

Neville Goddard Lecture



The Son Revealed

Neville Goddard Lecture - The Son Revealed 07-24-1969

Tonight's subject is : "The Son Revealed."

Many have said to me . . . in fact, only a few minutes ago . . . the same question is asked over and over : But surely you believe that Jesus Christ lived? Surely you believe in Jesus Christ?

May I tell you, Jesus Christ is the only reality. But man does not understand the mystery of Jesus Christ. If you think when I use the word "Christ," that it's a man who lived two thousand years ago, who was born supernaturally, as told us in scripture, . . . that the mother knew no man, that he was born of the Holy Spirit; if you think that is something other than yourself, then you do not know the mystery of Christ.

Are we not told : "I will be in labor with you until Christ be formed in you"? (Galatians 4 : 19) If Christ was formed once and for all two thousand years ago, . . . and that is to you Christ; then you do not know Christ.

It takes Christ, who is the Son of God, to reveal God. Jesus is the Lord. When you say, "I AM," that's He, . . . that's Jesus, the same as the word "Jehovah."

"Let us make man in our image." (Genesis 1: 26) Well the Lord has to bring forth His image. The image is called "His Christ." We speak of the lord and his Christ . . . His Son, who radiates Him; so until Christ be formed in us, we do not know who we are. When we bring forth the Son, the Son reveals us and we are the Lord. We are the ones who said, "Let us make man in our image, after our likeness." We are the Elohim. We are the

Lord God, called in scripture, “Jehovah.” In the New Testament, “Jesus,” born, . . . we bring forth this Son born not of blood, not of the will of the flesh, not of the will of man, but of God.

We know where this man came from; but when Christ appears, no one will know where Christ comes from. And how are you speaking of him as Christ, seeing no one as Christ? Christ is the Son of God, and it’s not Jesus. Jesus is God. Jesus is Lord. Jesus is your own wonderful human imagination. When you say, “I AM,” that’s God.

You entered death’s door . . . this world; and you are playing all the parts man could ever play. At the very end, you bring forth the result of your experience as man; and when you bring forth, that which comes forward and confronts you is David. David is the Christ. He is the Lord’s anointed; begotten not of blood, not of the will of the flesh, not of the will of man, but of God. He confronts you; and then, for the first time after the long journey, you know who you are. You’ll never know who you are, . . . I could tell you from now to the ends of time; but until he is formed in you and comes forward to confront you, then you know who He is. Here you see your son and this is without any uncertainty when you look right into the face of your son; and you know his name, and his name is David. It never was another name, . . . your Beloved. And David is the result of the long journey through this long, dark night of time. It comes at the end of the journey to reveal you; and then, when He appears, He sets you free.

The Father is set free through the Son. “Whose son are you, young man?” for I have promised to set the father free. (First Samuel 17 : 58; also see First Samuel 17 : 25, end) So when the son comes forward, he who the Son makes free is free indeed, (See John 8 : 33) we are told in the Eighth of John.

So if any man should even say, “Look, this is Christ,” or, “Look, there he is,” do not believe it. (See Matthew 24 :23) There is no being in this world you could even point to and say, “There is the Christ.”

So when people speak of waiting for the coming of Christ as something external to themselves, as the Billy Graham said the other day . . . and he is waiting because now the time is on us and this is the end; he hasn’t the slightest idea of the mystery of Jesus Christ. Because while he is highly publicized, does it mean that you know; when you spend fifteen and twenty million dollars a year publicizing yourself and telling the world how holy you are and he’s waiting for the coming of Christ? He hasn’t the slightest concept of the mystery of Christ.

And to remain silent when we should protest makes cowards of us all. So if I use the name, . . . I am not criticizing him; he's blind to it all, he doesn't know. He's not alone. All the so-called great leaders are equally blind concerning this great mystery.

“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 it.” (Luke 10 : 22, Revised Standard Version)

So the Son reveals the Father. He didn't even know he was the Father until the Son appears, for he had promised himself and he had promised the brothers, . . . for the word “Elohim” is a plural word, . . . it's a compound unity, one made up of others. We are the God who said, “Let us make man in our image.”(Genesis 1: 26) Now we couldn't pretend that we were; we had to completely forget who we really are, and enter into the world of darkness, the world of death, called Man, and then play all the parts; and at the very end, having played all the parts, the result comes forward.

So David comes forward as a youth, as an eternal youth, the result of the Father's journey through death; and He forms him in himself and brings Him out at the very end to reveal Him . . . the Father . . . to Himself. So when Christ is formed in man, that man in whom He is formed, when he beholds Him, he is set free; and he's freed from the world of death. He kept his promise. He kept the Divine Vision in times of darkness, in times of trouble; and having seen his Son, which he formed within him, . . . well then, he is set free. So if the Son sets you free, you are free indeed.

