell upon Abraham, and he slept. And then the whole thing unfolded within Abraham in the form of a dream. Now throughout Scripture we are told that God speaks to man in a vision; He makes himself known in a vision, and talks to him in a dream. It would be difficult for me to tell you that this is a dream. But tonight when you do dream, you're not aware of the fact that your body sleeps. If you become aware of the fact that your body is asleep, you start to awake. So here in this so-called waking state, I am telling you this is a dream.

And the dreamer is God in you. And that God is your own self, your own I am. But you do not know that this is a dream, any more than you know tonight when you sleep, that your dream, in some strange wonderful way, is to you objective and real, and you're not aware of the fact that you have a sleeping bottle. So in this waking state, you also have a sleeping body.

But if this body is not asleep, it's awake. Here I am talking to you from this platform, and I'm fully conscious that I am here, and you're conscious that you are listening to me. So we seem to be completely awake and yet I know this is a dream I can control the dream and you can control the dream if you know it's a dream the day will come yet you will awake from it and you will awake from the dream when you awake from the dream you are God and you know you are God only when you fully awake from the dream I know in my own case it was revealed to me that I will make myself known unto you in a vision and I will speak with you in a dream well he revealed himself to me as the dreamer in me he said I laid myself down within you to sleep and as I slept I dreamed a dream I dreamed and I knew what he was dreaming he is dreaming that he is I and that when he awakes I am he.

He was revealed to me as differently as anything could be to anyone. He laid himself down within me to sleep. And in his sleep he had a dream. And he's dreaming that he's I. Now, do I really believe it? To the extent that I believe it, I have made my world change to conform to my ideal. If I really believe it is a dream, I can dream a daydream or a night dream. But I must be in control of the dream. Now when a man takes a space, it's a daydream, and he sees a marquee, and it reads his name implying ownership of a certain building, building. It's all a dream. It's a day dream, granted.

He knows exactly what he's doing. When he stands before that sign, and he sees the same sign, although no one else can see it, because it isn't there, the sign reads F .N. Roach and Company. And he is looking at it, and he sees J .N. Goddard and son, which would imply the Goddards own it, and they they didn't have a dime. And for two years, he still is looking at that thing twice a day on the way to and the way back home. And he actually feels the thrill that would be his if what he is seeing is true. And two years later, an almost total stranger buys the building for him and takes only a

piece of paper with his signature on it.

For he had no money, no collateral. He said, I want you, you and your father, and I trust you implicitly. Pay me six percent interest on the investment and reduce the principal every year for ten years. Have it all reduced in ten years. Well, it was reduced in ten years. And it was six percent paid to him in those those days, 6 % was a big return on your money. This goes back to the year 1922. And so that building became the family's building. It began as a dream. He never forgot the principle. If God does all things, well, he knows then who God is, because God did that. If by him all things are made and without him was not anything made that was made, well surely this came out of nothing.

He had no money, no collateral, no one to whom he could turn. He only desired to own that building on the main street at the corner, a wonderful corner. And out of the nowhere he simply assumed it and remained faithful to it and then it became his. He He took that principle and applied it from that moment on to everything that he touched in this world. For he discovered the creator of things in this world. For God and only God creates. There's nothing but God. Well, if Jesus is the only God, but so am I and so are you. And Jesus is the I am in every child born of woman. Well, then let him begin to exercise that talent.

Let him begin to test it, to prove it or disprove it. If you are faithful to it, you can't disprove it. So put on the shield of faith, you're told in the sixth chapter of Ephesians. Put on the shield of faith. It will now protect you from all the fiery dark of the wicked. If you think someone is out to get you, it's only part of your dream. You put on the shield of faith. Faith what? It's always faith in God. Well, faith in yourself, that's faith in God. For the self of man is God, and that self is Jesus, and there is no other God. If you actually test it, you can't disprove it.

So here is the story of Scripture. A deep sleep fell upon him. Well, what if a deep sleep fell upon him, then who is the dreamer in the sleep? He tells you it is God. He doesn't tell you that you're not going to have nightmares. You'll have nightmares and daymares because you're learning to exercise a certain power. And you make mistakes. And you think these things on the outside are external to yourself and independent of your perception of them. And they're not. They're all yourself pushed out in your bad dreams and your misuse of this power. If you are ever in control of this power, you'll have nothing but harmony on the outside. but it will come in the very end when you awake from the dream and in the very end you are in control of the dream because you know exactly who you are and the whole vast world is yourself pushed out all that you behold though it appears without it is within in your own wonderful human imagination of which this world of mortality is but a shadow the whole thing is yourself projected on the screen of space.

So you start with a dream, a daydream. What do I want in this world? You ask yourself a very simple question. What do I want? The minute you know exactly what you want, start there. Don't look on the outside. And these shadows now may offend you or they may oppose what you think you want. Then you give power to these shadows. Don't give power to the shadows. Any more than he did. He didn't have one red penny to put up as collateral, but nothing. And a total stranger comes in the day of the sale of that building, and with his lawyer, bids for it. No one knew who the lawyer was bidding for. When it came out at the end of the day that this is what happened, he should have heard the remarks in the island.

It didn't matter one thing to him. Now, the building opposite, a far bigger building, The most expensive building, best located and bigger area than anything on the main street, owned by someone in the family for 125

years. There were absentee owners in England. And my father would stand now in his own building and look across at that building. And the name was Harrison. Harrison. His name was Goddard, but he looked at that building and he wondered, wouldn't it be wonderful if I owned it? Well, came the year 1942, and England is at war. And those who owned it, living in England, he had a son who was a priest, and he had the other one who lived comfortably with all the money that they had, and didn't want any part of the overseas problem and thought we should unload it.

So he wrote to his representative in Barbados and told him to find some family, a decent family, who makes a great effort for the island, thus themselves, and offer it to them. This man comes over to my brother Victor and says, Vic, how would you like to buy that building? I said, I'd love it. And And my father, my father said, I've been watching that building for years now and feeling that we own it. Within, I would say, one week, the cable back to England, the news came back and we owned the building. Now these are all dreams, but the dreams in the eyes of the world are now true. These buildings are now ours, based upon the dreams of my father and my brother Victor.

My other brothers didn't do it. They are sharing in the fruit, but they did not actually put it in motion. My brother Victor did. It started off as a child. In some strange way, he felt it would work this way. Why, I do not know. My father confessed years later, that's what he lived by, for he had nothing. Didn't have a nickel in this world. I really believed that his dreams would come true. Now, his name is Joseph. You are told in Scripture Joseph was the dreamer. Behold this dreamer cometh. And so Joseph comes, the eleven son of Jacob. And the brothers told him into slavery, into Egypt. But he didn't care. He told his brothers when they discovered who he was, equal to Pharaoh.

Pharaoh, for he could interpret dreams, and Pharaoh raised him to the point where he was equal to Pharaoh in the rulership of Egypt. And he said to them, You meant evil against me, but God meant it to good. Take that to heart. If something appears now to go wrong, you will think, Well, now it's going wrong. No, it's really going right. God meant it for good. Those who are working against you seemingly, they mean it for evil, but forget it. don't give any power to that you remain faithful to the vision if I am not unfaithful to the vision it can't go wrong if I now move away and give power to the shadows in my world it will go wrong but if I know exactly what I am doing and regardless of what seemingly is happening in my world ignore it and remain faithful to the vision he kept the divine vision in time of trouble when he stood before poor King Agrippa.

Paul said, O King, I was not forgetful, I was not unfaithful to the heavenly vision. He kept it, and then it had to come to pass. So, you are the dreamer. Now, in the Bible, when you read, your maker is your husband, the Lord of the whole earth he is called. Well, the word translated maker also means dreamer. It also means because he has dominion over her. And people think it means a husband has dominion over a wife. It has nothing to do with that. Not dominion over another, no, it's dominion over what is the wife? This is my wife. This is my emanation. Whether it be male or female, this is my emanation. Well, emanation of whom?

The emanation of the dreamer in me. Well, who is the dreamer in me? I am. Well, who is he in scripture? Jesus. Jesus is the I am of man. That's the Lord Jesus. He is God. There is no other God. So here your maker, he is the maker of this emanation, is your husband. And the word husband also means dreamer. So he is the dreamer. Well, do I have dreams numberless, dreams am I faithful to the ones I really want to externalize? I hope so. I'm not always faithful, but then if I'm not faithful, then I will not externalize

it. I bring in other things into the world, but whatever I am dreaming, I will bring into my world.

And I tell you from my own experience, there is nothing in this world that isn't contained within you. You think the Queen of England is something living over in London, and it's not in you; that her husband is over there; our president is in Washington, and he's not in you. There are only shadows representing certain powers in this world. Let me share with you a dream of only a week ago. Here I stand in the presence of the queen, the queen of England, the present queen, and she said to me, 'Weren't you once an atheist?' And I said, 'Not really. I did not accept the concept that many people held of God. And if I disagreed with them concerning their concept of God, it doesn't mean that I am an atheist.

No, I don't think I was ever an atheist, not really, save they would judge me as one because I did not go along with their concept of God. Then she said, 'Do you believe in Christianity?' I said, 'I don't have to believe in Christianity.' She said, 'You don't have to believe in Christianity?' I said, 'No, because I have experienced Christianity, so I don't have to believe in it. I know it. I have experienced Christianity.' With that, her uncle, the Duke of Windsor, comes up— little tiny fellow, old as Macruthel— when I looked at him, and he tells her that it's time to go to the party. 'You're a little bit late now.' And he introduces me to him.

Well, he shook my hand, and I said, 'Here is my sister, and here is her husband.' So I introduced them to my sister and her husband. And at that, she invited me to a certain party. I said, 'I'm sorry, but I can't come.' When they departed, my sister reminded me that you can't refuse royalty. That that's a command. Well, I didn't tell them, but I told my sister, 'I do not accept any commands. As far as I am concerned, I do not accept any aristocracy in this world concerning the flesh.' The only aristocracy that I

will admit is the aristocracy of the spirit, and they are not born of the spirit. So here they are, they come down.

A physical descent does not interest me at all. Don't tell me your physical background. For the most humble person in this world, born a woman, has a lineage that would stifle anything born of flesh. Because the most humble child in this world has a noble background that leads up to God. and God is housed in that child as that child's I am -ness. That's God. But to tell me that this body comes out of a certain physical line and that that is a great line? Nonsense. So I said to my sister, it doesn't really matter. So I refused the royal invitation because I do not accept any physical lineage. I will only accept the aristocracy of the spirit and not of the flesh.

I didn't tell that to the queen, but where did the whole thing take place? It took place in me. My sister, my brother -in -law, the queen, her uncle, all these are all in me. If I could only animate a section of my brain at will, the whole thing would project itself. The same thing would take place now, at this very moment. The day is coming, you will know that brain of yours is infinite. And you will actually be able to animate sections of it and see it objectify itself and have a play. And then you can stop it and it returns where? Back into you. That's where it is. You will animate another section, if we project it on the screen of space, as something independent of your perception of it.

and it will all act as though it's completely independent of you and it isn't there at all. It's all in you. You stop it. Where does it go? It vanishes. It returns to you. That's who you are. You're God. All things are contained within God and God is your own wonderful human imagination. That is Jesus and so am I and so are you. So this is the story that I will try to get over to every one in the world. I don't care who you are. It doesn't matter where you were born and when you were born and who you are in the eyes

of people. It's what you are in your own eyes. You can start this very moment.

