

## *Neville Goddard Lecture*



# The Great Mystery

**Neville Goddard Lecture - The Great Mystery 04-12-1968**

Easter Sunday is the day the world celebrates the greatest mystery of the Christian faith. I use the word “mystery” advisedly, for in the Book of Mark, Jesus turns to his disciples and says: “To you it has been given to know the mystery of God, but to those outside, everything is in parables.” (Mark 4) Here we see that the mystery of God is revealed from within, while the story of God is told as a parable to those on the outside. A parable is a story told as though it were true, leaving the one who hears it to discover its fictitious character and learn its lesson. On Good Friday, possibly hundreds of millions of people will attend the three-hour service. An equal number . . . and maybe even a greater number . . . will go to Easter service on Sunday, not knowing they are worshipping a parable which must be experienced from within to be known.

Paul said: “Great indeed is the mystery of our religion.” This is not something to be kept as a secret, but is mysterious in character. Its mystery is not easily accepted. We are told in the Book of John that many followers could not accept his words. They left never to walk with him again. (John 6)

The Christian world celebrates Good Friday as the day Jesus died, yet scripture tells us this is not true. In the Book of Galatians, Paul states: “I have been crucified with Christ; nevertheless it is not I who live, but Christ who lives in me. And the life I now live in the flesh, I live by the faith in the Son of God, who loved me and gave himself for me.” (Galatians 2) You could hang on the cross forever, and not experience the death of the Son of God. Matthew, Mark, and Luke, record his death as taking place when “He cried again with a loud voice and yielded his spirit. And behold the curtain of the temple was

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torn in two from top to bottom. The earth shook and all the rocks were split.” (Matthew 27; Mark 15; Luke 23)

There are two sides to the coin of the Easter celebration. The yielding of the spirit, and the severance of the body of God. “I have been crucified with Christ, nevertheless I live, yet not I but Christ who is within 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.” God gives himself to you the moment the curtain is torn. Spirit fell from unity into diversity, into a world of generation and death. But when your spiritual body is split in two, spirit takes your individuality with him and once more ascends into unity and regeneration. This is the true story of Good Friday. The world, however, will not believe it. Looking on the outside, they hear the parable and believe it is a fact.

Now, as the disciples entered the tomb, a young man sitting at the right said: “You seek Jesus who was crucified? He has risen and is no longer here. See the place where they laid him.” This statement discloses the fact that Jesus has risen, as well as the place of the resurrection. But no effort is made to describe how he rose or when it happened. In these two statements we find a fantastic mystery, which I hope to unfold for you from experience. But first, I want to explain what I mean by calling those into my circle and teaching them from within.

This week I received two letters. In the first letter, the lady dreamed she was summoned to me, to discover others were there. Calling her and two others to me, I said: “I must die.” They were so delighted with the news, and as she turned to tell the others, she awoke. The following night, one of the friends in her dream found herself with two others, being taught a new language by me and making an effort to understand and learn from me. She awoke, wrote it down, and returned to sleep . . . to discover that now the three were linked together, as they attempted to speak the language. I was standing off to one side, helping whenever they needed it. Again she awoke and recorded the dream. And again she closed her eyes, reentered the dream, to discover that now the three of them were one. I stood before them, called them forward, and said: “I must die to the flesh in order to live in you. From now on you will find me within.”

On this level these dreams are a parable, a story of the inner man, which . . . falling into diversity, is separate, linked together in the search for the cause of all life, ultimately discovering the unity of all. It is true. It is necessary that I die, but I have already. On the 8th day of April, 1960, I died to all generation. My creative powers have now turned into regeneration and now, night after night, I beget on the higher level.

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It is said, that as he cried the loudest, he yielded his spirit; and the curtain of the temple was torn from top to bottom, the rocks were split, and the earth shook. This is true. When my spiritual body was split, I felt every little vertebra of my spine separate. Then, like a serpent, I moved up into the Holy of Holies. This is how your creative power, called the Son of man, is lifted up. In his 12th chapter, John tells us: "When I AM lifted up from the earth, I draw all men to me." The evangelist who is telling the story added this remark: "He said this to show by what means he would die." This is not true. He said this to disclose the kind of death that would be his.

Only by yielding the spirit, can you die and ascend into a new being. You must draw yourself into yourself, otherwise you will hang on the cross forever. Everyone is hanging on the cross, manifesting the flesh. Having been crucified with Christ, it is not the flesh which lives, but Christ, who lives in a fleshly garment. The life you now live in the flesh you live by faith in the Son of God, who loved you and gave himself for you. I remember the moment I cried out . . . splitting the curtain, and finding myself part of that pool of golden, liquid light at the base of my spine. Then I moved up into the Holy of Holies.

One man fell into diversity. Now asleep, he sees millions of others and does not realize they are himself pushed out. The lady saw three others, separate and individualized, then linked together, and finally one. Well, multiply three a million times, and you will see multitudes, all separate. Then the linking, the meshing, the weaving, of one thought into another; and finally the unity of all.