So this is the story. Do I believe in Christ? There is no other reality. Do I believe in God? There is no other reality. God is your own wonderful, human imagination. When you say, “I AM,” that's God. That's the Lord. And you and I agreed to dream this dream of life and dream it in concert, and not to break it until the end, and produce within us the Son, bearing witness to a long journey. And may I tell you? He is just like you; but you are not like the thing that you now see when you look into the mirror.

Man becomes what he beholds. Prior to this “end,” you will stand in the presence of the Risen Lord, who is made up of everyone who has gone to the very end of the journey. You are called into His presence. There's only one body, only one spirit, only one Lord, only one God and Father of all. (See Ephesians 4 : 4-6) So as you are approaching the end, you are called into the presence of the Risen Lord; and because man becomes what he beholds, you are looking into the face of Infinite Love. And you are embraced and fused with Infinite Love, and you are one with Infinite Love. You know exactly what

He looks like, and you know exactly what it feels like to be Infinite Love. That's your body, a body of glory.

When you bring forth the Son, whose name is David, . . . if you could take this Being that you saw and became and bring it back to you, it would be David. Only you are the mature father, the Infinite Father. You can't put age upon it; but it is Father, and David is the eternal youth who resembles his father.

When I look into the face of David and recall the face which I saw which was Infinite Love, they resemble each other; only one is infinite youth and one is Eternity itself. And that is the body that everybody, one day will wear, because in the end there's only one body, there's only one spirit, there is only one Lord, there's only one faith, one hope, one baptism, one God and Father of us all (see Ephesians 4 : 4-6); and you step right into that picture.

So, do I believe in Jesus Christ? Really, I believe in nothing else; for in the end what is it but the one body, the one Lord who pledged to go through the world of death and overcome it, and bring out a Son, . . . "Let us make him in our own image," . . . bring out the Son, and the Son reveals you to yourself. You will never awake from this world until the Son confronts you. When the Son confronts you, you know who you are.

So I can tell you from now to the end of time that you are God, but I can't persuade you to the point of conviction. When He stands before you, you can speak with an assured "I know." . . . not "I believe," not "I think," but I know, because I brought Him forward. He came out of me. He was formed within me. And then, you will use the words of Isaiah : "To us now a child is born and a son is given" (Isaiah 9 :16); and here the four great titles are placed upon Him. These mighty powers are all yours, for you are the gods, . . . and all the gods who in the beginning, to expand yourself, said, "Let us make man in our image."

So when the Son is revealed, the Father is set free, as told us in the Book of Samuel (First Samuel 17 : 25). David is the sum total of all the generations of men and their experiences. If you could take all the generations of me . . . but everything; good, bad, and indifferent . . . all the experiences of humanity, and fuse it into one grand whole, and personify it, it would come out as David. So let no one condemn another, for in the end you have played all the parts; and if today you have not yet played all the parts, may I tell you, you will, because you can't fashion Him and say, as you must say, "Forgive them; they know not what they do." (Luke 23 : 34)

Only when at the very end you can forgive every part in the world, have you played all the parts.

So, “God alone acts, and is, in all existing beings or men.” (Wm Blake) So, He plays the part of the harlot, . . . I played that part; plays the part of the thief, . . . I played that part. I played every part in the world, or I could not have brought forth David, for David is the sum total of all the experiences of humanity. He represents humanity, and that is the Son of God. He comes down into the human race and plays all the parts. How could anyone animate the human body, . . . it’s dead . . . but God? So He actually enters the human form and plays it, animates it; it becomes a living being. In the very end, when He brings forth the Christ, who is the anointed of the Lord, who is David; then He Himself has returned to His glory, which is the Life-giving Spirit. He had to give that up and empty Himself of all that was His to become man, . . . just a living, animated being; and in the very end He returns to His glory, and that glory is a Life-giving Spirit, which He was prior to His descent into this world.

So do I believe in the Lord Jesus Christ? I believe in nothing but the Lord Jesus Christ. There is only the Lord. That is God Himself, and that is Jesus of scripture; and His Christ is His anointed, is David.

“Rise and anoint Him; this is he” (First Samuel 16 : 12); and so Nathan, who was sent, anointed him (First Kings 1: 34). This is my anointed.