And if you really want to transcend your present state in this world, you can transcend it because you're going to dream it. The whole vast world is your dream pushed out. If you didn't know it as a child, learn it now. We were the poorest people of the poor. And my brother Victor, in some strange way, he discovered that a dream comes true if you are faithful to the dream. My father told me that he always practiced it. He never went through grammar school. He couldn't afford the penny a week to go to school. We had no free education, but a penny was a penny. and his father couldn't afford the penny was to send the British penny a huge big coin and so he left in what we would call the middle of a grammar school in this world but my father had the ambition and he had the capacity to dream he was well named Joseph Nathaniel and so he could dream all right and he dreamed his family into being brought ten children into being a lovely wife and raised the ten and gave each financial independence when he died and today I couldn't tell you what they were I do know that I don't think you could come and buy them out for multiple millions and he didn't have the nickel when he started but he had a dream and Victor had a dream and they dreamed and today they're still dreaming trying to convince the new generation who gone to school they all came up with their college degrees now so they can't read everything is something entirely different if the book doesn't say so well then it's all edition so so what the new generation will do I do not know our generation enjoy it fully now we they're all educated.

All of them who are now in the business, filling this position and that position and the other position, they have all the little IBM machines and they punch this and punch that and they give you all the things based upon our technology today. My father could look over the machine and see a list

that long of numbers and give you the sum. Just look at it and in one second he'll give you the sum. Push all the buttons and try to disprove it. It was what he saw. Didn't go to school? Just a little bit. And so Vic, because of lack of funds, he didn't go to work. He went one year of college and we couldn't afford to keep him there.

So we brought him back. But he knew how to dream. So so am I and so are you. You're not less than God because God laid himself down within you to sleep. And as he slept, he dreamed the dream. You know what he's dreaming? He is dreaming that he is you. And when he wakes, he is you. And you are God. And when you're completely awake, you'll return to the garment that you laid down when you entered the shadow world. So you entered the shadow world and completely forgot the being that you were prior to your entrance into the shadow world. One day you'll awake from it and you're back in this glorious being that you are beyond the wildest dream of many.

I'm telling you from my own experience I would not encourage you with a lie. I do not have to. I'm not here to make you feel good for a moment and then let you down. I'm telling you that if you'll believe me, that you are the dreamer and you have dreamt everything into this world that is happening to you and you will continue the dreaming. You can start tonight if you know exactly what you want. May I tell you, get something noble, something big that sort of fires you. See it clearly in your mind's eye and ask yourself a simple question what would the feeling be like if it were true? What would I feel like?

And then as you feel it, do it. Here is a dream. He's gone from this world now, but he was 77 when he left. He was born in Odessa in Russia of a Jewish family, and he knows what it is to suffer, or he knew then to be an outcast, not to have any new clothes at any time, only what charity could

give him. Wrapped his feet in bundles, never knew what it was to have a suit, but slacks all patched up, and he was ahead of a small family of about four, and his mother died when he was only eight, so he had to get out and earn a few pennies to bring in for food for the family, and he got a job taking money to the bank in large denomination, and they would change it into copper and silver, and he would go back to his business and give the money into the firm, and one day, looking into the the face of this bearded teller, this cashier in the bank.

He saw that the man gave him the copper and then the silver, and the outer wrapping of the copper and the silver were identical. And he wondered, wouldn't it be wonderful if he made a mistake? And so he imagined he made a mistake. And so he took the money from the teller, put it in his pocket, and walked back in the assumption that the man had made a mistake. He didn't make a mistake, but he walked for blocks and blocks with his packed clothes and burlap feet back to the building and gave the money back. The next day, standing before the same teller, making a similar change, the man made the mistake, and he spotted it.

So he said, I wrestled with myself all the way back. Well, I never knew what it was to sit down and eat a meal and feel satisfied. I was always embarrassed with the packed clothes that I had to wear. And so I wrestled with myself, what will I do? So I went to the next bank and changed it into the right denominations for my business, that is where I work. And I kept the rest. And that night, I went all through the night resting with myself because it was not what my mother taught me. He taught me to be honest. All these things were percolating through my mind. But I was eight years old and my hunger and my embarrassment got the better of me.

And so I kept the money. Went out the next day and bought a pair of slacks, bought a pair of shoes, and ate until it came through my ears and

satisfied all the hungers of my body. But it taught me a lesson it taught me that dreams do come true but you are the dreamer. He died here about a year ago, left his widow. I introduced him to his widow. I introduced his wife to him at my meeting, and here he left a million in the interval. He gave fortunes to all charities, not to get even, no, no, because he made so much, he gave it. And when I've told this story publicly in the past, the barber said to me, was that a nice thing to do?

Did he ever give it back to the bank? I said, by the time that he could give it back to the bank, he would have given it back to Stalin, because Stalin took it all. Because there was no Stalin when he did it. And then by the time that he had enough money to send it back to Russia, who would he have given it to? Stalin. Stalin, the very one who would naturally oppose the Jew and start the pogroms. No, he didn't send one penny back. He learned the lesson. The day is going to come and you will know our moral values are not God's moral values. These are all church imposed. Has nothing to do with religion as it's taught in the Bible.

Every crime possible for man to experience is expressed in the Bible openly. It's all there. You don't have to do it. It's entirely up to you. But you're learning a principle. And you may learn it through something like this. And he learned it, and I know from my own experience with him. I've said many a time, thinking of a mutual friend, he needs some help, don't it? At the moment I can't give it to him, would you give him the money? Joseph always gave it to him, never charged him one nickel interest, if he wanted to pay it back perfectly alright, but he couldn't pay it back with interest it was always an interest free loan.

If you looked upon it as a loan, I've said it time and time to Joseph, so and so needs help. I think a thousand dollars will be in order at the moment. Joseph always gave him the thousand dollars and many a time

they paid it back and some tried to pay it back with 6 % interest, he always sent the 6 % back, said, I am not a banker, I am a friend. Never told me to give it to you. And I gave it because he told me to give it to you, but I am not here to bank. Now Joseph has gone from this world, but he left his wife this fortune, and she didn't have a nickel, but she too had the dream, and so she met the man who had the dream.

And together they made this fortune. Because he made it before he met her. And left a lovely son, and they named him Neville. So now his name is Neville Mark. I saw him. In vision. And she thought her baby would come the end of December. And I met him. And he called me father. I said, if I'm your father, this is the month of September. I said, if I'm your father, what's your name? He said, my name is Neville Mark. I said, when are you going to come into the world? He said, this is September. He said, I'm coming on the 10th day of November. I said, you're coming on the 10th of November? He said, yes.

So next morning I told my wife, you're going to have a baby on the 10th of November. Well, she isn't pregnant. And she's long beyond the age where she could have a child. So she left. She said, you know, you get everything you want, but this is one time you aren't going to get it. So when I saw her in my meeting the following week, and she was a way out, I said, you know, I saw your son. She said, no, I don't want a son. I have a son. I want a girl. Joseph and I want a girl. I said, all right, you're going to have a son. And his name is Neville, and his next name is Mark, Neville Mark.

And he's going to be born on the 10th of November. She said, it couldn't be. The doctor tells me the end of December. I said, all right. Well, he was born on the 10th of November. So she called him Neville Mark. And so when he didn't behave well, I said, your name is Mark. And you

behave well, it's Neville. But now he behaves well, so now it's plain Neville now. From now on, it's all Neville. So I'm telling you that the dreamer in you is God. Whether you're a daydream or a nightdream, that is God. Believe it. You can start right now, no matter how old you are or how uneducated you are, you can dream.

And I'm giving you stories of those who were not educated, who had no financial background. Joseph Burleigh was the man that I spoke about. You see his ads in all the fashion magazines. the burly fashion well Joseph had no financial background and no educational background but he knew how to dream my father his name was Joseph too and he didn't have any financial background or any social background or any educational background but when he left this world in 1959 he left behind him 10 children each financially independent through his gift If you leave one child financially independent, that's a tremendous accomplishment. He left ten, each independently secure in the financial world. Made no discrimination between his ten, they all got the same.

And that was my dreaming father. And he said to me one day, when he heard me for the first time, I told the people, close your eyes and simply see it in your mind's eye. and I began to describe exactly what I would do. After the meeting, he said to me, you know, son, everything you said today was right but one thing. I said, what's the one thing? He said, don't close your eyes completely. Leave them partly open. That's what I do. I see better. Just trust them, but don't close them completely. You lose control of your imagination. You just completely, you go away. If you leave it partly open, you can control it better.

And so I would sit alone every morning and simply shut my eyes, but I don't shut them completely. And then I see what I want to see, and I carry on conversations with those I must meet today from the premise that I

want, and they only answer what I want to hear. And they completely do exactly what I want. That's how I control it. That was a waking dream. That was what my father did. That's what my brother Victor did. and they became what they are. Well, in the little island of Barbados today, they are tops in the financial world. Even the government, if they want to move, they always see my brother Victor. They've got to see him first before they make great moves in the financial world because he knows it backwards.

So I'm telling you, it's all a dream. The whole vast world is a dream and it's the dream of God. Now, have you heard these words? Pilate's wife sent a messenger to Pilate, saying to her husband Pilate, Have nothing to do with this righteous man, for I have suffered much this day over him in a dream. I suffered over him in a dream that was Pilate's wife sending the messenger not to have anything to do with this righteous man well what is the righteous man? Abraham was the righteous man righteousness is simple when the individual fulfills the condition imposed upon him by a relationship he is accounted righteous Abraham believed him and there was a counted righteousness for Abraham.

But what did he believe? He promised him a son. And before the son came into the world when he was already 90 years, 99, and Sarah 90, he still believed that all things were possible to God. It's a beautiful story. That child was simply the foreshadowing of the coming of the Christ he knew. His name was Isaac. the laughing one and I'm telling you the whole story is true from beginning to end, tell all your friends how to dream, but to dream you must believe in God, but tell them who God is, don't point on the outside, tell them that God is their own wonderful human imagination, that when they say I am, that's God, that's God's name forever and forever, now let them test it; you're invited by scripture to test it: come test yourselves and see: do you not realize that Jesus Christ is in

you?

If he's in me, then where is he? He can't be in my arm, because I can chop it off, and I'm still a whale; he can't be in my foot, he can't be in my heart; I can take out the heart and that's a transplant, so he can't be there; can't be in a lung; I can live with one lung; I can live with all parts being removed or cut away. But where is he then? He's my own wonderful human imagination, and you can't take that from me. That's the foundation. That's the reality. That's I am. That's God. I can dissect this body and live with parts of it gone. Arms and feet gone, and still I'm aware.

But I can't cease to be when I am aware that I am. And that's the thing that actually transcends death. So you can chop off your head. You can't chop off I am. It instantly clothes itself, like a dream tonight. Your body's on the bed. And you aren't aware that the body is sleeping while you're dreaming. That in what are you clothed? In my case, I sleep in the raw. But when I dream, I am always in clothes. When I stood before the queen, I was in clothes. and yet that body that night was sleeping in the raw. Because for 40 years now I've slept in the nude. I find it easier. But here in my dream I'm clothed appropriately to stand before the queen.

And I didn't bow before. I knew that her little so-called line in her eyes is a very important thing. But she was very humorous. But when her uncle came into the picture him. He was of that old, old school. Very, very important. But she is queen and he is not king. He is only the uncle of the present queen. And so if he wanted in hurry her up, he would not be hurried. She wanted to get something out of me. But who is getting it? It's myself. The whole thing is taking place within me. I'm confronted now with what is called the symbol of authority. authority, but that physical authority. Caesar's world. So Caesar's world stands before me.