These marvelous experiences did not take place on this level; and if you try to interpret them as something that will happen here, you go amiss. When you meet me at night, it is because you have conjured me out of the depths of your own being. I AM always with you, but not on this level. I died in 1960, and from that day on I have revealed the secrets of God from within.

We are all on this cross, but we have not died, for only God dies. It is God who is speaking in William Blake's beautiful statement: "Unless I die thou can't not live. But if I die I shall arise again and thou with me. Would 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 gives himself eternally for Man, Man could not exist." So God dies, and everyone who is raised becomes one with him. You know me as a person, but I AM one with God, so in that sense I died. I have to die to the flesh in order to lie in you. From now on you will find me within, not without.

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The parable the Christian world will celebrate on Easter Sunday belongs to this level, but its meaning is within. Walking with you on the outside, I eat and drink and do all the normal things of life here. If you ask anything of me, I will do it for you. But when you meet me in the depth of your own being, I will be teaching the spirit.

Good Friday and Easter are two great mysteries. Good Friday comes first in the parable, but scripture tells us that the first is last, and the last is first. This is true, for the resurrection, which we celebrate on Sunday, is the first of the great events. In fact, two events take place that very moment: the awakening within and the departure of your spiritual body from the tomb. "In a moment, in the twinkle of an eye, at the last trumpet all will be changed into the imperishable one." This is the great eschatological trumpet of the 27th chapter of Isaiah. When this great trumpet sounds, all those who entered the land of Egypt will be called back to worship in Jerusalem. The word "trumpet" means "reverberation." There is a peculiar reverberation that takes place. You feel as though every bone in your skull is breaking but instead, you awaken within yourself, come out to leave your tomb empty. That is your spiritual birth!

The Easter story begins with the resurrection. God is buried in you and this is the story of his seed. "Unless a seed falls into the earth and dies it remains alone, but if it dies it brings forth much." Here is the story of life through death. God dies for your salvation. His death is your redemption. He was with you from the beginning, experiencing all of your pain and joy. But when he gives up this world the curtain is split, and as he is lifted up he takes himself . . . now individualized . . . with him. That is your ascension. Now, the resurrection is not the ascension. Your resurrection and birth from above come first. This is followed by the ascension nine months later. To the Christian world this is only a parable, for they have not stirred themselves to question it. And not everyone who hears the truth will believe it, because they have not been called to hear it . . . and that goes from the Pope down.

No matter what name man calls himself, or what robes he clothes himself in, he is sound asleep. Anyone who believes in a man who lived two thousand years ago, thinks things happen on the outside, and has no desire to question the meaning behind the parable. But one day, a man will know from experience that everything is taking place within. That the world is but a mirror, reflecting that which is within. So her vision was perfect. It started with separation, then . . . linking together . . . it ended with unification.

I have told you the great mystery of the crucifixion. Every child born of woman has been crucified with Christ. But only when his spiritual body is split, does Christ die to the flesh.

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Today I read the work of a brilliant scholar who stated he thought it was merciful that Jesus only had to suffer three hours. Here is a man who knows his Greek, Latin, and Hebrew backwards, but cannot see the mystery behind the parable. He added the thought that they did not break his bones because scripture had to be fulfilled, yet he hasn't the slightest concept as to what that means. Bones represent the law of God which cannot be broken by man. It is the law of the identical harvest. Jesus is the fulfillment of the law and the promise, but those who worship the parable think the bones of his feet were not broken so that scripture may be fulfilled.

God's law was established in the beginning, as everything must bear fruit after its own kind. If it's a pear tree, it bears pears; a plum tree bears plums, and an apple tree, apples. Bones represent the law of identical harvest. Assuming you are known or unknown, wanted or unwanted, wealthy or poor, your assumption is your seed and because of God's law you will bring forth that which you have assumed you are. So when Jesus Christ had risen, the curtain had been torn and he had left this sphere. But having left this law behind, they could not break his bones.

A great scholar sees everything on the outside and therefore speaks of a parable. But you have been given to know the mystery of the kingdom of heaven. Not everyone will receive it, so it is offered to more than can accept it. There will always be a remnant, however, who will understand and believe; and that is how we go up.

In the lady's vision, she saw how protean I am. First there were three, then linked together they became one. In that same way I AM part of your being, always speaking to you from within. And when you see me in vision, I will not be talking about this visible garment I wear, or when I will depart from it, for no one knows the hour or the day. When asked: "Teach us the number of our days," no reply was given (Psalm 39). If anyone tries to tell you they know when you will depart, do not believe them.

It is my desire that everyone will soon celebrate the splitting of the spiritual temple and move into an entirely different world to exercise a power of which mortal man knows not of. I can't explain this power, but it is in my head. I can move mountains by simply exercising it as this power is my very being. Hearing it in my head, I control it there. My five senses have synthesized into a power so great I can do anything, and as I exercise this power it grows and grows and grows. It has been eight years since God died, and since that time I have grown in power, grown in wisdom, and expanded in the bosom of God. It is my prayer that you will know it, too.

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Now let us go into the Silence.