In the Second Psalm, here are the words of David : “I will tell of the decree of the Lord. He said unto me, ‘Thou art my son, today I have begotten thee’” (Psalm 2 : 7). Well, that day was not three thousand years ago or ten thousand years ago or a thousand years ago; it is happening at every moment in time when you bring forth the Son. “Today I have begotten thee.” And its David! And the lovely part about it : there is no uncertainty as to what you are seeing and who he is. The identity is so indelibly impressed upon you. You don’t guess it; you don’t think, well, could this be it? No. You know exactly who he is and he knows who you are and that relationship is forever. You kept your promise, and you brought forth the image, which now reflects you and radiates you. And then, you simply remain long enough to tell the story, and you tell it to those who will listen. Not everyone will believe it, because they have been taught to believe in some little, external being who lived two thousand years ago. So I can’t blame anyone when they ask a question of that nature, because they believe in some little, historical Christ . . . some little thing that happened two thousand years ago, . . . when Christ is the

contemporary, . . . that which is being formed in man as the result of the experiences of humanity, and He is playing all the parts. Who is playing them? God is playing them.

So when I am told : “If any man should ever say to you, ‘Look, here is the Christ, or there he is,’” don’t believe him (Matthew 24 :23). Let no man point to anyone and say, He is the Christ. Christ is the Son . . . the result of your journey, and you are the Lord spoken of in scripture, . . . your journey through death; and when you have conquered it and overcome death, you bring out of all the experiences that which is the result . . . that which now reveals you to yourself.

So when He is formed in man, the man in whom He is formed, is shown who that man really is. And he is God the Father.

It seems an incredible story, and it is. It seems the most incredible thing in the world. It’s the truest story in the world; the one great story is the story of Jesus Christ. There is nothing but the Lord Jesus Christ, and the Lord is your own wonderful human imagination. That’s the Lord. That is Jehovah. That is Jesus. And because of your experiences in this world, you are forming in yourself the Christ. So we speak of the Lord and of His Christ, well, we put the words together and say, “Jesus Christ.” It is the Lord and his Son when we speak of Jesus Christ.

So Christ is the Anointed, the Messiah. The Messiah comes because He is formed in you; and when He is begotten in you, He is begotten certainly not of the will of the flesh or the will of man or blood, but of God. But you didn’t know you were God forming this being until you formed it. And when He stands before you and calls you “Father,” then you are fulfilling your own word, for you dictated the words through the Prophet : “I have found David, and he has cried unto me, ‘Thou art my Father, my God, and the Rock of my salvation.’” (Psalm 89 :20,26) So you bring out the result of your long, long journey. This is the Christ of scripture; and man is forming that Christ within him.

As we are told in that one letter to the Galatians : “My little children with whom I am again in travail until Christ be formed in you.” (Galatians 4 : 1) And when He is formed in you, like reaching the point of birth, He has to come forward. He can’t be delayed beyond the point of being completely formed; and when He is formed in you, then you give birth to Christ, and you can say”

“I AM Mary, and birth to God must give,

If I in blessedness for now and evermore shall live.”

“Though Christ in Bethlehem a thousand times be born

If He is not born within you, your soul is still forlorn.”

And the cross on Golgotha thou lookest to in vain,

Unless within thyself it be set up again.”

Johan Scheffler?

Humanity is the “cross” that God wears; and on this cross, . . . and it’s a painful load to bear, . . . He forms His Son within you. And He doesn’t need anyone else, only the experiences of humanity. And every conceivable thing that man could ever experience, you . . . prior to the actual forming in the very end . . . you must have played. When you bring Him forward, there isn’t one part that you have not played.

You have played the giant man . . . so important in the eyes of yourself and the world. You’ve played the bum. You’ve played the intelligent person; you have played the fool; the rich man, the poor man; the known, the unknown, . . . you’ve played every part in the world. If you haven’t, you’re going to, because until you play all the parts you can’t bring forth the One who is called the Perfect Reflection of you. You promised to play it all, and bring forth all, and forgive all.

So here, . . . do I believe in the Lord Jesus? Do I? I believe in nothing but. What part you are playing at the moment doesn’t mean a thing to me. I know who is playing the part. The actor in the part means all to me; but the part you are playing . . . that doesn’t mean a thing to me.

So tonight you will be playing a part that is so wonderful in the eyes of humanity. They will think, “Isn’t she wonderful?”, “Isn’t he wonderful?” That is all right; that’s the little character. But who is the actor hiding behind the mask? That means all to me. The character behind the mask is Jesus; and when you say, “I AM,” that’s He. That is the Lord Jesus. That’s Jehovah . . . the only God.