She is the queen. And when she said to me, weren't you an atheist? I

said, not really. I didn't believe in the concept of God that people hail, but I wouldn't call that atheism. What do you think of Christianity? Do you believe it? I said, I don't have to believe it. You don't have to believe it? She said, no. I said, don't have to believe it? I know it. I have experienced Christianity. You have experienced Christianity, says she. I said, yes. Now, she is the head of the church in England, and she hasn't experienced Christianity. But this is all a drama taking place within me. So when the dream came to an end, where did they go?

Back into me. And I know from experience that if I could animate, stimulate Stimulate the smallest little section of my brain. What it represents would push itself right out of something objective and independent of my perception of it. Stimulate it again, the same thing happens again. You can conceive of one situation in this world that isn't contained within you. Everything is within you. So there's not one being in the world. It's on the outside. It's all within you. And one day you're going to completely awaken from the dream. and I'll tell you you'll realize you haven't gone any place you never really left your eternal home you never died save in your dream I wrote those words in 1946 another thing has happened to me since to cause me to in any way modify it and that experience happened to me and I wrote that little book called *The Search*, I told it in the very last page and not a thing has happened to me to cause me for one moment to change it or in any way modify it the whole thing is a dream and we are the dreamers of the dream and the day is coming that we are awaking from the dream to discover we never left our eternal home, we were never born we were never dead, we have never died save in our dream seems fantastic but I tell you it is true when God awakes he awakes from a dream so you're told in scripture let God awake and his enemies be scattered and when the Lord awoke he awoke as one out of strong drink and all the enemies were scattered he has no enemies when he awakes it's

only in his dream that he has enemies.

Who Is Jesus Christ

Do you not believe in the historicity of Jesus Christ? A letter came this week. The gentleman is here tonight. He's there he is because we will take too long a letter to answer his letter. But if I was there last Friday, during the question period, is, and then you ask the question concerning the historical Jesus. And from your answer, I gather that you said no. You do not accept the historical Jesus. I would go along with you. But do you not believe in the historical aspects in this world, saying of Abraham Lincoln, George Washington, or even say never? relative to your to omnipresent being. And tonight I'll try to show you what I mean based upon my own experience concerning the story of Jesus Christ.

For as I am concerned, it's the only reality. The only reality. And what you and I call the realities here to me are shadows. All these are shadows. I'll give you the story of a very ancient poet, painter, mystic, essay. We know him best as A .E., the literature of A .E. He was George Russell, the Irishman. and in his work called *The Tangle of Vision* he tells the children if it will happen I will not kill you but I will tell you what I did I entered an enormous hall vaster than any cathedral and these columns were made of living trembling opal all opalescent and they were trembling and miffing. Between the columns were thrones, and on each throne sat a high -pressed big thief.

They differed. What I saw, his tongue was made of fiery feathers, another the brighter, and he painted the world picture of the different one. On the floor was this figure, a dark figure, and two teens passed their hands

over the dark figure. As they passed their hands over it, their hands became fire, and fire came from their hands over this figure. And out of that dark figure rose a body as tall, as kingly, as majestic, as glorious as any of the others seated on their throne. And when he rose he became aware of the hall at his king and raised his hand in greeting to him. And they in turn raised theirs in greeting to him.

He had returned from his long journey through darkness into the hall once more from which he departed. And all together moved towards the end of the hall like a burst of light, like the sun itself has all vanished into the sun. Beings of light. I tell you, you did not begin in your mother's womb. You came down from heaven to experience death, to experience what you could not experience in any other way. You have a pre-mature existence. You are and always has been a son of God. The word God in Hebrew is a compound unity. The word is Elohim. The Bible begins with the word in the beginning god and that word is elohim it's a plural word a compound unity one made up of others we are the fragmented god in this world now the call has gone out bring my son from afar and my daughters from the ends of the earth and we are called and being called one by one and we are awakened out of these dark garments and we are the King the Son of God we were prior to the dream that we are having here so do I not believe in Jesus Christ but tonight I'll show you who he is I think I can God himself came and come into human history in the person of Jesus Christ.

But whenever he comes he is invisible to mortal eye. Completely invisible. He is Is the hidden Christ. Who will manifest himself. Only. To a few. And he states. The reason for it. So we are told in the 14th chapter. Of John. When he said I will manifest myself. To you. Judas. Not Iscariot. The one that is called Thaddeus. But here it is Judas. The same word meaning

praise. and he said to him Lord how is it that you will manifest yourself to us and not to the world and then he answered those who love me are loved by my father and they keep my word they received the word for the word is not mine but the word of him who sent me what word a discussion between men know the word is simply fulfilling scripture we are sent to fulfill scripture as a man fulfills scripture he tells it not everyone will receive it the majority will deny it and they will say the man's insane.

Those who believe in the historicity of Jesus Christ as a man born in some unnatural manner 2,000 years ago will not accept the true story of Jesus Christ. They will not accept the fact that Christ is now buried in every child born of woman. It is the only Golgotha where he is buried. The little form that he wears is the only cross that he ever wore. This is the cross that he wears. He is buried in the human skull. And from the human skull he rises. And when he rises from that skull, everything said of him in scripture, that individual in whom he rose, experienced it. Now he tells us, very few will receive it.

Very few. He will make himself manifest to those who receive it. and they will see him and there will be no uncertainty as to what they see, they will know him to be Jesus Christ, so do I believe in him certainly, is he individualized, certainly you will know him to be Jesus Christ and yet your identity has not changed you are completely individualized we are the sons of God and no two were created in the same manner That's what he saw, that's what I see. I do not see one being where it is all gathered together and all of God's identity. No. Yet it is Jesus Christ. The same being and yet playing a different part in the body of God.

All one body, one spirit, one Lord, one God and Father of all. so if I believe in the historicity I certainly do in this sense but only in this sense that taking place now in the world he is being awakened in men awakened

in women and as he rises in them he is the same Jesus Christ spoken of in scripture and while he walks the earth he will have witnesses to that they will see him and know him to be Jesus Christ and when he departs this world which will be for the last time he will appear then to many you appear first to the one called Peter who is not a man Peter is a state of consciousness then he appears to the disciples they are not men they They are states of consciousness.

Then he appears to all over 500 at once. Then he appears to James. Then he appears to the apostles. Then he appears, last of all, to Paul. These are all states of consciousness. They all must bear witness of who he is. He knows who he is. Because he has had the experience that A, he talks about. When he rose from his body and his brothers who preceded him in the rising greeted him and he raised his hands in greeting to his brothers he hadn't seen them since the journey began and now the darkness is over and he's returned to the light and they all meet him and then together we all move into the light at the end of the great place where first he was placed.

He was there dreaming the entire dream of life. So it took 6,000 years. So what is 6,000 years? He was told in the beginning it would take him 6,000 years. But what would be 6,000 years when 1,000 years is as a day in the eyes of God? It'll take you six days, and the world will call it 6,000. And the horrors and things that you will do and everything man has ever done you will do. Let no one tell you that you're so holy and so good you're going to avoid the doing. Everything that man has ever done is discussed openly in the Bible. We take the most glorious character of the Old Testament, David.

Read him carefully. You'll find him in the book of Samuel two books, the book of Kings two books, the book of Chronicles, two books, read it if you don't think he's a rascal then I do not know what a rascal is and yet

here is God's chosen one, there was an extortionist who goes to Nabal, the rich one and he tells Nabal to give him money, a large sum of money for protection. Protection. Well, that happens today. Protection money, what protection? It came at the time of the sharing of the sheep. And here is Nabal, this fabulously wealthy person, and now is the time to share the sheep. And he sends his messenger, David does, asking for extortion money to protect him.

Like someone coming to you selling your little vegetables on the side, and you want protection money. And you say, well, my people are nice people, they They come in there paying cash. If he doesn't have cash tonight, I give him credit because tomorrow he'll pay me. And you say, no, you need protection. I don't need protection. And then within the week, you will know you need protection. He throws kerosene oil all over your vegetables. Protection from whom? From the rascal. And he was extortionate. Everything. He sent Uriah into battle. Knowing he would be killed, then he could get Bathsheba. About. Then after he simply foiled, not Uriah, but Nabal, Nabal dropped dead from fright. And then he took Nabal's wife.

Before he took Nabal's wife, he took Nabal's money. He married Abigail, did he not? So you take the character, and yet he only personifies humanity. Everything Everything that man could ever conceive of doing, David did. Now you take all the generations of men and all of their experiences and actually congest it into a single being and project it. And that being is David. He is the son of God. For who is playing all the parts? God. For God is native of his son. And all the sons together, all the generations of men and all of their experiences fused into a single being and personified comes out as David. And David stands before you and calls you father.

Then you know who you are. No one has ever seen God. But his only son, who is dearest and nearest to his heart, he has made him known for who is his son who is the one dearest to his heart are we not told in the book of Acts, I have found David the son of Jesse, a man after my own heart, who will do all my will, and here is David, a man after my own heart, who would do all my will, and he is the Son of God. So when David stands and calls you father, you know who you are. You are God. So the purpose of the whole thing is for God to give himself to his son and raise his sons to the level of the father.

That's the purpose of the whole vast scheme. So God actually has a purpose and he will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will know it clearly. And that purpose is to give himself to you as though there was no one else in the world. Just you and you are God the Father. If God is a Father, then there is a child somewhere and that child is David. So you have played or are playing or you're going to play all the parts in the world. So in the end you will say, forgive them Father, for they know not what they do. So as far as this little garment this is the garment in which I was buried from which I rose, from which in the not distant future I will take off for the last time and move with my resurrected brothers into the fullness of light.

This is the dark garment that all was well whether the pigment be this color, black, yellow, pink, white, this is the dark garment, and in it we are dreaming, and we are buried in our skull, and in our skull we remain until one day we are called from the grave, and then who awakes? You awake. But how do you know who you are? Wait. It won't take long. You awake and in a matter of three and a half years you completely play within yourself the entire drama of Jesus Christ. And so you will know who Jesus Christ really is. No man looking at you can see Jesus Christ. You have to

reveal yourself, make yourself manifest to the one that you would unveil yourself to, and he sees you in spirit.

He does not see you with the mortal eye. So when you are seen, a little innocent child of eight saw me. A lady who is now gone from this world. So, Martha, she saw me. There are two here tonight who saw me. One only recently saw me in the role of the part called Jesus Christ. I tell you, I have awakened from the dream. I know who I am. Yet this little garment still holds me and will hold me until I take it off in the not distant future. And I promise you, I will make myself manifest to you, and you will know it. For no one comes unto me save my Father calls him, but no one.

And if he calls him, he calls him for a purpose. And in that day I will make myself known. But while here, only to a few, for so far I know of six to whom I have shown myself, self. The little one of eight, the innocent little one, and others grow in this world. And strangely enough, they're all women, as told us in Scripture, minus the one whose part was played by the male. But that is a state of consciousness, and not necessarily a male, for Peter is simply a state of consciousness. And that was played by the little one, the the innocent one, who was then only eight, when she saw me in the robe, and saw me as the king, as he saw them as the king, as your told inscription.

¶And I will wear the crown of righteousness, the crown of faith, I've kept the faith, for all this was foreshown me before I set sail. Not could I foresee, but I learned how the wind would sound after these things should be. I could not tell anyone while the journey was still in progress until the end then I learned how that spirit sounded it's a wind, an unearthly wind and then all of a sudden the whole thing unfolds within you and you are the one spoken of in scripture as Jesus Christ for Jesus Christ is always invisible he is the Christ absconditus always a hidden Christ. And if you're

going to see him coming from without, you're looking for the false one.

You'll never see him coming from without by your mortal eye. ¶ Today there are those great evangelists speaking to millions of people on TV, telling you the end of the world is coming and they're waiting for you to come on the outside. They're looking in the wrong direction. He always comes from within he rises from within the man in whom he is buried and he is buried in every child born of woman that child couldn't breathe were it not that Christ is buried within him Christ within him is his own wonderful human imagination when he says I am that's right that's God. But he's asleep and he's dreaming the dream of life. ¶ And man is playing all these parts.

He has evened the extortionate. And who is doing it? God. Who is doing the murdering? God. Listen to the words in the 32nd chapter of Deuteronomy. ¶ I, even I, am he. I kill and I make alive. I wound and I heal. And none can deliver out of my hand. I raise my hand to heaven and cry, I live forever. ¶ That is the Lord God of Jehovah speaking. He's speaking in you. So anyone who kills, it is I. Anyone who is made alive, I make him alive. Anyone who wounds, I wound. Anyone who heals, I heal. And there is none that can deliver out of my hand. There is only God in the world. There is only one creative power in the world.

And that creative power is your own wonderful human imagination. There is no other power. There is no other God. So the historicity, I say, God himself came and comes, and don't forget, and comes, into human history in the person of Jesus Christ. But whenever he comes when he awakens in a man by man I mean generic man male or female as he awakens in that individual he is invisible to mortal eye he is known to the one in whom he awakened as the one himself it is he who tells his friends about but 99 % will not believe him because they know his origin his physical

origin and so they will say isn't this man Joseph's son?

Do we not know his parents? Do we not know his brothers and his sisters? What is he talking about? That he came down from heaven. How can he come down from heaven and we know him? We know where he was born. We know everything about him. So to come back to the answer of my friend who wrote the letter, the historical Jesus was not a name called Jesus. The word Jesus means Jehovah. The same thing Jehovah saved or the Lord saved. It could be John Brown in whom he awakes. John Brown is known. The origin of John Brown is known. But he knows that John Brown knows he isn't John Brown. He knows who he is.

When you awake and your brothers meet you, are you going to identify yourself with that little garment on the floor out of which you came? If today you went through your door and suddenly suffer from amnesia and completely forgot who you are. Your wife, your children, everything about you. No matter what the world does, it can't bring you back to the memory of having a wife and having children. They can bring them before you and you can't recognize them. They show you your books, your own books, and you can't recognize them. Take you to the bank, you don't recognize them. And you are starving and you have no money and they can't persuade you that you could sign a check not with the name John Brown which you now assume you were when you went into this state you were Mr.

Smith but you do not know Mr. Smith, you only know John Brown, and here under the name of Smith you have a million dollars in the bank, you won't believe it and they can't do a thing to bring you back to that memory. So when that memory returns, were you ever John Brown? When the memory returns and you are the Lord Jesus Christ, were you ever Neville Goddard? When the memory returns and you are the father of

David, and David's father is Jesse, will you ever be anything but Jesse? You know what Jesse means? The word Jesse means Jehovah exists. It is any form of the verb to be. In other words, he who bears the name I Am.

That's the father of David. And God's name forever and forever is I am, and the word Jesse simply means by actual definition Jehovah exists, and so when he stands before me and memory returns and here I'm looking right into my son's face and he's David and my memory returns now that I am the Lord God Jehovah, and I believe that I was a little man who found it difficult to pay rent and to buy food and to do the normal things in Caesar's world, and I, the father of David and the father of David is Jehovah, the self-existing one, the eternal one, who owns all the cattle and a thousand heels are mine, and were I hungry, I wouldn't tell you, I would slay and eat, for they all are mine, and yet there were moments when I didn't know where the next penny was coming from, because I suffer from amnesia; that's why I went into that little garment to pass through the world of darkness, and then comes that moment in time when you're called from the grave and you awaken in the grave and come out of the grave and you are the same tall, glorious, majestic being that you were before you went down and contracted yourself into that little bottle for these beings that you see, may I tell you, they are giant; they are majestic in every sense of the word; the Egyptians built these things to their God— huge, big, big images of God.

They are dwarfed. Compared to those who wait for you. When you come out. And how could you come out. Of a thing that small. And be so majestic. And be so fire crested. And be so luminous. Self luminous. With life in yourself. And they're all waiting for you. And when you open your eyes. You recognize not only the place. But you recognize your kin. and raise your hands in salutation and they raised their hands and all together

you move quickly rapidly into the waiting sun for that's you this is who you are that's your future every one of you will awaken so the call has gone out bring my sons from afar and my daughters from the ends of the earth read it in the 43rd chapter of the book of Isaiah.

Go and call them. The call has gone out and everyone will come. Not one can be lost. So when I awaken this that is called the historical thing that I wear I will take it off as a thing in which I lost my memory. And if in wearing this I forgot the being that I am when I remember who I am must I still carry the memory of the thing that caused me to lose the memory of the being that I really am. So what historically be? This whole thing will vanish. This whole vast world will vanish like a dream. For it is a dream. You are dreaming this dream of life. For a purpose.

You came into the limit of contraction called man. and then you will reach the end of the journey as you are told it will be a horrible journey read it in the book of Genesis you will go into a land that is not yours and in that land you will be enslaved you will be hurt for 400 years it doesn't mean 400 years as you and I measure time 400 is the numerical value of the last letter of the Hebrew alphabet the letter is stoke it has a symbol the symbol of the last letter whose numerical value is 400 the symbol is a cross this is the cross and I will wear it for 400 years in the sense as long as I wear this I am still within the journey in the end when I take it off for the last time I return return to the being I was before I started the journey.

Am I not told in the 82nd Psalm? And God has taken his place in the divine council. In the midst of the God, he holds judgment. And now he speaks the same word, the word translated God, singular, is Elohim. The word translated God in the plural is Elohim. So God, Elohim. has taken his place in the divine council in the midst of the gods at Elohim. And now he passes judgment. I say ye are gods, sons of the Most High, all of us.

Nevertheless, you will die like men and fall as one man, O ye princes. And when you rise, you arise as the king. You're going through the entire journey as a horrible journey, but when you come out, the purpose of it all is to awaken as the one who is God the Father.

So all of us, with the limit of contraction, that little thing sleeping on the floor, even though it seems to be animated and walks around the street, it is sound asleep in that That wonderful place. May I tell you? You are dreaming you're walking in America. And fly into Europe. And fly into the Indies. And flying all over the world. You are dreaming it. But you are stationed. In that little contracted body. And your brothers are eagerly waiting for your return. And you'll come back on time. May I tell you? Right on the button you're coming back. and they will simply pass their hands above you and parks will fly from that hand for it's life within themselves and you will begin to stir within and you will awaken and you will come out and you will be just as majestic as you were before which is equal to anyone present you are the king and you will rise from that state into what you really are and they'll all embrace you and together off you go quickly and vanish into the light.

That's the being that you are. So I cannot tell anyone that I believe any more in anything other than in the being that we really are and that being is Jesus Christ. Jesus Christ is the reality of man. But he is not some little thing that you push off in space and said he came 2000 years ago that's not Jesus Christ Jesus Christ is your own true identity this is your false identity you will awaken one day as Jesus Christ did not David call him my Lord he's not David the son of God as told us in the second song and David said I will tell of the decree of the Lord he said unto me thou art my son today I have forgotten thee so then Christ asked the question what think ye of the Christ whose son is he and they answered David and he said why then did

David in the spirit call him my Lord then he quotes the hundred and tenth song and the Lord said unto my my Lord, sit at my right hand until I make thy enemies thy foot to.

And if David thus calls him Lord, how can he be David's son? No, he's David's father. And David's father is nothing more than the sum total of all humanity. David himself is that one being which summarizes all of the experiences of man. And the father of it all is Jesus Christ. And you are Jesus Christ. You're God the Father. you wait I'm telling you what I know I'm not speculating I'm not theorizing Jesus Christ is God the Father one day you will awake and when you depart for the last time at that moment of departure you are Jehovah himself who is Jesus Christ and the sum total of all the experiences stands before you as the one who did all your will and so you forget it all it was a plot a plan to send man through the horrors of darkness to bring him out as God the Father so the sons go through to come out expanding there is no limit to expansion there is only limit to contraction and so that body that the mystic sees lying there that body is the limit of contraction that which comes out is expanded by reason of its journey.

And there is no limit to that expansion, to that translucency, only the limit to the opacity, to the contraction in which it placed itself. So to answer, and I'm daddy's here tonight because I really wouldn't know how to start a letter to answer his letter. It would take too long, but he is here and so the letter is answered and I don't have a secretary, may I tell you. And to dictate take that to my wife would be too tedious and too long. So, I'm glad you're here and you answered to the best of my ability. So the historical Christ right here, he's hidden behind everyone who is here. And so behind your face, you say, I am Bud.

And you say, I am Nan. I'm Mary. And you call it by a different name.

But behind that mask, which causes you to forget who you are, is the being that you really are. And that being is Jesus Christ. And Jesus Christ and Jehovah are one. And they are the Father. And the Son is called David. And David is simply the sum total of all the experiences of humanity, humanity, fuse into a single being and proselytize. And that proselytization comes out as that infinite, beautiful, eternal youth that is called David. So you've played all, and you forgive all. Now let us go into the silence. Thank you. Good. Are there any questions? There must be questions.

Eve, any questions? It's not the easiest subject, but it's a very important subject. He's always invisible. Don't ever look for him to come from without. If you want to see him, believe the one that the Father has sent. but that's the answer that he gave to Judah and Judah said how is it that you will manifest yourself to us and not to the world why not make one grand demonstration to the whole vast world and show them that you really are the being that you claim that you are and he told them the limitations placed upon him he who loves me will be loved by my father who sent me and together we will come and abide and live with him who loves me he who loves me will keep my word and the word is he will believe that which I receive from my father and no one comes unto me unless the father draws him but no one and so he who will actually accept the word that I give he I will show myself to for that being has awakened and I return to the consciousness of mine that was before that the world was.

And to him and only to him will I show it. And you say, but what about the little child? She doesn't come to the meeting. Her mother doesn't discuss it with her at home. You do not know the intricate, intricate crossing of wires over the 6,000 years. If one only knew all the different passages that you and I have crossed as we crossed each other's paths, you will never ask it concerning little melo he is at the very end of the journey

yes ma 'am we should be what? waiting for his coming well we are told in scripture set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ set it fully let all your hope be upon that may it happen now but you start it by believing in him whom he has sent.

Then they say, what must we do to be doing the work of God? He says, believe in him whom he has sent. I am telling you, if I get off this platform and start to discuss politics, you and I can discuss all kinds of nonsense. That's not what he sent me to tell. I can be diverted. We're all human. But when I start telling you what I know from my own personal experience concerning Scripture, not what I have heard others say, what I have experienced believing. For I could not have had these experiences by taking thought. They simply happened. And I'm telling you the pattern just as it happened to me. When the wind one night possessed me, and the wind is spirit, and when I felt myself waking within my own scar, and to find myself sealed in a tomb.

I knew my skull to be a tomb. And here I am, sealed, completely sealed. But I had the innate wisdom to push the base of my skull, which I knew that if I did, something would give. And from within, I pushed and something gave. And through that little opening, I stuck my head. And then I squeezed my head out, as a child would squeeze through the womb of a woman. and I came out just as a child comes out of a womb inch by inch by inch and when I was almost out I then used my hands to pull the remaining portion of me out and there for a moment I lay on the ground and looked back and saw this out of which I came and it was ghastly pale turning its head from side to side just like someone in recovery from birth or from some great ordeal And then the wind persists, and now the wind is split.