So tonight He’s waiting on you at the table, and you may think that he isn’t clean or she isn’t clean, and you wonder about the service and you cut down your gift because of the little part that he or she is playing as the waiter, . . . not knowing that God is waiting on you, that God is playing that part; and there never was anyone in the world capable of playing that part but God. He wrote it, and He plays in. He plays all the parts.

So in the end, when you bring Him forward, what does it matter? You will vanish from this world; but when you bring Him forward, you don't remain in the world. Everyone remains in a world just like this : it's terrestrial; it is real, just like this, until Christ is formed in him. If one drops tonight, instantly he is restored to life in a body just like the body that dropped. Let them destroy that body, cremate it, . . it doesn't make any difference; he is restored. He is a young person about 20 years of age; and he is to himself the same being. He knows he hasn't died, Those here, who can't touch him, who can't hear him, who can't see him, . . they say he's died; he is dead. But he is restored.

Restoration goes on and on and on in the dream of God until the end; and in the end when He brings forth the Christ, who is David, . . who reflects him, who is the image of his being; then he is not restored anymore. When he now takes off the garment, it's for the last time; and he returns to the Being that he was prior to his entrance into the world of death, only he is enhanced by the experience. Whatever he was before, it is expanded. His vision is expanded, his power expanded, his wisdom is expanded, because God is ever increasing. Truth is an ever-increasing illumination, and God is truth.

So when you think of Jesus, don't think of some being who was born two thousand years ago. Think of humanity and the occupant in humanity. That is Jesus. That is the Lord. That is the Lord, who is wearing the "cross" of humanity. Humanity is the cross. And that Being, through the experiences of man, is forming in Himself that which is not born of flesh, that which is not born of the will of man, born of blood; but born of God, for you are God, and your experiences are forming this Being. When He comes out, . . well, the Book of Samuel describes Him better than anyone could, but even that cannot quite describe the beauty of David. No artist could paint him. No one can really describe him in words . . the beauty that is David.

When you know that you have stood in the presence of Love . . Infinite Love, and Love embraced you, and "man becomes what he beholds," . . you actually become the Being that you see. You are that Being. And when you see David, David is the young one of this one, . . just like him, only one is eternally young, and the other . . you can't call him "old" . . he is just matured. Infinite Love matured, and David reflects Him. He's the image of Him; but David is eternal youth, and that is the Christ.

The word “Christ” simply means “messiah,” and messiah means the “Lord’s anointed.” That’s what the word means. He has chosen His anointed; that is what He brings out; it’s the image of Himself.

So, here if I told the story, as I’ve told it . . . tried to tell it, it may vary somewhat because scripture tells it to the best of the ability of the one who wrote the scripture. You take the beginning of Luke. “Inasmuch as man have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who . . . were eye witnesses and ministers of the word, from the very beginning, it seemed good to me also, having followed all things carefully . . . , to write an orderly account for you, most dearly beloved Theophilus, that you may know the truth concerning the things of which you have been informed.” (Luke 1:1-4)

Now, he doesn’t claim for one moment that his is any more accurate than those who preceded him, for he admits that many tried to tell it : “Inasmuch as many have undertaken to compile a narrative”; so he’s not the only one who has attempted it, and this is Luke; but he feels that his is a far better arrangement of the source material, for he followed it accurately from the very beginning.

Well I have told you the story. I have written the story; so if you try to tell it, . . . well, you have heard someone who has experienced the story. Now you can tell it. I’ve told it in a chronological order, just as it happened to me. And here in this wonderful story, the whole story begins with the crucifixion. Now how can you tell a story of the nature that is told in the gospel, and begin with death? And yet, this is the mystery of life through death. Unless the seed falls into the ground and dies, it remains alone. But if it dies, it brings forth much. So, “unless I die, thou canst not live; but if I die, I shall arise again.” (John 12 : 24)

So I must die. I empty myself of all that I am in order to take upon myself the weaknesses, the limitations of man and become man. And I must be completely forgetful of the Being that I AM. I can’t pretend that I AM. If I pretend that I AM, I am simply masquerading in the flesh. I have to completely die; and that is the beginning of the drama, . . . a complete amnesia as to who I am. And only in the end, having formed within me that which is called Christ, which is David, does David awaken me by standing before me. And then, memory returns. Then I know who I AM.

So if the Son sets me free, I AM free indeed; but until He appears I can’t be set free. Money can’t set me free. Intelligence of man can’t set me free. Not a thing that man can give me in this world could set me free from being crucified on the cross of man; but

when David appears, . . . and he is my son and he calls me “father,” he sets me free. So you are told : He sets the father of David free.