It seems to be coming from the distance and it seems to be still in my

head. As I looked off towards the distance, something within me, a peculiar feeling is a wind. You hear it and it's like a storm, like a hurricane. I looked back where the body was. I hadn't been diverted more than say three, four seconds, not more than that. when I look back at the body it's gone they've removed the body just as you're told in scripture where have they taken the body of my lord I cannot find the body I am invisible to those who are not seeing for where the body was three men are seeing and they were my three brothers as told us by tradition that the kings were three brothers the shepherds were three brothers and they're too concerned about the wind and one went in search of the cause of it, thinking it was over the corner.

As he started towards the corner, he was arrested by something on the floor. As he looked down, he announced why it is Neville's baby. And raising this little infant in his hand, the other two said, How can Neville have a baby with the most disgusting, incredulous voice? He didn't argue the point. He presented the evidence and placed the evidence on the bed. and I took the little infant in my hand they couldn't see me because I'm spirit God is born God returns from the long journey for you must be born from above so I took the little infant in my hand and I said how is my sweetheart and with that it broke into the most heavenly smile as you are told his name is Isaac which means he smiles it's what the word means I promise you a child this is the sign that God has kept and then the whole thing dissolves the child is not something that I gave birth to the child is a sign throughout all eternity that God is born so he said to the three go quickly into Jerusalem into the city of David and there you will see the sign and the sign is an infant wrapped in swaddling clothes.

And what is the significance of the sign? That this day a Savior was born in Bethlehem. A Savior, where the only Savior in Scripture is Jehovah. ¶

am the Lord your God, the Holy One of Israel, your Savior. And besides me there is no Savior. So if a Savior is born, it is Jehovah himself. ¶ He is raising us all from this level to his level, which is God the Father. Well, if he's God the Father, well then, show me the Son now. ¶ That was only the infant told in the ninth chapter of Isaiah. Unto us a child is born. To us a son is given. Now, where is the son? It's not the child. To us a child is born.

That is the sign of the birth of God. But now a son is given. ¶ and God so loved the world he gave his only son, for where is the son? for then five months later the son comes and it's David and David you look right into David's face, and you know he is your son, and he knows you are his father, fulfilling Scripture: ¶ "I have found David, and he has cried unto me, Thou art my father, my God, and the rock of my salvation." So I've come only to fulfill Scripture. So when I start to tell you what I know from my own experiences, believe me, if you would see me unveil myself to you when I take this form, or for the last time, I have no control over your acceptance of what I tell you.

¶ You can either accept it or reject it. If you would see the truth of what I'm talking about, accept it, for if you accept it, I will unveil myself to you when I take this off. ¶ There are few I will unveil it to while I am still here. So far, I have picked out six to whom I have unveiled myself. There will be others.

Who Is Paul

Wish, point. I could not think of anything greater than to wish that you would now experience the story of Paul. I do not know if you have asked yourself, who is Paul? See Paul is not mentioned in any non-biblical work of the first century outside of the Bible and yet he wrote so many letters seemingly from jail and they will be recorded yet there is no record of any Paul being in the jail and certainly he would be recorded so who is Paul? Paul is that last state of consciousness that man must reach if he would experience the reality of God. You and I have ambitions in the world and want to be dictators, doctors, lawyers, scientists, all these are in order, but there will come a time in the life of man, then, for it will be a hunger chained upon him, as told us in the book of Amos.

He will not be a famine for bread, nor a thirst for water, but for the hearing of the word of God. And only an experience of God can satisfy this hunger. That is that state of consciousness called Paul. Only an experience of God can satisfy it. Not a thing in the world could satisfy it. If I wish this night that you would have the experience of Paul, I am wishing for you that you would have the experience of God. That final hunger would be satisfied within you, that you would actually know from experience of the reality of God. At the very end of the book of Luke, when they tell the story of his end, they say that he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets, and some believe from what they heard while others just believe

that is the truth.

Some believe it, others disbelieve. You will find this in every walk of life. Now Paul is the one who started the movement, as it were. He's come to the plan of salvation and he called it a mystery. Paul uses the word mystery no less than twenty times. He tells us it is a mystery. He speaks of it as a pattern, a pattern of words. When he writes his letter to Timothy, he can follow the pattern of the same word which you have heard from me. God the truth that has been entrusted to you by the Holy Spirit who dwells within us. He tells it in his letter to the Galatians, having spoken to the Galatians and explained the mystery of Christ, then he said to them, O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

Let me ask you only this: Did you receive the truth of the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? Paul saw that the Godhead was veiled in flesh and blood. And so he could say, when it pleased God to reveal his Son in me, I conferred not with flesh and blood. The outer rational mind cannot understand revealed truths, for revealed truths cannot be logically proven. So the hoodlums care and ask them to throw light on my experience? If my experience is not within the framework of the rational mind. If I tell you what I experience, and it's not a thing that you can do about it on this level, then how would I turn to you or anyone in the world and ask for some light upon the experience?

So having had the experience only an experience of God could satisfy, he couldn't go to the rational mind, which he called flesh and blood.

now when he uses the word Christ remember the word Christ means Messiah in the Old Testament the word Christ is not used but the word Messiah is and so Messiah was the promise now he said henceforth I regard

no one from the human point of view even though I once regarded now he used the word Christ use the word now Messiah even though I once regarded the Messiah from a human point of view I regard him thus no longer. having had the experience he is not looking for any flesh and blood savior called Messiah; he experienced Messiah. But I pleased God to reveal his Son in me, I conferred not the flesh and blood. Now he said I have been crucified with Christ, which means Messiah; nevertheless I live, yet not I, but Messiah lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. Now you put it all together, and I'll try to unfold a certain pattern for you. Jesus is the pattern man; that pattern is hidden in man, as he asked the question in his letter to the Corinthians, do you not realize that Jesus Christ is in you, unless of course you fail to meet the test? I hope you realize that we have not failed in meeting the test. So I'll give you a quick test:

Jesus Christ. Now what did you at that moment think? Something on the outside? Let me repeat it. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test. Now Jesus Christ. Now what does the mind do? Go on the outside to some existent something external to himself? Then you failed to meet the test, for Jesus Christ is in you. Now that pattern has to unfold within you. It can't unfold within you as long as you have a concept of Jesus Christ as flesh and blood. Even this morning's paper, I could hardly believe my eyes. Here is a new paper from the Vatican giving new guidelines, but insisting on the tradition that it must be kept, and the tradition that they mention is that the virginity of Mary must be sustained, for if you read the sixth chapter of the book of Mark, I don't see how anyone with a brain in his head could sustain that story if you take it as secular history.

If you aren't familiar with the sixth chapter of the book of Mark, let me

quote it for you. Is this not Jesus, the carpenter, the brother of James, and Hosea, and Simon, and Judas, and are not his sisters, plural, with us even to this day? so they mention six members of his family, four brothers and at least two sisters. And himself would be the seventh. And now I must look upon this as secular history and say that the mother of the brood remains the virgin, but they omit the six that are mentioned and say she only had once, then justified by saying, Joseph had these errors from some other woman. He stopped making a scripture at all. Now I'm called upon by today's direction to admit that the Pope is infallible. Well now that's a height, but that height of nonsense. The complete silly nonsense.

I don't care what you have as a background in religion, that statement is stupid. Religion has other things— true religion has other things to do with secular history. It is salvation history. The whole thing unfolds in you. It's all about you. It takes place within your own wonderful car. That's where it takes place. The being spoken of as the Lord in the Bible is your own wonderful I Am. That's God. Your own wonderful human imagination, that is the Lord. One day when you get rid of some physical Christ, some physical being external to yourself, you make room for the stirring of this pattern within you and the pattern on foes within. Paul said, "I refuse to admit anyone but Jesus Christ and him crucified."

You hear the word "crucified" and you think of some cruel act. It isn't. Let me share with you my experience of the crucifixion. It is sheer bliss. The forty-second chapter of Psalms, or the forty-second Psalm, if you prefer it, it tells the story of remembrance, and these things I remember. And now you recite what you remember. "How he went with the throng and led them in procession to the house of God," he was a gay and happy crowd that night I led them in procession to the house of God; they were all together. I would say still beyond measure because we were going or

leading to the house of God. A voice rang out as I led them.

And the voice said, "And God walked with them." A woman at my side, to my right, she answered the voice. And she said, "If God walks with us, where is he?" And the voice replied, "At your side." She turned to her left, looking to my face. And then she said, "What? What is the Lord?" And the voice replies, "Yes, in the act of wisdom." Then the voice says to me and to me only, it came from the very depths of my being, "I laid myself down within you to sleep. And as I slept, I dreamt a dream. I dream, and I am exactly what he was dreaming." "He was dreaming that he died. I also knew that when he woke from his dream, I am he.

The two would cease to be two, and they would become one." He is dreaming my life until he awakes within me. For when he awakes within me, he is not another. He awakes as the being in whom he is. Whose light he is dreaming. That I did know. And then this happened. I felt myself move quickly from this wonderful crowd moving towards the seeming house of God. And then suddenly, I am nailed upon this body with these six vortices. My head is a vortex. My two hands are vortices, things. My right side is a vortex and my two feet, the soles of my feet are vortices. And I tell you it is pure ecstasy. That's crucifixion.

That's when God crucifies himself upon this cross called man of flesh and blood. For no one can attain to bliss unless he is generated here on earth. So you and I are here. And God deliberately laid himself down within us to dream our lives. And he is dreaming that he is you. And one day he will awake and he is you. And you are God without loss of identity. I will know you just as I know you now, but only you will be raised to the highest degree of beauty. And, well, I can't quite use words to describe the majesty and the dignity and all that is wonderful concerning you. And yet I will know you as God.

I will know you as Jim that I know and laugh at the frame and I still know Jimmy is God. That is the destiny for everyone in this world. So you can forget the historicity of Scripture as organized churches keep it alive and maintain. So Paul made a statement in his famous certain chapter of 1 Corinthians called the hymn in praise of love, the hymn of love. He said, when I was a child, I thought like a child. I talked like a child. I reasoned like a child. But But when I became a man, I gave up childish ways. When you mature spiritually, you give up childish ways that insist on the historicity of Jesus and secular history of the Bible.

It is not. Christ is the pattern man buried in every child born of woman. And that pattern will unfold when that child becomes a man. so he stopped accepting the flesh and blood Jesus and sees him for what he is it's a pattern that unfolds within a man as the man in whom it unfolds and it begins with the resurrection, the crucifixion is over for all of us, everyone has been crucified with Christ on these garments called the cross. The day will come, I will start with the resurrection. You will rise within yourself, followed instantly by your birth from above. For no man can enter that state called the kingdom of God unless he is born from above.

So he spent his day from morning to evening testifying to the kingdom of God and trying to convince them about Jesus. And then he used for his arguments the law of Moses, reading scriptures for them, and then the prophets and the psalms, trying to show these passages, parallels his own experience. What passage would parallel his experience when it pleased God to reveal his Son in me? And the preposition is in, it's not to me, as some translators give it. When it pleased God to reveal his son in me. That's where he's revealed. Suddenly within you, the son appears. And the son is just as told you in Scripture. The second son. And I will tell of the decree of the Lord.

And he said unto me, thou art my son. Today I have begotten thee. Whose words are these? These are the words of the psalmist, David. So when revealed his son, Eve, which is called Messiah, it is David. Then you know who you are because he is telling of the decree of the Lord. God said unto David, thou art my son. For if David now stands before you and calls you, Father, who are you? Are you not God? Are you not the Lord? For I prophesy for you, you will have it. You will have that experience where David stands before you and calls you father and then and then only you will know that you are the Lord God all these things are going to happen in every child born of woman.

When? How do I know when? Let me share with you an experience I do not think the lady is here tonight; she's been coming here recently, and she wrote me a letter, and she said, I did not understand your book; it was given to me by a lady who recently brought me with her to your meeting. I've only been coming to your meeting recently, and I will come I think until the end, for we are not here tonight, but I will tell her story. She said, night before last and her letter is dated the 11th of June, so this is the 9th of June, but in my dream I found myself standing on the corner waiting for a streetcar or a bus, and they came by, and the crowds got on, and I let everyone go by.

I wondered to myself, if across the way, coming from the apartment house, someone is seen standing here, they will wonder what's wrong with that woman; she could have boarded one of these buses to take us to her destination. And here I am waiting. Then a woman came to me and said to me, the train you're waiting for will be here in a minute. It's a black train, long, flat, black train, with seats on both sides facing the street. I looked up, and here is a long, black train coming, seats on both sides facing the street. I bought it. Up front, I saw a crowd around the coffee. The coffee was

covered, and they were weeping, and my attention was drawn to the coffee.

Then it was diverted because I looked to the street, and here was a young woman, dead, very dead. So her right arm was eaten away up to the shoulder. She was dead and breathing very dead, as he said. Then I noticed the feet began to move, and this woman began to be, I would say, restored to life, this young woman. Then my attention returned now to the coffin. And out of the coffin rises a man, so white. At that moment I awoke. I remained awake long enough to recall it and to impress my mind with it. I fell back to sleep and here I am among a huge crowd. We're all going to hear Neville.

Well, there's a feeling in the atmosphere that Neville is about to die. And we hate him, our fate, so we want to be with him. He's about to die. So Neville puts a robe upon him, and he lays down in a ditch. And then he crawls through a small tunnel. But it seemed so easy for him to do it. He crawled through the tunnel, which led him to a cave. When he entered the cave, he stretched himself out in the cave. And all of us struggled to follow the same pattern. So we too crawled through this tube, and it was a very great struggle on our part. Not as easy as you made it. It seemed so effortless when you did it.

then you rose from the cave as though you had to change your mind and came back out the same way with the same effortlessness you came out we made the same effort again I wondered whoever made this to you why could not have made it easier and so we all came out but not everyone could make it many of us did but not all could make it I will tell you all will make it but all are not ready to make it that was an adumbration that was a foreshadowing of what is in store for every one of us world this is the mystery of life through death unless a seed or the grain of wheat fall into the ground and die it remains alone alone.

But if it dies, it brings forth mud. So God died. Literally died. God became as I am, that I may be as he is. He can't retain that he's never. He has to actually become me. And therefore, in becoming me, he died. Buried in my soul. That's where he's buried. And the day will come I will awaken as I have awakened in myself and came out through that cube that very small oak and pushed my way out to discover the entire drama unfolding before me so I say to you you are immortal you know why? because you're God God actually became as you are and he cannot fail For if today it is said of all, he tried to convince them about Jesus, and some believe from what he said, while others disbelieve.

Those who disbelieve are only disbelieving for a while. They are still children. They can't get out of their mind the historicity of Scripture. They must hold on like a child to some little thing that they can put their hands upon it and touch it and see a physical Jesus on the outside. The day will come, man will be robbed of the historicity of Scripture. Then the pattern can stir within him and the pattern will unfold itself within that man. And everything said of Jesus in Scripture, he is going to experience in the first person singular present tense experience. Then he will know who Jesus is. for the whole pattern will unfold within him he will tell it to the best of his ability I thought I told it clearly in my book evidently to this lady I didn't so she said the books were given to me and I read them but I did not get them having attended a few of your lectures only recently I now begin to understand the books but not until I heard you speak from the platform well that was quite a shock because I thought the book was simply written, and I still do.

I couldn't quite see how she could not grasp it, but by her own confession she could not grasp it until she heard me. So here I am telling it from the platform and trying to tell it also in the book, and some believe it

and some disbelieve it. Some will think this whole thing is simply leads back to religious. I am trying to take from them their God. I am trying to take from them their false God. God that does not exist. I am trying to take that God from them. That the real God can begin to stir within them and unfold in them as them. Because until the false God disappears, the real God cannot awake within them.

And as long as you have a Christ Jesus of flesh and blood you do not know Christ Jesus. So listen to the words again. Henceforth I regard no one from the human point of view. Even though I once regarded Christ from the human point of view I regard him thus no longer. These are the words of Paul. I am too surprised to say life. Say, nevertheless, I live, yet not I. Christ lives in me. And the life I now live in the flesh, I live by the strength of the Son of God who loved me and gave himself for me. Well, I'm telling you, your real person is Jesus. That's the Lord. Your real son is David.

That's the Messiah. but you do not know that you are the Lord and cannot know it until your son appears. They will come, he will appear and the minute he appears you will know exactly who he is. There will be no uncertainty as to this relationship between you the father and David the son. It takes a son to reveal the father. Now no church in this land that I know of is teaching this to I've been sent to tell it to you and you are here a small audience but what does it matter a small audience started on the truth to the whole vast world and I am telling you what I know from experience I am not theorizing I am not speculating you are the Lord suffering from amnesia so you've forgotten who you are that's how complete your gift was when you became man the day will come you'll awaken and remember who you are and because you are God the Father there must be a son to bear witness to your fatherhood and that son is

David and you will know who you are then one by one we will reunite into the one being who is God the Father without loss of our individuality without loss of our being that we are I will know you in eternity but need you as God now here we only have two lectures left and I thought these would be in order even though they seem repetitive they can't be repeated too often men so quickly forget get.

¶ You go away for a month and those you thought really understood when you return they try to tear you. ¶ I just found the most wonderful book on diet. What a wonderful book on how to get into heaven in another way. ¶ A friend of mine, I thought he understood it. I thought it did. For he made extravagant claims. And in the last month he sent me books by men that I knew before they died here. He mustn't judge from appearances I know. As I told him over the phone when I sent the books back, I had the dubious pressure of knowing these men. The book that you just sent me, that man is incapable of writing a decent sentence.

I knew him when he sold stocks that did not exist. And there is no transforming power in death. He is still selling stocks that do not exist. And you ask me to read this book? I wouldn't trust him as far as I could throw him. And I'm not a strong man today. And he weighed, when he died, over 200 pounds. So you could see how far I would trust him. But I thought that man really understood to it, what I'm talking about. I believe that he did. But that's how deceived you can be. When you think that they understand and they go away for a short while, maybe a year, and then they completely forget the message.

¶ You can tell them over and over that your own wonderful human imagination is God and there is no other God and don't start looking for another God. and that God is forever. His name is I am forever and forever. You can't leave it alone. That's the Lord. But he is a father and I tell you

from experience the son is David. ¶I thought he understood it because he told me one day that he had an experience but I know it wasn't Adam Brayton. He was a false cherubim. He's a very powerful thinker. And so he could come to him and give himself a grand hallucination and thought that was it. It wasn't it. That was an hallucination.

And he thought, because he doesn't come that way. The dove does not come the way that he told me it came to him. He doesn't come that way. ¶the whole heavens become translucent when he comes and the dove floats just as though it's floating on water but it's translucent but the action of the dove is without effort therefore it must be floating then it descends gently upon me and you like the ark you're like Noah you stretch out your hand for it and the dove lights upon your hand just as you're told in the book of Genesis and And you bring the doubt to you, and then the doubt smothers you, the kissing. But the other is a wonderful adumbration.

It's a wonderful forecasting. But then I thought that would be encouraging to him to have the adumbration and sustain him until the reality is explained. Evidently not. That's why I have to repeat it over and over and over, that you won't forget it. ¶so when he wrote his last letter to Timothy Timothy was then a man of God who is no longer a child for he is called a man of God only two are called man of God in scripture one is Moses and one is Timothy and so he speaks to the man of God but he still has to remind him to follow the pattern of the sun words which you have heard from me God the truth that has been entrusted to you by the Holy Spirit who dwells within us.

God is. Don't let anything come in and take from you that truth. For there's only one true way to God. Only one living and true way to the Father. And it's that pattern. And the pattern unfolds within you. And that pattern is it's called in scripture, Jesus Christ, or the Lord and his Christ.

That's what it's called. But it unfolds within you, you are the Lord, and you have a Messiah. He stands before you, and he is David. Now, I could close my eyes at this very moment, being confident that everyone is going to experience. I only hope you will not be diverted in the interval. I hope that you will actually believe what I've told you, that I know you're going to have it.

And it's not anything that you saw in this morning's paper if you read what I read. I am Mary, and you can say that too. I am Mary. I'm birthed to God's muster. If I in blessedness for now and evermore would live. There is no other marriage. That holy womb is my own skull. That's the cave that this lady saw. And you go into that cave deliberately, voluntarily, and you die in your dream that you are other than who you are because you are God, dreaming that you are John, that you are Neville, that you are Stanley, that you are Jan, you're dreaming these and when your dream is over you are, you individualize yourself as Jimmy, as Dennis, as everyone in the world.

And only God then awaits. And when God awaits we are individualized and we are God. So the true temple of God is the individuality of man made perfect by the Holy Spirit within us. He comes within us and we are made perfect and we then, the individualized man is the true temple of God. And so I will meet you, yes, meet you in eternity and you will know me. A lady is here tonight. night. She wrote me a letter this first week. In Neville, I was sitting in my living room. My husband had a toothache, and he retired. I thought, well, I would just sit and meditate. I was meditating in my living room, and suddenly, I felt a depressant start.

I looked up, and And there in my dining room, there you were. And I knew you were Neville, but I also knew you were God. There was no uncertainty in my mind. I'm looking at you. This is the Neville that I know,

that I know, the God. And you were clothed in light, golden light. And then I was said, as he said in the very last, you were altogether beautiful. for. Well, thank you, my dear. I do know that when you see the being that you really are, no human words can describe the beauty. No human words can describe the majesty of yours, the strength that is yours, the character that is yours. And through these mortal eyes, you can look into any mirror and you can never think that eternity is long enough to bring you to that state.

And yet, when it takes place instantaneously, you You are that. So she saw it, as many have seen it, and many will see it, until I depart this world. And then many will see it after I depart this world, for I know what I'm talking about. The whole story, as told in the scriptures, unfolded itself in me. And I am relating my own experience. I am not speculating. I am not theorizing. I am telling you exactly what happened to me and that this lady witnessed what I have told you that I am all well and good your soul in scripture he appeared first to Peter and I did you can call Peter here then to the twelve I did then to five hundred I had not heard from five hundred but I'm hearing from them then to James then to the Apostle and last as to one untimely born he appeared also to fall for that is the last stage when that man comes instantly to unfold in him in her case who sits here tonight she has qualified for the highest office.

For you are told in the ninth chapter of 1 Corinthians when they question him concerning his apostleship am I not free? Am I not an apostle? Have I not seen the Lord Jesus? He placed it as an indispensable prerequisite for apostles to have seen the risen Lord, for he confessed he never saw any Jesus after the flex. Never saw any Jesus after the flex? No, really, ever, he said. Henceforth, I regard no one from the human point of view. Even though I once regarded Christ from the human point of view, I regard him thus no longer. So he's showing, but not after the flex. so this

thing talking to you here is simply a veil the Godhead is veiled in flesh and blood you see the fact the lady saw that which is veiled and that's what I'm talking about your present garment veils the being that you are and the being that you really are is God and there is nothing but God why we wear it and still our children.