David overcame the enemy of Israel; and when he brought the giant down, he promises Seth, the father of the one who brought down the enemy of Israel . . . and so he brought down the giant; and when he brought him down, he sets the father free. (First Samuel 17 : 25)

So when He appears before you, you are set free. So this is the Son revealed. Now you dwell upon it. Don't try to force it into something. You “die” to all your former beliefs as you awaken to the truth.

If man insists on holding onto the little things . . . the traditions of men, then he denies God. Blame no one. We are all born into the same restrictions. I was born into a restricted environment, believing in the historicity of scripture; believing that these characters lived; and all of a sudden, like Paul, . . . Paul could say, “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.” (Second Corinthians 5 :16, Revised Standard Version) He was speaking of the characters of scripture . . . not you, not me, but the characters of scripture; and he saw them all, not as human, but as personifications of the eternal states of the spirit through which man must pass, as he comes to the very end; the climax of it all as Jesus the Father, who is God the Father. And if he is a father, there must be a son, or he is not a father; and the Son is what He brought forward, . . . His anointed One called David.

Now you take it and dwell upon it; and may I tell you, you will not in eternity disprove it. No one will disprove it. I am not speculating; I am not theorizing. I am sharing with you my own personal, mystical experiences. It is true. There is only God in the world and His Christ; and His Christ is what He formed within Him, having experienced humanity, . . . coming right down into the world of “death” and taking upon Himself the cross of death, which is man, and playing all the parts; and coming out at the very end. And what He brings out . . . and only as He brings it out will He ever awaken from it. He could not awaken from the dream until He brings forward the image of Himself and the image stands before Him, and it is His Son, and the Son is David. So He has been seeking for David, and cries out in the 89th Psalm : “I have found David, . . . and he has cried unto me, ‘Thou art my Father, my God, and the Rock of my salvation.’” (Psalm 89 :20,26)

So, here, the son revealed is what you will form in yourself; and when He comes forward, He will be David . . . not a David . . . the David, the only David. It is the one that is

mentioned in scripture, “And he said unto me, ‘Thou art my Son, today I have begotten thee.’” (Psalm 2 : 7)

Now I know there are many who have said, now this is Jesus of whom he speaks. The Father and the Son are the same image . . . the same one. But the Bible is not written in some simple little way. When they criticized Blake . . . it was a Reverend who did it, the Reverend Dr. Custer (?). He said, “You need someone to interpret, to elucidate your experiences, your visions, and your poems.” And Blake said, “You ought to know that that which can be made explicit to the idiot isn’t worth my care. The Ancients knew, and they said, that what was not too explicit was fittest for instruction because it rouses the faculties to act.”

So don’t expect to open up the Bible and find it written as some little book; it is not written for that purpose. It is written to rouse the faculties to act, to search the scriptures, and then to compare any actual vision of yours to scripture, for there must be two witnesses : the external witness of the written word and the internal witness of the spirit. So when you have an experience that is now recorded in scripture, then you have the two. And there must be two if you would come into the council. You can’t bring one witness. Two must come; and if two different witnesses agree in principle . . . agree in their testimony, then it is conclusive. But there must be two. So here is the external witness of scripture . . . the written word. Now you must have it; and when you’ve experienced scripture, then you are brought into the council. No question is asked. It is so obvious that you have experienced scripture, and now you return to the Being that you really were, and that Being is the Elohim . . . one of the gods.

So, we came down, as told us in the 82nd Psalm : “I say, ‘You are gods, sons of the Most High, all of you; nevertheless you will die like men, and fall as one man, O Princes.’” (Psalm 82 : 6,7, Revised Standard Edition) One man falls carrying all, for there’s only one body, one spirit, containing the Elohim. And then the one fell and became scattered, diversified. All of us, then, are collected one by one back into the one Body, the one Spirit, the one Lord (see Ephesians 4 : 4-6), but only as you bring forth the One that can awaken us. We can’t awaken until we bring forth the Christ, . . . and Christ is David.

Now let us go into the Silence.

Good

Now, are there any questions, please?

Question from a man in the audience : Would you say that process is a little bit like seeing the first moon on our earth, . . . that is, if you were located at some point on our globe where there was nothing you could possibly do to see it, you were on that part of the globe where it is passing over; if you opened your eyes, you will see it?

Neville : Well, I don't know if I quite understand the relationship.

The questioner : I mean, there is no straining or anything that the individual can do to hasten the process?