For then, as a child, I think as a child. And I reason as a child. And I talk as a child. When we become men, we give up childless ways. So we can actually think abstractly and not have to take this wonderful pattern and close it in such in order to understand it. When he speaks of the mystery, he said Christ in you is the mystery of which I that is the hope of glory I tell you a mystery he said and twenty times he uses the word mystery that the churches speak of Paul's martyrdom the bible you can cover the bible from beginning to end and you will not find one word in scripture concerning any martyrdom of Paul yet the churches teach that he was martyred that maybe he was taken to the lions by Nero has nothing to do with that the word martyr and the word witness are one and the same word in scripture so he is a witness to the truth but not because the word translated witness is martyr just as he was a martyr the word is martyr but the translation the meaning of the word is witness So I have come to bear witness to the truth.

So when he stands before the judge and declares that his kingdom is not of this world, for this I was born, and for this I have come into the world. For what purpose? To bear witness to the truth. That word translated witness is the same word martyr. I have come to bear witness to the truth. and they claim he was murdered. No. I tell you what I've told you earlier tonight. I have experienced crucifixion as Paul said he did and it's ecstasy. Sheer ecstasy. Six vortices. Twirling vortices. A vortex, a vortex, a vortex, a vortex and then the two people to go with it. I can tell you the thrill when you are drawn into this body to be fixed for it.

And then the voice rings out. I laid myself down within you to sleep. And as I slept, I dreamt a dream. I dreamt yet... And I did that to what he's dreaming. He's dreaming that he's I. And when he he awakens? I am he. The truth will become one. Clear was his emanation, yet his wife till the steep of death is past. And when that steep of death is over, and he awakes, he awakes in me, as the being in whom he fell asleep. And I am he. And because he was a father, when he laid himself down within me, when he wakes, he's still a father, and therefore I am that father for he became me and therefore that son that was his son is now my son and his son is David and David calls me father.

That is the mystery. ¶5878|You dwell upon it; you'll be tempted to go astray and follow after strange gods, but stick to it. I have told you what I know, and so if you are tempted, come back to it as often as you'll let us pray, come back to us; try to remember what I've told you. I only have two lectures to give you next week: Monday and Friday. And my plans for the future beyond Friday night are very uncertain. I have no plans really. I have no... I do not know really what my future will be because I go to Barbados and sit on the beach and watch the flying sea... I don't know, but don't turn away.

I plead with you because I'm telling you what's in store for you: joy beyond nature.

Whom God Hath Afflicted

That whom God has afflicted for secret ends, he comforts and heals and calls him friends. In the 53rd chapter of Isaiah, which is the basis of the Christian faith in a way, he said although he had done nothing that was violent, he had done no violence, and there was no deceit in his mouth, yet it was the will of the Lord to bruise him and to bring grief to him, but when he makes himself an offering for sin, he shall see his offering, and he shall see the fruit of the travail of his soul and be satisfied.

Now to understand this strange mystery, let me share with you an experience of my childhood. Undoubtedly, you know it. You've either witnessed it or you've done it yourself.

My mother was very fond of flowers. I'd appear every morning with her parasol. She was very fair of skin. And she always had this parasol against the sun, not against rain. And she and her gardener would go into her garden. And he would do all the weeding and the digging and the watering. But she did all the little grafting. She loved the sort of grafting. So you know what a graft is? You take a bud, a shoot, some virile part of a plant that is capable of propagation. Then you make an incision into another, I would say, stalk. And then you take this bud and you simply insert it into another stalk. Different plants all together. And then you tie it securely and then in time it takes, the graft takes, it adheres to that place. And then when the time comes for the bell, of the flower or the fruit. It brings forth after its parent kind, not the kind on which it is grafted. It brings forth after that from which it was taken. That is the story of the Christian faith.

Here is the bud that exists in its perfect state in the parent tree of life. Then it is detached from the tree of life and transplanted. Then it in its turn becomes the parent. For the fruit that it brings forth is that of the parent tree.

So Jesus Christ, look upon now, just for a reason, for a little moment, as the bird that exists on the tree of life. It's transplanted not upon any particular person in this world, but upon human nature. To lift human nature to the level of God.

So here, this transplant, transplanted on human nature, this violent, violent thing that is human nature. Every moment of time, the horrors that take place in the world, on this it is inserted, embedded, and then it takes the graft takes, and then in good time, in the fullness of time, when there is a moment for the bringing forth of the fruit, bringing forth of the flower, it brings forth the flower of the tree of life, not the tree of the knowledge of good and evil.

Well here we are now on the tree of the knowledge of good and evil. And to raise it to the level of the tree of life, for it has life in itself. The bud is transplanted. It is grafted unto this human nature. Not grafted unto an individual.

I can see my mother now, actually doing this little job on a certain branch. And then in the course of time, praying he was right for the bursting of the flower, out would come the flower, not of that on which he was grafted, but that from which he was taken. So we are the sons of God. and we actually came down into this world and we are grafted unto human nature and in the fullness of time we will bring forth the fruit of the tree of life and the fruit of the tree of life is David David is the son of God the Father. You who existed and participated in the life of the tree of life, when detached from it and inserted into this tree of knowledge, which is human

nature, When the draft takes place and you actually absorb the sap, you don't retain it, you can't retain your human, you actually become human with all the violence that is the animal world.

And so you actually adhere to that key of the key of knowledge of good and evil. and then as you adhere to it it not only feeds upon the sap of that seed but it begins to grow and then in the fullness of time it brings forth its fruit but the fruit is of the tree from which you were taken and you bring forth daily therefore you are then the father you are the parent you are not the parent when you participate in the life of that tree, the tree of life. You could only become equal to and be the parent by detachment from that tree, an attachment to human nature. And you suffer and do all the things that you do in this world.

But in that fullness of time, you bring out the The fruit of the tree from which you were detached. Not the tree on which you are attached. Now, we know this is true in the world of the Lord's place. I saw it in my own home. When Mother, the gardener, so loved her flowers. She had a passion for flowers. And I can see her now going months, six days a week. Sunday was out. He didn't come to work and we were all off to church. So Sundays were not included in the day of mothers grafting and mothers doing the things with the gods. But six days a week I can share with a little parable shaving her head she's very fair blue eyes blonde and very fair of skin and shaving her head from the sun And a gardener would simply dig and he would weed and he would put all the things that were necessary as he dictated.

But when it came to this little incision into the plant, and he would take the bud, a vigorous bud capable of propagation, and then he would actually insert it and actually sow it. that was an embedment into this new self and when it came forward it brought forth not the thing on which it

was seated it brought forth that from which it was taken it only complete you that self so here you and I have not appropriated As sons of God, we are the buds coming down from the tree of life. We have not appropriated this individual or that individual. We've appropriated the nature of humanity. That's what we appropriated. And we aren't fooling, we aren't killing, we aren't pretending.

We have to actually assume all the weaknesses, all the limitations of humanity. as told us in the eighth chapter of Matthew, he took upon himself all the misery and all the diseases of man. As we are told in that wonderful 53rd chapter of Isaiah, all the things of the world you can think of, he took it upon himself. self. So here tonight I am talking to you who came down with me. Do not let anyone tell you that one little being outside of you differs. You are that bud from the tree of life. So when you are told in scripture, receive with meekness the implanted word which is able to save your soul. Well, what I just told you in mind.

For in the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God. Now that Word became flesh and dwelt in us. That incision was made. It's not going to be made. It is made. It dwells in us. The grass is there. It will not fall. My word shall not be turned unto me void, but it must accomplish that which I purpose, and prosper in the thing for which I sent it. For what did I think? To bear the fruit of the tree of life. And the ideal flower of that tree is David. You bring forth David, and if you bring forth David, then you are the father.

While you are still in the tree of life, partaking of the life of that tree, you are not father. You are perfect, enjoying it all, but you are not the father. by detachment and then incision into this that is called human nature. You then feed on the sap as the little bud dies. And then you begin

to grow on that on which you are grafted. But you do not bear the fruit of the tree on which you are grafted. You bear the fruit of the tree. Of that from which you were detached. We are the sun. We are the bud. Detached from the tree of life and grafted onto human nature. And in this way we lift the whole thing up.

Everything must be lifted up. So in the end there is only God the Father. So here that's worth. When I get your letters, this week I had three perfectly wonderful ones. One trained devourer's here this evening. A dream of her dead father. Her father died a few years ago. And here she is in this room, this hotel room, and the maid says, well he's dead. It's obvious that he's dead. And she knows her father had died. And then looking at him suddenly, the feet began to show a certain livingness, as though blood is coming into it. and then from the feet right straight up to the head then he sits up and he tells us that he is not dead well it's obvious that he is not dead here is the return of the father that someone in my audience tonight should have a vision of that place to the average person means nothing to me it means so much the hell is actually seeing what is the fear of the whole vast world.

It's a subconscious fear. Their fear that nevermore would find their father, who was built in from eternity, within them. She's finding the cause now of the whole phenomenon of her life. For the father who God, he died. For everything in this world is a symbol. Her earthly father was only a symbol of the eternal father. Now she sees the earthly father in her vision. And he's dead, she knows he's dead. And all of a sudden he's returning to life and he sits up and tells her. But I'm not dead. Which is obvious when he's not dead. So now the father in her is coming to life. And if the father comes to life, then the father has one son therefore it's in the very being as the baby.

She is going to have the experience of being the father of what? Of the perfect truth which is David. That's why we are here. Everyone must bring forth that truth, that flower which is David. Then instead of being one who participates in the the life of the parent tree, which is the tree of life, by detachment. As she said, you could see that all the veins were detached, as she said at her level. And in some strange way, they must have adhered in some way. And then life once more became alive within. She was regenerated. Well, you take a little bud. I can see my mother detaching it. You You take some little scalp and you simply detach it.

It's from some virile sock. And then you make an incision. And then you put it in. And then you tie it. And then it adheres to that sock. And then all of a sudden, in you cause, it begins to grow. And it grows. And then in season, it brings forth its fruit, its flower. And it's the flower of the tree from which it was taken, not the flower of the tree on which it is attached. So here we are the bud. We are the being spoken of in Scripture as the Word of God. And I I will send my word and heal them. I will send my word and my word becomes flesh. It takes upon itself human nature.

And dwells in us in human nature. It doesn't pretend that it is. So let no one tell you because of your past. If you have a memory of any violence. That it's unforgivable. You are outgoing. You are attached to the most violent thing in the world. The thing called human nature is part of the animal kingdom. And your attachment will actually take. You came down. Only that which comes down can ascend. No one can ascend into heaven but that which descended from heaven. For you are the ones that came down. And you came down to redeem human nature. But you are the gods that came down. And all of us are the gods. The sons of God.

And it was God's pleasure for us, the sons of God, to be detached. And then ourselves become God the Father. So whom God afflicts for secret

ends, he comforts and he heals. And then he calls them friends. So here, in that wonderful 50 years, it was the will of the Lord to bruise him. The will of the Lord to bruise him. Meaning God, the God of love, it was his will to bruise me, unless he bruised to detach me from his body for a certain in operation. To send me out from his being where I participated in the life of the tree of life was an operation. And that certainly was bruising, that was covering the veins, covering the entire thing, to send me out and then infanted into human nature.

And so we're all infanted in human nature. And the graph will tell you, let no one tell you that it will fail. My word shall not be turned unto me void. It must accomplish that which I purpose and prosper in the things for which I sing. Therefore receive with meekness these unscented words which is able to save yourselves. So instead of being a part of the tree of life and being perfect in it, you are detached. You bear the fruit of that tree and therefore you are now the parent. Before you were not the parent, you only participated in the life of the tree. By detachment and by the transplant, you then in turn become the parent.