Neville : No, there's not a thing one can do. There is no merit. There's one thing that I stress constantly when people try to persuade me that there must be a way that a man can do better than the other man and earn the kingdom through merit. You can't earn the kingdom because it is grace, grace and still more grace. Grace is the unmerited gift of God. And the gift of God is Himself. He simply awakens within us. I am not saying that it is not nicer and easier to live a clean, wholesome, decent life. I find it easier being kind than being unkind. I find it much easier to live with myself if I am gracious, if I am generous, than to be ungenerous and ungracious. I find it easier, but it doesn't mean that I am acquiring merit because I find it easier. And certainly, not a thing that man can do in the outer world will in any way aid this structure within him which is being formed as Christ. You will play the part. Everything that you are doing now, you are doing for a purpose. It's a hidden purpose, but the purpose is to form Christ within you. So when I find the "holy man" in the world, I turn my back upon them. When people come and tell me they are holy, or someone talks about some holy person, it means nothing to me. I've gone through

You are told in, I think it is the 89th chapter of Corinthians that : "Food will not commend us to God. We are no worse off if we do not eat, and no better if we do." (First Corinthian 8 : 8, Revised Standard Version) Yet, there are those who think by being vegetarians they are better off, . . . not physically, but spiritually. Yet we are told that "food will not commend us to God."

And then we are also told : "I know, and I am persuaded by the Lord that there is nothing unclean in itself; but any man who sees anything to be unclean to him it is unclean." (Romans 8 : 8) So when they come and tell me this thing is unclean or that is

unclean, . . . all right, I won't argue the point. Let them go through that little prison for themselves, for it's a prison.

I would encourage all people to live decently. That's what I would do. I would encourage everyone in this world, . . . I find it easier, just because it is easier. I don't have the regrets at the end of the day if I AM kind; but if I AM unkind, I find that it's difficult to live with myself.

Are there any other questions, please? Yes Ma'am.

A Lady in the audience : The Book, "Living Time" by Maurice Nicoll . . . would restoration mean that we move into another time sequence?

Neville : You could easily move from tonight . . . if you dropped tonight, in the year 1969, . . . you could find yourself tonight restored to life in the year three thousand, or the year one thousand. It's a closed circuit. The play is finished. A friend of mine met his mother; she died in 1952, and she was a young lady of 30, and she had been gone eleven years; and he knew his mother and she knew him. She had aged ten years in that interval; but she was living in the year, as she told him, 3008.

She dropped in the year 1952 to find herself in the year 3008 in Pennsylvania. And the man who won the Nobel prize last year Richard Feinman : he won it for a paper that he wrote back in 1949. He said that we've got to change our concept of space and time; that with today's knowledge of the structure of the atom, we must now begin to accept the fact that the entire space-time history of the world is laid out, and we only become aware of increasing portions of it successively; and it doesn't matter what portion of time presents itself to us. I would go back to a thousand years before, and it's just as real as it was then, for that section is done. I've played it; I've played all these. Then comes the One who awakens me, who is the Christ that was formed in me, and He is my son David.

So you could drop tonight and find yourself in the year three thousand. Now we are thinking about what we are going to do in the year two thousand, and all these wise men coming forth with their opinions; yet they forget that only last year Richard Feinman who was at Cal-Tech . . . and he is considered one of the greatest theoretical physicists in the world today, and he won the Nobel prize in physics for a paper he wrote in 1949; and that paper said that no longer can man believe that the future is a slow development of the past; that the future is not the unfolding of the past. The entire space-time history of the world is already laid out, and we only become aware of

increasing portions of that which already is. So the play is finished. God's playing everything as it will be consummated, as told us in Scripture. "As I have planned, so shall it be. As I have planned, so shall it stand." (Isaiah 14 : 24) And it is simply coming through the entire play; and after having played all the parts, you come out.

People say to me, she's a very wealthy lady, or a very wealthy man; they must have been very kind in the past. They can't see the play. So someone is a queen, and therefore she must have been, in the past, worthy of this position of being honored as a queen. Well do you honor the actor who plays the part of Hamlet's mother . . . the actress? She's only an actress playing a part. Shakespeare wrote the entire thing. Before the curtain goes up, the final curtain is down anyway. And so, all the parts are played, and all the parts are written; and I cannot tell anyone the order in which the actor plays the parts. I do not know. You could be awakened, as told you in the fourth chapter of Daniel, . . . "He gives the kingdom to the least among men." It seems that in the end you are playing a very small part, as you are told in the fourth chapter of the book of Daniel : "The time is seven times the role of a man until he knows that the Kingdom of God," which is going to be given to man, "He will give it to the lowliest of men." (Daniel 4 :17)

So someone is shining shoes, and you feel sorry for the poor little boy, or the poor little man; and yet, that night he may have the experience of being confronted by the Son that he has formed within himself, who is the Christ . . . who is David. And the man whose shoe was shined that day has many parts to play yet! "He gives it to whom He will." (Daniel 4 :25) So no one can look at a part and say because of that part in the eyes of humanity, it may be a more dignified part, . . . it doesn't mean he has played other

Any other questions, please?