And now you are God the Father. Everyone is destined to become God the Father. And to be God the Father, you must produce the fruit that is the fruit of the tree of life which is God the Father and that truth is David. He brings forth David. You bring forth David. And then when we all bring forth David, we are the tree of life having life in ourselves. Rather than participating in the tree of life, we are the being that is the tree of life. We are life in ourselves. So as the Father has life in himself, he granted the Son also through this experiment to have life in himself. And the only way he could prove it is to bring forth the fruit of that tree.

And the fruit of that tree is David. So here when you read it, bear in mind what I've told you tonight. You are infinitely greater than you think

you are. You and I came down, And if one goes before in time, it has to mean better than. No one is better than when we all bring out the same sun. So let no one tell you because he preceded you in a chronological time sequence that he is better than. We are all one. All are the same God the Father. He chose us in him before the foundation of the world. Chose us all as the buds upon the tree. And then he incited us, not in individuals, to make one better than the other, but in human nature.

He assumed human nature unto our sacred purpose. For may I tell you, Jesus Christ is a person. that no one tells you is some peculiar, impersonal force. I can't develop it tonight, and it's foolish. I will try it on Monday. But it's too long a story to show you how Jesus Christ truly is a person. That God of which I speak, just to use it as an analogy, is truly a person. And that person comes out. Although existed on the tree. And participated in the life of that tree. He was not the father. To make it the father, it had to be dead. So I came out from the father, he says. And I have come into the world.

Again, I am leaving the world. And I am returning. But really, I am returning as the father. So if you see me, then you see the father. This, you see me, you see the Father, what he's telling you. When he comes out and comes into the Father, into this world and assumes human nature, and then bears the fruit of the Father, he is the Father. And so he goes back and he goes back as the Father. So here, I would have you, before you have the experience, dwell upon it and try to identify yourself with the Lord Jesus Christ. It's really your true identity. Before you actually have the experience, identify yourself with it. Sleep in it just as though it was true.

I woke this morning at 3 and all things are simple in our world your earthly father is a symbol of your heavenly father the one that you're destined to be but everything is a symbol and it was shown me so clearly in

a simple little thing like a umbrella I was dwelling upon birth and the birth from above and how it's brought about that man awakes within himself and then he is gone out of himself to reverse it like something from the inside coming outside and here is this umbrella and then I saw the whole thing as though some wing had turned the thing inside out but more than simply turning it up it was a peculiar turning it inside out and then I saw that was only the first day that death here after that happens then physical death here is another turning inside out and then is when the glory is seen.

So you see pulled inside out and you know that you are born from within. And then you tell the story that you are born from above by being drawn from within yourself out looking back like a little garment out of which you came and then you go wear it and you tell about it and then when men call you dead at that moment you are pulled again come with me out and then your whole glory is unfolded and you are the father you know why you are here that you are because you actually brought forth the son that is the son of God but then at that very moment when they think you are But then it's then that you really are coming to your entire glory.

Radiating and reflecting the glory of God. So when you read, it was the will of the Father to bruise him. You would think, how could one who is God the Father have the will to bruise his son called Jesus Christ? is because you don't quite understand the mystery of Jesus Christ. But you dwell upon it, as I've told you tonight. All the little things that happen in your world, they have meaning. They all have meaning. And when I can see now the little insert, that little incision into a stock, and then my mother carefully wrapping it, and then in the fullness of time it is peeling on the sap of that stuff. But then in the fullness of time as it grows there is a moment now for the bursting of the flower.

And you are waiting eagerly to see the flower. And the flower is the

flower of the tree from which it was taken and not the tree on which it is grafted. so Jesus Christ is grafted under human nature he's not pretending that he's man he's not a precarious set up he actually became man human nature that he could actually transform and lift it up and it grows into that which will give birth to the son of God it is David now every one is going to do it I hope you apologize to yourself I hope I've made it clear I can make it no clearer at the moment if it comes tonight in some clearer manner I will tell you the next time I take your path well this in the beginning was the word and the word was with God and the word was God he was in the beginning with God To him all things were made and without him was not anything made that was made.

In him was life and life is the light of him. And then the word becomes life and dwelt in us. It's translated among us. Forget it. I'm not denying that he is among us in those in whom he has awakened. But don't think turn out. If you think now he's a mangas and you turn to one in whom you believe and think now he's walking among us, you're going to miss the point. He dwells in us. He is still dwelling in us. And that in us is the grass. And then whatever you think of the one who told you his story, you're going to have the identical story. But don't turn out and think in terms of a never.

Then you're going to turn and worship something on the outside. I cannot deny that it has happened in me. I do not deny that. But then if you turn to me as one on the outside of difference who walks among us, you're going to miss the point. The preposition is in us. It's translated in all translations. Why I don't know, but it actually is in us. But they're translating a mama. And he dwelt a mama. The minute you hear that, you're going to start looking around. Where is he? And then someone will look. There he is. He had the prince. So then you're going to start making

an idol out of him. Or idol out of her.

That's not the point. The word became and dwelt it passed in and dwelt in us for now let the grass take place; the grass is taking place, and as it takes place in good times, in the fullness of time he then sends his son into our hearts, calling, Father, in the fullness of time that is the flower coming out, and he sends before you, and here you've always known it, but you didn't know it; you just came to know it now. Because when you participated in the life of the tree of life, you were not aware of being the Father. All this was part of you. You were in a perfect, perfect state. But only through that bruising of you, by detaching you and sending you out to be attached to human nature, could you You actually have the experience of being God the Father.

So then you come out. And you are attached to human nature. And no one will tell you, more than you know yourself, what hell you have to go through. If you read that 53rd chapter, you wonder how on earth could a God of love do it. And only a God of love could do it. And he detaches his own butt, his own son. And he thanked him on the horror of human nature, knowing that all the pain he was going to suffer, for it was the will of his God to bruise him. And that all the bruising was for a purpose. And in the end, he is God himself. For in the end, there can be no more than God the Father.

So he takes us all together that he has chosen, not all to be saved. There were those who would not come out, for you read it carefully, and you will see it was a voluntary act on the part of the bud. If no one took away my life, I laid it down myself; I had the power to lay it down and the power to lift it up again. If you read it carefully, you will see it was not someone grabbing the other one as my mother took the bud without its consent. This was a consent on our part. But not all consented. The joy of

remaining and participating in the life in a perfect sense in the tree of life is still too great for all to consent.

You and I consented. So when he gave himself, as you're told in the words, and when he made himself a sin also. I offered myself to redeem human nature. But to redeem it, I couldn't pretend I am human. I had to become one. I came right down into the state called humanity. Identified myself with it and wear a mask, and they call it Neville. And I go or through the world, change a part of me. And I can't pretend I am. I have to be every moment of my life just a man. Human being. And then, as it grows, I am feeding first. I started feeding on the sap of human nature. And then I continue.

And I grow. Then came that moment in time, twelve years ago this year, when it was time for the fruit to appear. And the fruit appeared. And then, over a period of 1260 days, it kept on appearing. And all that is faith of my father, then I experienced, when I knew, the purpose of the detachment and the sentence of human beings. Now share it with all those who also have been detached. Don't crow, don't brag about it. Just tell it. For all are going to have this identical experience. And we all go back as the parent. We were not the parent when we came out. We were part of the tree of life but not the parent.

But after the trans... I would say trans for not transformation, but the insertion into human nature, then we in In turn, became the parent. Then we'll read in the end, go and say, I am the root, the offspring, of David and the offspring. I brought forth the fruit. And yet here, now I truly am the offspring, David. I didn't know it before. And then I brought forth out of humanity that which comes out of humanity and it is daily. Now in the meanwhile, you take it from this point. The being of whom or of whom I speak is real. I'm not speaking of some impersonal force. I'll develop it to

the best of my ability on Monday night.

But let me tell you now, that being is your own wonderful human imagination. The divine body of the Lord Jesus Christ, which symbolizes that thing that was detached and sent into human nature, to assume human nature into his sacred being, is your own wonderful human imagination. That is the being of whom I speak. And on Monday I will try to my best to show you how I know. I know it's my experience and how we can actually put it into practice. And why it is an actual body. It's not some intangible thing. It's a body. And they all tried to touch that body to get a healing. If you recall scripture correctly. And who has touched me for virtue has gone out of it.

And the crowd pressed upon him to touch the body. For on Monday I'll try to show you what I mean by that body. For that body is so alive, it's so real. And you can exercise it and it actually produces results to the degree that you will exercise. And believe in the reality of the body that is the Lord Jesus Christ. But tonight you'll receive with me the implanted word. As a friend of mine again tonight, she said she was talking with a friend who sits next to her now. and she used one word embedded and it struck a bell and something happened in me while she was talking I could only think of the word embedded well again all this is coming to the surface in all of us yes he is embedded in all he is in gravity he is actually buried and inserted into human nature and while she was listening to her friend, one word arrested her attention and it was the word in Delhi.

And the other one, her father, who she knows that he is, symbolizing that which she's looking for, the cause of the phenomena of life. For that's the father. And he was only detached. He saw the veins detached. In some strange way they're now regenerated and the body is coming back to life. And she saw life moving moving in from the toe is up. And the whole

thing is moving. And finally he sits up and tells you that he isn't dead. And it's obvious that he's not dead. So, they feared that never more would see their father, who was built in from eternity, would eat. But at that moment in time, it returns. The father returns.

And the father is the individual when he has the experience of being father. And that father is David. That is, the son is David. He is the father of David. For you dwell upon it. I must remind you time and again, what you heard tonight may seem not practical. May I tell you, that which is most profoundly spiritual is in reality most directly practical. If you cut this tonight, even though it seems not practical, and you put it into practice, all the programs in the world that offer you this scheme how to get rich, how to do this, and how to do that. It all stayed into nothing compared to this. They touched him and they got exactly what they wanted when they touched him.

And he asked, who touched me? Well, I perceive virtue has gone out of him. And that virtue heals. Well, the healing need not be something physical like a disease. It could be the healing of some financial distress. But something goes out. And what was now a sickness in the case of poverty is instantly healed if you touch that body. For that body is everything. It's the creative power of the universe. So tonight it seems profoundly virtual and not practical. May I tell you it is the most directly practical. if you know the being of whom I speak to you and what I'm trying to get over by using just a few passages of scripture a few from John, the Preserve of Isaiah and one from the book of James then when we read that statement in Peter, he starts off first of all, he addresses it through the twelve tribes of the dispersion and now he really begins it blessed be the God and Father of the Lord Jesus Christ by whose great mercy we are born anew to a great hope through the resurrection of Jesus Christ from the dead.

He's severed. He's implanted in us. But we are the one that was severed and implanted in human nature. Now our resurrection is our purpose at this time, moving back as God the Father. It's the Father's desire to get all of his sons equal to himself, and that he is the Father. All must be father. And when we all come up as God the Father, and the only son is the essence of the experience of being man. And the experience of being man is David. It's the very essence of it. For David is the symbol of humanity. So when I say to all the experiences, then in the end when I bear the fruit, it is David who stands before me.

and then I come to the end and they say he's dead that's when I am really for the first time fully awake I start the body now let us go into the sun Thank you. You have already questioned. Yes, I see. I know I... No, no, my dear. There's synonymous terms. Jesus Christ, if you take it this way, in that little statement of Blake, know that after Christ's death he became Jehovah. So Christ is the blood detached and then buried in human nature and now calls itself Ina. When you, through experience, arrive at a point where you bring forth the fruit of the Father, which is David, and then depart this world, Thank you.