A Lady in the audience : I don't know quite how to word this, but will we experience in exact sequence those things in the life of Jesus?

Neville : You will play the entire story in yourself. It never took place in flesh and blood in the sense that a man, but it takes place in the man while he wears the garment of flesh and blood. It takes place on a supernatural level. You will be cast in the role of Jesus, still with your present identity. They won't call you "Jesus", but everything said of Him, you will experience of yourself; and you will experience God in a first-person, singular, present-tense experience. His birth, His resurrection, . . . all will take place in you by you..

You won't see another being resurrected; you will awaken in the tomb, and the tomb is your skull; and you will come out of that tomb, and that's your "birth from above."

He said : "Unless you are born from above, you cannot enter the Kingdom of Heaven."
(John 3 :5) It's essential! There's no possibility of getting around it. You must be "born from above." Unless you are, you cannot enter the Kingdom of God. You will actually come out of your skull; that's the sepulcher in which Jesus is buried, and you are Jesus. You are actually the Lord Jesus, and you are dreaming the dream of Life; and one day you'll bring out a Son, for He is the Father. "When you see me, you see the Father."
(John 14 : 9)

"Philip said to him, 'Show us the Father, and we will be satisfied.' He said, 'I have been so long time with you, Philip, and yet you do not know me. He who hath seen me hath seen the Father.'" (John 14 : 8,9) "I and the Father are one." (John 10 : 30) So, Jesus is the Father.

Well, if he is the Father, then where is his Son? I tell you who the Son is from my own personal experience; but you're not going to find it on the surface of the pages. It comes by revelation; and then you'll find it when you go back and search scripture, and there it was all along, but so concealed that only after the experience can you find it. And then you can share it with your friends and tell it. If they can follow you, all well and good; if they don't it's perfectly all right. They will have the experience anyway because you and I know each other in eternity, and we know each other as gods. We are the sons of God, all of us. And no one in this world can be born, were it not that the Son of God is within him. That's told you in the 32nd chapter of the Book of Deuteronomy.

"He has set bounds to the peoples according to the number of the sons of God."
(Deuteronomy 32 : 8) So they are trying to limit the population of the world because we can't feed them, we say; and yet not one child could be born were it not that the Elohim . . . one of the Elohim, the Son of God, was in him. And they want to limit God's power to produce enough to feed them. It is not overproduction that is the problem; it is our economic system at the moment.

The year that the great scientist died, George Washington Carver, I heard him in New York City at the Waldorf Astoria; and he said to the scientists and to the leaders in society and the leaders in the different professions, . . . they were all gathered . . . oh maybe fifteen hundred or two thousand of them at the Waldorf. He said to them, "I stand before you in the clothes that I wear, the pigment of my tie; everything I am wearing here, I have brought out of the peanut. I have brought three hundred byproducts out of

the peanut. I have brought an equal number out of the southern pine.” Then said he, “From this new kingdom, called the synthetic kingdom, we could clothe and feed the entire world, using only the southern states of America to do it. Leave the northern states out completely,” he said. “Give me just the Mason-Dixon line, and all the states south of that line I can grow, and extract from what I can grow enough to feed and clothe the entire world.”

But our economic system will not allow it. Today we are spending billions storing grain that is rotting, and people are starving. We are paying people not to grow.

Here, a man, . . . he’s a Senator; he gets three hundred thousand dollars from our government . . . which is from our pockets, for we are the government; the government has no money, the taxpayer has the money, and he gets three hundred thousand dollars a year not to grow on his land certain products; and he is sitting on the agricultural board, mind you. He doesn’t want to change that law . . . for not growing, they are paying him three hundred thousand. And curtailing every year we find a better way of growing wheat or corn or something else, . . . producing more from the same acreage, and limiting the acreage. All right; so it’s not who, it is the economic set-up. I have no answer for it; I have nothing. I am not an economist. I haven’t the slightest idea about money. I don’t know anything about money . . . but nothing.

But I know, here is this man who said we can grow to feed and clothe enough for the entire world out of the southern states; and he spoke of the peanut, and he spoke of the southern pine, . . . or anything, for that land is a fabulous land. And we know today by new fertilization, we can make land grow more than it ever did before. So it’s not a problem concerning over-population. That was stated in the 32nd chapter of the Book of Deuteronomy : “He has put bounds to the peoples according to the number of the sons of God.” (Deuteronomy 32 : 8) So no child can come into the world and breathe were it not actually occupied by a son of God, who is one of the Elohim. And you are going to take that mentality that is God, and say it can’t feed itself. It’s the system under which we live, and I have no solution to it because I am not an economist.

I haven’t the slightest idea how we can change it. I only know that we haven’t storerooms enough for all the things that we grow, and every year it rots; and we pay people not to grow, not to use their soil. You must have a friend who has a few acres that he’s not supposed to plant, and then every year he gets a small check for the acreage that he doesn’t plant, and yet they tell us that we can’t feed the world. Certainly we can feed the world, clothe the world, shelter the world. But how to distribute our

abundance . . we don't know how to distribute it and still maintain the same system. I have no answer because I do not understand economics. I haven't the slightest idea how this whole thing operates; but I do know the production is here and know-how is here.

Haven't we just put a man on the moon and brought him back? Just imagine that wonderful feat, all conceived in the imagination. It had to be conceived in the imagination before it could be done in the so . . called "fact." Well here I tell you, you can do anything in this world because God is in this world and God is in you. He's your own wonderful human imagination. That's God! That is the Lord Jesus, and "all things are possible to God." (Matthew 19 : 26) So don't limit God.

Here we have a man with a billion dollars, and he still wants another billion; and he looks at the calendar and sees that he's already pushing 86, but he still wants another billion dollars. It's a peculiar mentality that a man with all that money still wants more. I read the story of . . I think his name was Davis. He was 86 years old, and I think he held something like seven or eight percent of all the Alcoa stock. And he was 86 years old, and he saw this man working in the field with the fabulous acreage that he had, and he stopped the man . . the chauffeur stopped the car, and he said to the man, "What are you doing?"

The man was resting at the time; it was a hot day. And he said, "Look here, no one works for me unless he sweats. So keep on digging." Here's a man of 86, with eight percent of all the Alcoa stock. It went on to tell the story of him; that when he was interviewed by this reporter, the reporter asked him some question. He said, "Look here, get out of my way, you are stopping me from making money. My only interest is making money." Eighty six years old! Well he had the presence of mind to die the next year. He didn't take it with him. Undoubtedly he left it to some lovely nieces and nephews who would spend it beautifully for him and give him the fin of seeing them spend it. He only invested; they will spend it.

But I'm not an economist. I could not tell anyone tonight, . . I've had people come to me because they trust me, and they would say, "I AM a widow. I have so much money. What should I do?" I say, "Don't come to me. And take my advice; don't go to anyone else. Go to your bank; go and ask the bank. Get a good bank, and got to the banker. Say that you have X number of dollars, and you would like so much brought in from your investment, and ask them to guide you; but please don't go to anyone like me. I couldn't give you any advice worth a penny." And multiply me by millions of people.

Don't go to them. Go to a bank, a reputable bank, and ask for the boss. Don't go to the little fellow; always ask to see the president or the chairman of the board, and then he will set you wise as to what you should do with what you have to bring in what you think you need for the rest of your days. But I couldn't advise you. I have done nothing but spend the money that I've earned, whatever it is. I have no backlog. I believe in God

A Lady in the audience : Can you imagine the "birth from above" and it happens?

Neville : My dear, if I were you, I would. We are told to imagine anything. You are going to have it anyway. I don't think anyone is going to force it, anymore than they can force a normal birth. A normal birth comes on time. We are told in the Book 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."

(. . Habakkuk 2 : 3, Moffatt translation)

So it will not be late, and it was stated at a certain moment in eternity; and that will come to its fulfillment after playing all the parts. And you are playing all the parts beautifully. Everyone is. But to play the part, you must completely forget that you are the author. As a good actor, he must feel himself into the part and really play it. If tonight I walk out of here masquerading that I AM a bum, knowing all along that I AM not . . . I'm not playing the part of a bum. You see that in the social world, and they all come dressed up in all kinds of things, but they don't feel that at all. They know, behind that mask they are Mrs. Jones or Mrs. Brown or Mrs. Someone else, and they are putting on their little mask. But these masks here (indicating the body) . . . we don't realize that they are masks. This is a mask; while I wear it, I must actually feel that I am Neville, the part that I am playing. But the Being playing it is one with the Risen Lord, for I have brought forth the Son. I know exactly what I look like, but no mortal eye can see it. No mortal eye can see the body that I wear, but I know exactly what it looks like, and how it feels to wear it. It's infinite love, the "human form divine" (Wm Blake).

Well, the time is up.

Now let us go into the Silence.